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ERRATA.

Page	Line	
23	8,	for Camele, read Comitè
43	note. 9,	Betty.. Rettig
—	19	haves..naves
44	18,	dele too
46	7,	for Buxtoaf.. Buxtorf
—	15,	this.. the
50	3,	these.. those writers
—	4,	from.. and
—	4	from bottom, Jean.. Joan
—	3	do. Eusplia.. Enoplia
—	2	do Hebedjiss.. Hebedjeau
—	2	do. Ecsthelearris.. Ecchellensis
51	2	merit..merits
90	2	from bottom, L' Laisne.. L' Aisne
91	6	do Brady.. Bray
93	19,	Monsen.. Mons en Peuble
—	26,	Iselley—Iselle
96	3	from bottom, Keus.. Heus!
99	19, 26, and last,	Flors.. Fleos
—	4	from bottom, D.. Dr.. Shepton
127	28 and 30,	Calio.. Celio
137	31,	Masn.. Marin
143	18,	illces.. illies
150	9 and 14,	Cataphalte.. Cataphalque
151	15,	Rome.. Paris
165	3,	dele an
176	26,	for infirma.. infirmo
—	22, col. 2,	providius.. providis
—	27,	illa.. Illi
—	28,	jaridum.. jurium
181	4 & 3	from bottom, read Pesaro and Sinigaglia
195	9	from bottom, thronos.. thronus
204	13	Assemani's.. Assemanis
214	13	deserves.. deserve
250	11	the cap to the Cardinals of.. the Cardinal's cap to
251	3	from bottom, Frossinona—Marina ..Frosirone—Marino
—	2	do. Civitalavina.. Civita Lavinia
—	13	do. Varquez.. Vasquez
252	30	Crommachio.. Comacchio
253	6	from bottom, Perugi.. Perugia
296	5,	if an.. of an
297	10,	in panegyric.. in Parregyr. Vet..
300	7,	men.. many
306	16,	merging..emerging
316	23,	Missione.. Missioni
320	17,	Wotton.. Wooton
—	10, col. 2,	Telmessen.. Telmessus
328	20,	Clergyman.. Clergymen
333	19,	businss.. bitterness
346	1)	from bottom, Archives-covado (one word)

Page	Line	
348	5, for	moves, read moved
353	22,	Bachians.. Baetrians
359	16,	manner to..manner were to
—	last line,	res..resp.
360	last but 7,	oe..be
377	27, col. 2,	Marin.. Marino
394	7,	nessary.. necessary
407	26,	the ones.. those
431	6,	decrees..degrees
438	6,	soi-distant.. soi-disant
442	10	from bottom, col. 2, Spadaccini.. Capaccini
451	22,	subject.. subjects
452	36,	county.. country
453	15,	pride.. prime
—	18,	fully..are fully
456	5,	In.. To
462	18,	Seniories.. Seniores
—	24, col. 2,	Aug. 6.. July 30
—	26	Prof. — Thropon .. Pref.— Thropton
463	2, col. 2,	Ferneyholgh.. Fernyholgh
—	11 and 27,	Inglestone.. Ingalestone
—	21,	Thomson.. Thompson
464	16, col. 2,	23..13
—	17,	Syntaxiari.. Syntaxiani
—	19,	infirmiratem.. infirmitatem
—	38,	comitantibuy.. comitantibus
465	22,	ptriam.. patriam
470	14,	reckoned.. reckons
—	last line but one,	missionaries.. missions
472	3 and 4,	commitee.. committee
476	6,	counsel, who procures his.. council, that procures its
485	31,	it solid.. its solid
489	12,	Lr.. Dr.
490	16,	Macerato.. Macerata
494	17,	Pontha Mousson.. Pont-a-Mousson
495	8,	1778..1788
—	21,	1st..2nd, or 3rd
—	30,	the English College at Rome .. Arras College in Paris
496	10	1681..1688
—	41	Bp. Williams was—and af-firms .. Mons. Picot, the author—affirms
498	32,	exertions.. exertion
499	31,	on that.. on the
—	last line	canctiemque—pluos.. can-temque—plenos
500	17,	that all.. that in all
502	8,	Cantoes.. Cantos
512	15,	Inola.. Usula
518	5	from bottom, Cicer.. Cicero

Page	Line		Page	Line	
555	2,	in speaking..who in speaking	683	21.	furnished..pointed
580	<i>last line but 3,</i>	unable..enable	709	27,	trienially..triennially
587	<i>do.</i>	7, prescribe..prescribe	—	<i>last line but 2,</i>	Gatholic..Catholic
604	<i>do.</i>	3, could..who could	711	21,	of which had..of which he
610	20,	sight an..sight of an			had
—	37,	1536..1586	713	19,	Prelate..Prelates
616	11	<i>from bottom, paraphraseis..</i>	725	<i>last line but 9,</i>	thaw..than
		paraphrasis	740	34,	even more..even less
636	15, <i>col 2,</i>	Thomson..Thompson	762	2,	sufficient..sufficiently
—	16, <i>do.</i>	Lanchashire..Lancashire	781	31,	Ingalestone..Ingalestone
576	8	<i>from bottom, col. 2, October..</i>	Reviews promised of Dr. Lingard's Tracts,		
		September	of Dr. Forster's works, Dr. Wiseman's		
654	18,	1683..1623	Missioni. Card. Pacca's Memoirs, F.		
655	17,	who contented..who were	Joseph, 635.		
		contented	Bossuet's Conference promised, 651.		
667	9 and 12,	Bythnia..Bithynia			

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. I.

FEBRUARY, 1831.

No. 1.

*To the Catholic Clergy and Laity of the United Kingdom
of Great Britain and Ireland.*

REV. BRETHREN AND FELLOW-CATHOLICS,

It has long been a subject of general surprise and of general regret, that, while Christians of every other description have their Quarterly and Monthly Publications, for the propagation of their peculiar opinions, and sectarian intelligence, the Catholic Body, alone, has no periodical publication, *conducted by any of the Clergy*, which the cause of truth, the interests of Religion, and the respectability of our Body evidently demand of us. And, if this has long been the subject of regret, it is certainly much more so at the present day, when such frequent meetings are held, in every part of the country, by delegated members of the Bible, the Reformation, and other Societies, in which our religious principles and practices are most grossly misrepresented and calumniated, as they are also in various Publications and Tracts, industriously circulated through the country. An attempt was indeed made in 1813, and another had been made some time before, by a Rev. Gentleman, now no more, but well known, at the time, by his writings, to establish a Catholic Magazine and Review; but, in both instances, after the publication of a few numbers, the learned Editors were obliged to desist from their labours; owing, in a great measure, to the limited circulation of the work, to a certain apathy of the Catholic Body, brought on, no doubt, by the length of time that we were detained in civil bondage; and, not a little, perhaps, to that steadiness and certainty in faith, afforded us by resting on that firm rock, against which, we believe, the gates of hell and of error shall never prevail; whatever be the power, that attacks, or the weakness of the defence opposed to such attacks. It should not, however, be forgotten that, though *the Church itself* will never fail, whatever be the power that assails it, yet, *particular*

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B

Churches have failed, and others may, hereafter, fail ; and that, therefore, it becomes our duty not to neglect such human means, as we possess ; and as seem well calculated both to uphold our cause, and to give additional strength to it.

Under this impression, Rev. Brethren and Fellow-Catholics, we deem it adviseable to submit to your consideration some few of the many advantages, which would accrue to our body, by the establishment of such a respectable Review and Magazine, conducted by the Clergy, as we regret we do not at present possess ; and to call on you, separately and conjointly, to assist in the establishment and support of it.

It is well known, in general, that sundry and valuable publications have issued from the Catholic Press, in this, and the two last centuries, in defence of Catholic Faith, Catholic Principles, and Catholic Practices. But, though this is true, allow us to ask—Are these same publications sufficiently known, even among Catholics ?—Are they sufficiently known among Protestants ? And, if only imperfectly known amongst Protestants, and imperfectly known, even among Catholics, might not much good arise from their being more generally known, more generally circulated, more generally read ?—It is a well-known fact, that Catholic works have a very limited circulation, because principally confined to our body ; and because not being often advertised in the monthly vehicles of literary intelligence, they are not brought before the public in the monthly or quarterly Reviews. This may have arisen, principally, from that retirement and obscurity, to which the long continuance of the penal code condemned us. But this cause is now happily removed, and the new political and religious existence, which the laws have now given us, requires, that, with the change of circumstances, there should also be a change in the mode of our civil existence. The laws have now brought us before the public, the public eye is now fixed upon us, our faith, our principles, and practices, are every day dragged before the public, in the churches, in the conventicles, in public and private meetings, and in every sort of publication, from the ponderous folio, to the paltry penny tract. But are they there fairly represented ? Do you recognize them for your own ? or rather, are they not every where, and on every occasion, grossly misrepresented, shamefully distorted, scandalously calumniated ? And ought we, or can we, the Catholic Clergy in particular, remain, with a safe conscience, silent spectators and hearers of these things, and not raise our united voices in the defence of our real principles, and in the rejection of such as are falsely imputed to us ?

All this, we beg leave to suggest, might be done, and well done, in a respectable and widely circulated Monthly Periodical, if ably and

impartially conducted. All Catholic Publications might be there noticed; and the principal of them might be there reviewed and defended. The works of others might also be reviewed; especially those that are written expressly against us; their misrepresentations and calumnies exposed; and their arguments refuted. Thus, would the Catholic be placed on his guard, and supplied with weapons, both of defence and offence; and the cause of religion, and of truth, be greatly strengthened and encouraged.

In the same periodical, ample room would be found for subjects of literature and science; for essays and letters on general and Catholic subjects; for accounts of discussions and conversions; of the erection of chapels; of domestic and foreign missions; consecrations of Bishops; ordinations of Priests; exhibitions at Colleges; for history and biography; for miscellaneous anecdotes: antiquities; and queries on religious, moral, and entertaining subjects; for extracts and reprints of scarce and expensive publications; and for foreign and domestic intelligence of general interest, or interesting, in particular, to the Catholic Body.

Such, we conceive, are some few of the advantages, that would result from the establishment of a respectable and widely-circulated Monthly Publication. We are, therefore, extremely desirous to see it set on foot, and are also willing to contribute, to the best of our power, to the formation and establishment of it. But, unless there be a *general co-operation, both of Clergy and of Laity*, we have little hopes of any great and lasting success attending our exertions. We, therefore, earnestly entreat you to assist us in this undertaking, with your advice, with your countenance, with your talents and contributions.

We beg leave to add, that it is our wish and intention, as far as it shall depend upon us, that it be conducted on a liberal and enlarged plan; that the utmost freedom of discussion be admitted; but that all asperity of language be excluded; and that a spirit of moderation, of candour and forbearance, invariably pervade the work.

We cannot close this letter without conveying to you, and in his own words, the sentiments of our Venerable Bishop, Dr. Walsh, on the subject of the publication.—“I highly approve,” he says, “of the plan of a Monthly Publication; which I have long wished for, and which shall have my zealous support.” We have the pleasure, also, to add, that similar sentiments have been expressed, in their letters to us, by other Venerable Prelates, and by many others of the highest character and reputation in the Catholic Body, and particularly by the Rt. Rev. Dr. Baines.—“I agree with you,” says the Venerable

Bishop, "in thinking that a periodical work of the kind you mention, is likely to prove useful to the Catholic cause, if we can keep quite clear of politics, and party questions.—What little help I may be able to give, I will readily give, so long as the work continues, what, under your and your Rev. Friends' auspices, I confidently trust it always will, a work, in which there shall be nothing repugnant to religious, or moral principle, or offensive to pious ears."—Thus encouraged, we trust we may entertain a well-grounded hope, that the CATHOLIC MAGAZINE AND REVIEW will meet with the general co-operation of the Catholic Body, and that its success will be the natural consequence of such co-operation and support.

We, therefore, again entreat you to favour us with your co-operation and active assistance, and remain,

REV. BRETHREN AND FELLOW-CATHOLICS,

Your very humble servants,

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S. Rock, Sen.		

REGULATIONS.

1.—That the money, requisite for carrying into execution the plan of the Magazine, be raised among the Clergy, by shares of £1. each; and that such share-holders be the proprietors of the work.—Do-

nations will also be most thankfully received by the Editors, and the Publishers, and by Messrs. Wright and Co. London.

2.—That the Clergy attending the Oscott Conference, being subscribers and share-holders, choose a Committee; and that the Editors be always members of the Committee.

3.—That this Committee shall examine, half-yearly, or oftener, the state of the concern, and report the same to the Conference; and shall determine the remuneration to be allowed to the Editors for their labour, and the respective share of loss or gain, that may belong to each share-holder; and every thing else, that shall belong to the concern; subject to the final determination and approbation of the Oscott Conference.

4.—That the Magazine be Edited by the Rev. J. Kirk, Lichfield; Rev. F. Martyn, Walsall; Rev. E. Peach, and Rev. T. M. M'Donnell, Birmingham; and Rev. J. Gascoyne, St. Mary's College, Oscott; assisted by the Clergy, who attend the Oscott Conference, and by such others, as approve of and wish well to the Publication.

5.—That Mr. Stone, of Birmingham; Mr. Booker, and Messrs. Keating and Co. of London; Messrs. Rockliff and Duckworth, of Liverpool; and Mr. Williams, of Cheltenham, be the principal Publishers of "the CATHOLIC MAGAZINE AND REVIEW"; by whom all other Booksellers in Town and Country may be supplied.

6.—That all Communications for the work be addressed, *post paid*, to Mr. Stone, 5, Cherry Street, Birmingham.

Design of the Catholic Magazine.

AD MAJOREM DEI GLORIAM.

Such, in few words, is the object contemplated by the Editors. Such should be the great object of the Christian's life. But, as the life of the Christian is to be considered, not only as one great whole, but as an aggregate of particular events and circumstances, many of which, in their detail, may appear unimportant and indifferent, and, therefore, incapable, of themselves, of so sublime a destination; so, an undertaking, like the present, originating with the great principle embodied in the words, prefixed to this article, will, in its anatomy, descend to numerous details, which, in their insulated character, it would not embrace.

Our design, has, indeed, been, in a general manner, exhibited in the preliminary address. Our intention, in the present article, in accord-

ance with the sentiments of highly respected friends, is to enter somewhat more into the details, to which indistinct allusion has been made.

RELIGION.—Religion is the great, and, we may add, the sole end of our undertaking. The interests of Religion only, in their general and their particular application, have prompted us to intermingle with our official labours the duties of public journalists. “They charge me,” said our late Venerable Prelate, Dr. Milner, “with being a political partisan: I have no politics but Religion, and no party but the Church.” Such are our sentiments. Our only politics are Religion; our only party is the Church.

Religion, then, is the great absorbing object of the Catholic Magazine. In every quarter of the globe it will engage our attention and excite our interest: and we flatter ourselves that our arrangements and our connections will enable us to present our readers with information from every quarter. In an early number we hope to submit to them most interesting communications respecting Religion in Armenia and in the kingdom of Siam. We are procuring information from America; and, in respect to the continent of Europe; to France, Italy, Spain, Portugal, &c. &c. having formed connections in those countries, we trust that the Catholic public will no longer be mocked by mendacious reports, manufactured for the British Newspapers.

We earnestly request the Catholic Clergy, throughout the United Kingdom, to co-operate with us in this part of our plan. This they may do, by communicating to the public, through the pages of the Magazine, any particulars respecting the state of Religion within their observation. In Ireland, especially, much has been done, and done successfully, for its promotion. Many establishments, of a religious and charitable nature, exist and flourish in the midst of the poverty of its inhabitants. Dublin, Cork, Waterford, and the other important cities, contain numerous institutions of this kind; and we trust that our clerical readers in Ireland will occasionally furnish articles on these important and interesting subjects.

The department of Religion will also necessarily embrace what is called Controversy. Much has been done, and much continues to be done, to uphold an artificial ascendancy, and to destroy the Religion of Christ. All these efforts, however, are founded on fraud; which, hitherto, through the means of a corrupt and bigotted and partial press, has exercised an influence, more extensive than it could have exercised, were a Catholic press easily accessible to the friends of Truth. Hence has arisen one of the questions affecting the propriety of encountering, in public disputation, the enemies of Truth. These men are always encountered successfully, when they are opposed at

all, but, having the entire press at their command, they have shouted victory in the midst of their disgrace; and their partisans at a distance, hearing the shout, and not being sufficiently near to witness the disgrace, echo the cry, and are confirmed in the prejudices, which it is intended to increase. Is it right, it has been asked, to afford these men an occasion of such disingenuous but dangerous practices? Without entering, at present, upon this important subject farther, we may be allowed to state, that the pages of the Catholic Magazine will offer a corrective to this evil.

Again, it is notorious, that the members of the Societies, to which allusion has been made, are continually founding their appeal to the pockets of a credulous public upon statements of conversions said to be wrought, to some of their eccentric creeds from the faith of the Church of Christ. These statements are, indeed, far less numerous than they were before the Catholic advocates tormented the assertors by short catechetical examinations; but they are not entirely abandoned. They generally run thus; Patrick —, of the Parish of —, Co. —, came to Rev. Mr. (or Mrs. as it may happen) — and complained of the Parish Priest, Father John —, &c. &c. It is impossible that persons, residing at a distance, can do more than express their disbelief of stories, that are thus veiled from the light. But it may often happen, that even the skeleton may be recognised by those, who are acquainted with the real facts of the case, and we respectfully suggest to them, that the cause of Truth may be effectually served by exposing the disingenuous artifices of its enemies. Thus, a gentleman, styling himself Dean Digby, related, at Cheltenham, that the Parish Priest of Killyshean cursed him, the said Dean, from the altar, for having distributed, among the Catholics, copies of the New Testament. Without discussing the propriety of the Dean's conduct, Catholics are prepared to contradict the assertion, that he was cursed by the Minister of God: and, if this report meet the eye of that gentleman, we should feel indebted to him for a correct statement of the facts. Thus also, a gentleman, styling himself Rev. Mr. Dalton, attributes to the Reformation Society, one hundred and fifty, Lieut. Rhind, three hundred converts, for so they call them, in the Parish of Askeaton. It has been found difficult to obtain as precise information as was desirable, upon this subject, but still it appears, 1st, that, whatever was done in that parish, was done before the Reformation Society existed; 2ndly, that the number of the perverts was grossly multiplied; and 3rdly, that scarcely one has persevered in his apostacy. We invite the attention of our Irish Brethren to this

fact also; and we shall be obliged by any authentic information upon the subject.

But, while fabricated reports of false conversions are circulated throughout the country, the visible increase of our congregations, proving, as these men express it, "the alarming progress of Popery," proclaims the happy and consoling truth, that real conversions, conversions from error to truth, are in daily progress. The propriety of publishing accounts of such auspicious events is best decided by the individual, who becomes the happy instrument of divine grace. We know too well the fierce spirit of persecution, that is abroad, to suggest the uniform publication of these facts; but, if any pastor should be willing to make them known for the edification of others, he will have an opportunity afforded him in the pages of the Magazine.

Before we quit the subject of Controversy, we must bestow a few words of special notice upon a Society, calling itself the Reformation Society. This Society took up the task, which had been left unfinished by Lord Farnham, the task of converting the Catholics, not to any form of Protestantism, but from the Catholic faith. It numbers among its members, nearly all the Most Rev., Right Rev., Very Rev., Rev., Most Noble, Noble, Rt. Hon., Hon., Gallant, Learned, and Secular Saints, which are to be found in the countless sects of this reformed country. It appears to have superseded the regular hierarchy of the establishment; having formed a Committee in London, to whom is communicated whatever information is collected, or fabricated, by its agents throughout the country, respecting either the Catholic Religion or the state of Protestantism. It is difficult to attach to the motley Association any fixed principles; for that, which one of its agents asserts, is denied by another; but it appears, as well from its history, as from the language, which has escaped, that it is indifferent to the morality of the people, and, like the patriarch of the Reformation, confines its solicitude to the faith of its votaries.

But we shall not enter at greater length upon the peculiarities of this Society, as we hope to bestow upon it a separate article in our next number. We have introduced it here, to remind our readers that its motto, as announced by its Clerical Secretary, Mr. Dalton, and its Naval Secretary, Lieut. Rhind, is, "No peace with Rome." The sincerity, with which this motto has been selected, has been evinced by many a scene in this island and in Ireland; but we pass from the topic, to remind our relentless enemies, that it becomes the Church of Christ to rise in her own defence; to manifest to the world the mighty power, with which Truth has invested her, both to protect

herself, and to subdue her adversaries. We shall, therefore, make our pages a scene, on which shall be presented the elucidation of Catholic principles, and the exposure of those crude systems, each of which would substitute itself for the Church of Christ.

To return to the subject of Persecution. The legislature has nearly demolished all distinctions of civil privileges arising from religious differences, and affected to pronounce us equal in the eye of the constitution; but who, amongst Catholics, has not witnessed an under-current of social persecution, counteracting, in a considerable degree, the noble stream of national liberality? What Catholic Priest is unable to point to examples, in which the conscientious tradesman has been sacrificed to the spirit of bigotry; in which the same spirit has palsied the hand of the petty despot of parochial authority; has invaded the domestic hearth; has converted the kind master or mistress into a domestic tyrant; has snapped the sacred tie, that bound parent to child, or has violated even the sanctuary of the death-bed scene? The writer of this article is acquainted with facts illustrating all these phases of the unhallowed spirit, and he knows that his experience is by no means singular. But why are these things? Principally because their existence or their extent is unknown to the liberal Protestant. Let then the different facts, as far as it may be consistent with prudence, be brought together, and the black torrent poured upon the day, until it shall be impossible to deny its existence, or to question its deformity.

POLITICS.—Let not the reader be startled at the name. The political state of nations is very frequently influenced by religious considerations. Lately, it was impossible to separate Religion and Politics, in the thoughts of the Catholic; and, at the present day, it cannot be concealed, that Religion is at stake, amid some of the movements which are agitating Europe. Upon these subjects, we propose to keep an attentive eye. Political topics, also, may arise, which involve questions of Religion or Morality, such as the Emancipation of the Jews, or of our fellow-creatures, the Negro Slaves. Topics of this description are not foreign to the design of the Catholic Magazine. But upon questions, which are altogether involved in what is technically termed Politics, we do not see, that we are called upon to interfere. The two great questions, which are agitating the United Kingdom, are Reform, in one island, and the Repeal of the Union, in the other. Of these, the former may embrace topics not uninteresting to Catholics, such as the reform of the ecclesiastical system of this empire; and the latter seems so far to wear a controversial aspect, that against the Repeal, appear very many, who have strenuously defended every

measure of Catholic oppression, and resisted every measure of Catholic relief; and, in its favour, as far as their sentiments can be collected, every member of the Catholic Hierarchy.

LITERATURE, SCIENCE, POETRY, &c.—It may be sufficient to state, upon this head, that, although the name of our Magazine may appear repulsive, we shall welcome articles of general literature, which shall not occupy too large a portion of our columns.

INTELLIGENCE.—Under this head, we invite the Catholics to favour us with such information as they may judge useful or interesting to the Catholic body. Numerous circumstances, of this character, daily occur, which are lost to society, through the want of a common medium of mutual communication. Controversies in provincial newspapers, or other interesting information in the same; local events, relating to individual congregations; the state of the congregations, such as judiciously proposed by Dr. Coombes, in the *Catholic Journal*; the changes which are occasionally taking place on the mission, in addition to those other circumstances, which are enumerated in the preliminary address, all will be welcome to us, because we know that they will be welcome to our readers.

This, then, is the view which we take of the obligations of the Editors of a Catholic periodical work. These obligations we now assume: we would solicit the indulgent consideration of our readers, during the early infancy of the Magazine: we know that it must eventually stand or fall by its own merits.

The Jews and the Samaritans.

WE know only of two nations, to whom our blessed Lord communicated, in person, the truths of eternal life; the Jews and the Samaritans. With the history of the Jews the reader must be familiar. They rejected, persecuted, and crucified the promised Messiah; and the anger of heaven swept them from the place of their nativity, and scattered them over the surface of the globe. From that day, their descendants have continued to form an anomalous race among the nations of the earth; a people of several millions without a chief, and without a country; existing everywhere, and naturalized nowhere; reviled and persecuted in all ages, and in all ages surviving their oppressors, and repairing their losses; possessing, at the present day, wealth, intelligence, numbers, unity of lineage and religion, and all the elements of a great and formidable power, and yet presenting the

spectacle of a dispersed and disarmed, a degraded and defenceless multitude.

Such are the Jews, but what has become of the Samaritans? The reader is aware that the two people were conterminous in situation, and, with one exception, (but an exception of immense importance in their eyes) consentient in religion. Both professed to revere Moses as their law-giver; both looked on the books of the Pentateuch as the revealed will of the Almighty. Now the law said, "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose;" (Deut. xi. 16.) and the meaning of this passage gave birth to the fiercest debates, and the most deadly hatred between the two nations. Each contended that "the place which God had chosen," was within its own territory. The Jew hastened to offer his worship in the city of Jerusalem; the Samaritan on mount Garizim, the mount of blessings. (Deut. xi. 29.) That the latter was in error, we know from the testimony of our Saviour himself: but his words were misunderstood, or his authority was despised; and the inhabitants of Samaria persisted in their former worship, and adhered to it with obstinacy, even after the propagation of christianity. As they imitated the Jews in their blindness, it may be asked, whether they partook of the same fate; or whether the race is, at length, become extinct, or has been absorbed among the tribes, which have successfully emerged, and peopled the provinces of Western Asia. The answer is, that the descendants of the Samaritans still exist. The eye of the geographer may yet discover them at the foot of Garizim, the holy mountain, forming a small fraction of the population of Naplouse, the ancient Sichem; and occupying a large khan, which has been divided into a temple, and shops, and tenements. They do not amount to more than two hundred souls, or about thirty families; reduced, if you except two or three petty tradesmen, to a state of the most abject poverty.

Yet, low as they are sunk in the scale of nations, the Samaritans still preserve the manners, and institutions, and religion of their fathers. They believe themselves to be descended from Ephraim, the son of Joseph, forming a race apart from all others, and shunning, as a contamination, all connexion with Jews, or Turks, or Christians. They read and study the law of Moses; exhibit the highest veneration for the sacred books, forming the Pentateuch; and submit to the spiritual direction of a priest supposed to be of the tribe of Levi. It is their indispensable duty to practise the ceremonies of the law, circumcision, purifications, &c. to observe the prohibited degrees with respect to marriage, and to keep the sabbaths and festivals at the times

and after the manner prescribed by the Jewish legislator. From the morning and evening sacrifice they are, indeed, excused; because, if we may believe them, that institution was attached exclusively to the tabernacle of Moses, and, consequently, the obligation ceased from the moment that the tabernacle was destroyed; though in its place has been substituted a certain form of prayer, by the authority of their ancient pontiffs. With the paschal sacrifice, it is otherwise. That rite was ordained to last for ever, and they are careful to observe it with proper ceremony at the legal time. Formerly, they celebrated it on mount Garizim itself: but having been prohibited by their Turkish masters, they have been content, for the last forty years, to meet in their temple in Naplouse, where the lamb is slain, is roasted with the wool on its back in the presence of the congregation, and at the hour of midnight is distributed to be eaten by all present. In this, they maintain, that there is no prevarication of the law, because, as Naplouse is situated within the precincts of the mountain, they still offer the sacrifice "in the place which the Lord has chosen."

In the year 1808, the celebrated Gregoire, once the constitutional Bishop of Blois, embraced the opportunity of putting certain questions to the Samaritans at Naplouse, through the agency of Mr. Courances, the French consul at Aleppo. The answer was returned, with the signature of Salome Kahenm Kahenm, the son of Tobias, priest and levite at Sichem. To the inquiry respecting their manner of worship, he replies: "Our prayers are such as were ordained by God and our pontiffs, of the race of Aaron, instead of the daily sacrifices, which were abolished at the destruction of the tabernacle of Moses. We have three prayers for the sabbath, and particular prayers for the festivals; for the passover, for the feast of seven days, during which we eat unleavened bread, for the feast of pentecost, which is observed during the appointed number of days, and ends with a festival, when all are obliged to appear before God. On that day we allow ourselves no sleep. We cease not to read the law, and to praise God, both day and night. The fifteenth is the feast of the tabernacles. It has its peculiar ceremonies, and on it all must appear before God. At last, on the twenty-second, comes the feast which includes all the feasts of the year, with peculiar ceremonies, established by our high-priests. All these things are done by the command of God."

It had been observed, that in the temple, the book of the law was kept behind a curtain, which no one but the priest was permitted to touch. When he raised it, all the congregation rose from their seats, at the sight of the holy volume, on which was engraved the figure of a dove. A gilt image of a dove was also suspended over the desk

which supported the book, whence a suspicion arose that they might pay religious worship to that figure. But the charge was indignantly refuted. "The worship of a golden dove," says Salome, "is the greatest disobedience to the law. God has said, I am the Lord thy God: thou shalt have none other in my presence: thou shalt not make any statue or image of any of the beings that are in the heaven, on the earth, or in the water: for I alone am thy God, the mighty and the jealous. After such a prohibition, how could we worship the image of a dove? Our worship is that of God alone, as is written in the law: worship the Lord thy God. As for the worship of the likenesses of other birds or animals, far be it, very far from us. God preserve us from walking contrary to his law. He has said, make not to thyself gods of gold or of silver. We can worship only God, the Eternal Being, without beginning and without end, the creator of birds and men, of animals and spirits."

Hence it appears, that the Samaritans are, at the present day, not less faithfully and devotedly attached to the law of Moses than the Jews themselves. Yet, how different has been the lot of the two nations! The Samaritans have been permitted to vegetate, during eighteen centuries, on their original seat, while the Jews have been condemned, for the same period, to wander without a resting place through all the nations of the earth; and, what is most surprising, the latter have become numerically a greater nation during the term of their pilgrimage, than they ever were in the most flourishing epoch of their history; while the former, in their own home, have gradually dwindled away to the very point of extinction. It is generally idle, it is presumption for the weak reason of man to speculate on the designs of infinite wisdom. But, in the present case, the scripture itself furnishes a clew to the purpose of this difference. The Samaritans had no distinguished part allotted to them in the great drama of the world: they were, therefore, subjected to the operation of all those moral causes, which affect the birth, the growth, and the decay of nations: but the Jews were wanted for particular purposes: they were made the subjects of prophecy: their dispersion was foretold as the punishment of their infidelity, and their re-establishment in Palestine as a subsequent act of the divine mercy in favour of a repentant people. In their present dispersion, they serve as unwilling heralds of the truth of that gospel, which they abhor: on their future restoration they will join with Christians, in the worship of that Messiah, whom their fathers so impossibly and so ungratefully rejected.

Narrative of the seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D. in a Letter to a Friend.

AD MAJOREM DEI SOLIUS GLORIAM.

Fuimus Troes : fuit Ilium et ingens Gloria Teucrorum. Such, my dear friend, is the epitaph of France, of its Church and State : of its cathedrals and parish-churches—of abbeys and convents—of universities and colleges—of thrones, and crowns and titles—of murdered or exiled pontiffs, monarchs, noblemen, and magistrates ! Each private family too has its tale of woe ! Hard must be the heart, which feels no pang, and dry must be the eye, even of enemies, from which the compassionate tear has never started at the recital of deeds and distress, of which history had no copy. Oh ! my dear friend ! a bloody history of proscriptions, accompanied with the ten-fold malice and accumulated guilt of perjury, sacrilege, rapine, cruelty, and lust, in more varied forms of horror, than hitherto have affrighted the world, is the history of the French Revolution. Do not expect a detail from me ; do not expect a full detail from the pen of any man. Only one pen has minuted, only one register contains the full and circumstantial account of monsters and crimes. It is the pen of the recording angel—it is the register of God's accounting book ; and the awful moment of the last trial will be no moment to indulge a curiosity of hearing or knowing what others have done. Our own personal acts and deeds will be matter sufficient for all our attention and concern. However, though the whole scene of horror cannot be revealed ; though nor tongue, nor pen can utter or describe all that has been done in that land of woe, where “no order, but everlasting horror dwelleth,”* it is possible, you tell me, to satisfy the enquiry of a friend, as to some particular circumstances, which relate to the latter days of a much revered mansion, the seat and seminary of orthodoxy, virtue and learning.

Douay College is no more ! The mother and nurse of so many martyrs is no more ! The bulwark of Faith, as Baronius called it, created by God to protect the Catholics of this land, against the furious and hurricane blasts of heresy, has been forced to surrender its

* The narrative was written soon after the author reached England, and while the Revolution was raging in all its fury, and blood was flowing in many parts of France.

last surviving garrison. The last surviving children and successors of a Challoner, a Butler, a Hawarden, a Manning, a Kellison, and other champions of faith and ornaments of learning, have been forced to obey the stern orders of ruffian soldiers, and to leave their dear mansion of studious retirement to unhallowed rapine.—*Veteres migrate coloni, Barbarus has segetes, et hæc novalia miles, Occupat.*

When we left Douay, it was a military hospital, echoing with the groans of wounded or dying soldiers, who had fought against their sovereign, their laws, their country, and their religion. Pleasing, soothing, though melancholy reflection! I was one of the last surviving members. My ears heard the stern command—my eyes saw the military terror, which forced us from our home, and my heart felt anguish unutterable to see our suffering wards and pupils driven before the face of armed soldiers into poverty, and distress and confinement, without being able to stop the tears, which started into their eyes, or to soften the groan, which broke from their throbbing breasts. I still cherish the recollection of many days and nights, weeks and months of alarm and peril, and *olim meminisse juvabit*: and you wish me not to confine the recollection in my own breast. You, like myself, a son and successor of so many martyrs and saints—nursed with the same milk, and watched with the tender care of the same venerable mother; you wish me to give you some account of the last close of a College, which, for more than two hundred years, had been deservedly called ALMA MATER. Your wishes have succeeded—at least, I will do what I can to satisfy them.

Prior to the execution of Lewis the Sixteenth, and the war between England and France, our situation at Douay was very disagreeable. *21. Jan. 1793 as in* Every one in France, from the very commencement of the Revolution, *38. 4. 22.* felt increasing horror at the growth of the hydra-headed monster. Alternately, and often simultaneously, were awakened, or rather raised above an ordinary degree, the different sensations of pity, indignation, fear, surprise, and ridicule. My fellow-collegians well remember the seeds of seduction sowed with an unsparing hand, and saw them progressively ripen into discontent, immorality, impiety, blasphemy, and revolt. And the same hour, in which we read and laughed at the *cahiers de doléance*, we shuddered at the daring hardihood of blasphemous, impious, and seditious pamphlets and caricatures, scattered with profusion amongst the poor, to loosen their attachment to religion by habituating them to laugh at religion; its ministers, and its sacred rites, and to mock at law, government, magistrates, and power. The order of attack against religion and government was inverted. The higher ministers of religion were first assailed, with all the viru-

lence of satire, and mock compliments of respect were paid to the inferior orders of the clergy. In government, the king was mocked with pompous addresses, new titles, and flattering comparisons; while parliaments, and inferior ministers of justice and police were pointed out to execration, by epigrammatical caricatures and pamphlets. Thus went the times. Each succeeding day we awaked to behold the evil more widely disseminated, and the growth of yesterday ripening fast into contempt and defiance of God and man.—Safe within our walls, we were only patient spectators of the evil. The gathering storm, bursting at intervals, precluded a general explosion throughout the country. We hoped to pass unnoticed and unhurt. Post after post brought recitals of some new disaster; and each session of the National Assembly was an outrageous storm and contest—justice, patriotism, innocence, and religion on one side, against passion in all its forms, injustice and impiety on the other.—Decree after decree was only a repeated condemnation of the inoffensive and meritorious friends, patrons, nurses, feeders, and fathers of the poor, the religious of both sexes, to tears, poverty, exile, and death.—Secular ecclesiastics had their share; a bitter cup and filled to the brim was their portion also.

In these eventful times, every month became a date of some calamity, which, in history of times back, would, itself, have been of magnitude enough to be an epoch for whole ages. We were near enough to see, hear and feel something of these shocks; and what we felt made us fearful of some other and heavier blow. In the national bankruptcy we lost our funded property.* From the ungovernable licentiousness of a drunken garrison, let loose upon the town for near a week, we suffered fear, disquiet and danger. In that week, the 20th of May, was a day of horror and dismay, and the succeeding night surpassed it still. A mingled crew of soldiers of three different regiments paraded through the streets and forced admission into every convent, college, and seminary in town. We received frequent visits during the day and night. Drawn swords, in the hands of drunken soldiers, were no pleasing sight, and, I am sure, my fellow-collegians will never forget the stupefaction and terror of that day and night. Each one made his remarks, and each one has his story to tell. It was not pure tragedy, it was also comedy and farce, which forced us into laughter in spite of indignation and fear. We laughed at one another. We laughed, with pungent grief, at the odd conceit of the

* See an interesting article upon this subject, in the present No.

new pyrrhic dance of drunken carmagnoles in uniform, hand in hand with college boys in cassocks. We were obliged to submit to this civility. Three times, in the time of dinner, were the Superiors obliged to rise from table, to wait with complaisant submission, on this drunken rabble. At night, both parlours served as guard-houses, in which Seniors and Professors kept watch; soon as the dreadful drum was heard, up we started to open the door; but we stood, a strong impenetrable phalanx, to hinder them from going up stairs. We could not, indeed, have hindered them by force or numbers: but we found different ways to amuse them, and they thought of amusing us. A drummer amused us, if amusement it could be called, by beating different beats of different nations, and all the different beats for different parts of service. A drunken comrade nodded the time, and very significantly applauded each beat by a staggering nod—*c'est juste*. Another, just escaped from gaol, amused and frightened us, with his antic gestures, and evil-designing looks: they who stood within reach, feared for their pockets. Another, reeling with liquor and nodding for want of sleep, and holding his eyes open with his fingers, asked, if we thought he could hold out any longer; I have not been in bed, he added, for these three nights: the nation is my support—*la nation me soutient*.

At last, ended the tragic farce of almost a week's duration; and we began to recover from our fears. Some had taken refuge in the country, and some had bespoken lodgings in town. All returned, and we passed through other intermitting feverish fits of fear, accordingly as the storm relented or increased. In June, we were again greatly alarmed. The garrison again broke loose, and made us a visit. Its duration was shorter, but it had a more mischievous look. One of the Superiors remembers a naked sword lifted over his head. And this also passed away. The town suffered much in the several paroxysms of patriotism at the different national feasts, elections, planting of trees of liberty, &c. We, as usual, laughed and sighed; feared and hoped, at the same time. Oh! the silence of that day of blood, which followed the barbarous murder of Derbaix, and on which poor Nicholon, a corn factor, was dragged forth to the unhappy lamp-iron! I well remember the day. Silence, great as at midnight, houses shut, and streets unfrequented, except by messengers, whom friends and neighbours sent to the market-place to enquire what was to be the lot of their poor friend. We shared in the general fear: well-knowing, from the history of the Revolution, that innocent blood, once shed, too often increased the thirst for more. And what power could have restrained assassination, when a great part of the garrison were the

murderers? Or what power would have attempted it, when the National Assembly listened only to calumny; and there was but too much reason to fear, that the whole was a cruel plot, to get rid of a *Mayor* and his colleagues, who befriended the poor and virtuous part of the inhabitants, by their superior abilities, against an ignorant newly-formed set of magistrates, under the name of Administrators of the Department of the North and the district of Douay? *Bonsaire*, the Mayor, and his colleagues in office—one of them, a very particular friend to our College, *Mons. Daquillon*—saved themselves by flight; or the town would, probably, have been again watered with innocent blood.

A new election ensued; it was only a fresh proof that the hopes and prospects of the virtuous and well-inclined were diminishing, and the fire and plague of patriotism were fast gaining ground. We found the new Mayor and municipals friendly, in general, as far as they could venture, under these half protections, and inefficient means of defence. We passed through many stormy days, in alternate hope and fear, and measured our happiness, not so much by enjoyment of real peace, as by the escape from dangers, or abatement of fear. At the end of July, 1790, arrived Mr. Kitchen, to take up the Presidency, vacant by the promotion of Rt. Rev. W. Gibson to a mitre, and the 1st of August, following, the town was again convulsed by a quarrel between two regiments in garrison. The artillery was the strongest, and the regiment of *Penthicore* was obliged to march to another garrison. Before this, a similar quarrel had forced another regiment of cavalry out of the town. Thus we saw ourselves condemned to be garrisoned only by such regiments, as were most devoted to the Revolution. I must make one exception in favour of a Swiss regiment, which persevered in unshaken fidelity and discipline. These preparatory and occasional alarms, served, very much, to fan the growing flames, and to spread the plague of patriotism into all the disastrous horror of what since has been called *Terrorism*, or the reign of terror. Every one uniformly observed, that every shock ushered in some revolutionary measure. It is easy to enumerate how many fits of panic fear we suffered, by counting up how many times it was necessary to intimidate a peaceable town into a compliance with revolutionary measures; such as were the sale of Church lands, and other acts of infamy and injustice. It is true, we suffered little in our persons; but we suffered much from the necessity of watching every change, and addressing degrading supplications, every month, and every week, collectively, or individually, to members of the department, district, or municipality.

I have taken no notice of the oath and acceptance of the civil con-

*Vicar apost.
Northern
district.*

stitution of the Clergy. Under the banners of Religion and Faith, our ancestors had fought many glorious battles. Our Proto-Martyr, Mr. Cuthbert Mayne, had headed, into heaven, a glorious train of heroes, from our walls. Every gaol in England had admired their constant, meek, and patient virtue; and every place of execution, in the land, had been consecrated by their martyrdoms. Exile, distress, poverty, imprisonment and death, were, to them, less terrific than perjury and apostacy. We lived near enough to times of greater fervour than the present, to have beheld the setting sun of their successors and sons, in a Challoner, a Hornyhold, a Walton, and a Butler, who were known more than by name. The warning charge and exhortations of a Butler, to emulate the lives of Saints, and fortitude of Martyrs, had not ceased from echoing in our pulpit. In it I have seen him stand. Some amongst us had been dismissed from England to Douay, with a prayer of blessing, from the venerable Challoner. Our library, our schools, our Church, the traditionary anecdotes in daily conversation, called upon us to emulate the unbending virtue, and steady zeal for orthodoxy, at whatever peril. We hoped in God, that we had not sat in their seats, nor read their works in vain. Our resolution was soon taken, and, thank God, we persevered. We found a great comfort and support from the heroism of the French Clergy, and laity too. The world at large, and England, in particular, has borne honourable testimony to it. A still more particular comfort was felt in our unanimity, and in the steady and fervent examples of unanimity, faith, and religion of our friends and countrymen, the English Benedictine Monks, and Franciscan Friars. Equal comfort and support we felt from our fellow-subjects, the Scotch and Irish Colleges. All was unanimity: a resolution to lose every thing, sooner than forfeit our faith.

Happily, for us, and for British subjects in France, an English Ambassador resided still at Paris, and the treaty of commerce was still in force. We claimed the privileges and exemptions provided for us by the one, and craved the protection of the other. Our claims were admitted, and our petitions graciously received. One article of the treaty had expressly provided personal protection and liberty for religion of British subjects. The constituted authorities stood in some awe, before these two respectable protections. But still we were not entirely without molestation. The Mayor, Mons. Bonnaire, and municipality, who tendered the oath, were generally considered adverse to the business. We had often remarked the malicious ingenuity of the National Assembly, and its subaltern agents, in the choice of the days to enforce their measures. The day chosen

*Executed at
Lancaster
Cornwall on
29. Nov. 15*

to tender the oath, and to invite the Clergy of Douay and the district to apostacy, was the Sunday and festival of St. Vedast, the patron and apostle of the diocese of Arras. Only two of the Clergy, regularly attached to the service of the town, bent the knee to Baal. The chaplains of two regiments in garrison, imitated them. All four were pitied, shunned, and despised. Disappointed at Douay, as they were every where else, the Democrats, were glad to seduce any one, however degraded by immorality, or contemptible for ignorance. We are not to wonder at the fall of some few others, and young ecclesiastics, without the spirit of their vocation. Some few, very few, fell.

Douay, and the rest of France, know what confusion ensued in the public service of the Church. We soon beheld the strange sight of a schismatical intruder, and a Catholic confessor, celebrating mass, in the same Church. The Churches of the five British houses remained unprofaned. As exceptions are generally odious, we began soon to be molested. By degrees, we were more reserved in admitting strangers within our doors. We, at last, desisted from singing, and contented ourselves with low mass and vespers, To screen ourselves from personal insults, we were obliged to wear the national cockade, whenever we went abroad; also to lay aside our academical cassocks and gowns. We were narrowly watched on both sides. The Catholics looked to us for a copy; the apostates looked on with jealousy. Soon an occasion occurred, which required us to proclaim our adoption, or rejection of the schism. At the burial of any of our members, the whole community attended in a very solemn procession, from the College Church to that of the parish, where high mass was sung. The corpse was carried by the school-fellows and companions of the deceased. A priest was borne on the shoulders of his fellow-priests, and a dozen or twenty scholars surrounded the bier with lighted flambeaux. At the head of the procession, went the priest, deacon, and sub-deacon, vested for mass, with acolyths, thurifer, and our own choir of about thirty singers, in surplices; besides two cope-bearers from the Parish Church. The students followed, two and two, in the order of the classes, in cassocks. Such had always been the burial service.

The first who died, was Rev. Mr. Fuller, an old retired missionary. The town was ready to observe our conduct. After we had, within our own walls, performed the whole burial service, with high mass and dirge, as usual, the intruded Clergy came to fetch away the corpse, for interment. We had bespoken a late hour to avoid —; and we had removed the coffin into the porch of the College gate, and not one individual of the house attended, any other way, than by a

Church of
St. Jacques
the des
morts. —
destroyed
small
ruins
lanted
with
lipped
the trees
of its
side.

look of curiosity, from some of the windows. This open proclamation of abhorrence of the schism was observed, and followed up by every Catholic family in town. Till then, some had wavered, between natural tenderness for a deceased relative and ignorance; and, in this unsettled state, had occasionally buried at the usual time, and with all the concomitant solemnity of funeral procession and mass. From that time, it became a general practice, to bury without mass, or any other participation with the schismatics, in prayer, or religious ceremonies. It is easy to be conceived, that the jealousy and resentment of the intruders, was not diminished by this conduct. We were obliged to renew it, more than once, at the death of one or two others.

Burials were not the only necessary occasion of meeting with resentment, and of exposing ourselves to its effects. On the octave day of Corpus Christi, we absented ourselves from the solemn procession of the parish of St. James, in which we lived. We also refused to lend our ornaments, our silver candlesticks, thuribles, and cross. Every one knows our ready attendance in better times. Ourselves, we deemed it honourable, like holy David, to sing before the ark; and the parish paid us the honourable compliment, of carrying the canopy of state. The procession set off, unattended by the faithful; very few even had curiosity to come to the Church door, to see the burlesque pageantry of tri-coloured plumes and ribbons, a schismatical patriotism, though escorted, as usual, with a company of soldiers, under arms, and the military band of music. The zeal of the intruders was not to be damped by the threats of a heavy lowering sky; but, before they had reached the first station, at the nunnery hospital of St. Thomas, not more than two hundred yards distant from the Church, a heavy storm of hail, rain, thunder and lightning, routed the procession, with all their ornaments, and forced them to seek shelter where they could. This cruel disappointment diverted the town, as it mortified the patriotic devotees. Indeed, throughout France, similar disappointments of heavy showers, had so often attended on the patriotic festivals, that they could not escape observation. A newspaper remarked it, with saying, "*Il semble que la pluie vient toujours se mêler de nos fêtes patriotiques.*" Every one remembers the famous 14th of July, in the Champ de Mars.* 1789

* History has seldom recorded a storm, so terrific in its appearances, and so disastrous in its consequences, as that, with which France was visited, on the 13th of July, 1788. "What fell," says the account of it, in the Gentleman's Magazine, of that month, p. 654, "could not be called hail: they were enormous pieces of ice, of several pounds weight, by which lambs, sheep, and even cows, were killed, and

We had more to apprehend, at a solemn annual procession of the parish, on the last Sunday of August, in which, our Church was the first of the ordinary stations; and our choir formed a very considerable portion of it, as it always occurred during the time of vacation, and the ecclesiastics of the other Colleges and Seminaries, were absent. We again had to refuse our ornaments, &c. We made application, where we could, for exemption from the visit to our Church, for we were not without fear of violence. It would have been easy

many people dangerously wounded," "The Archbishop of Paris published a mandate, on the occasion, recommending to all the Rectors, Vicars, and Curates of his diocese, to make the largest collection they could, in behalf of the poor sufferers."—*Ibid.* p. 741. On the same account, the King created a Lottery, consisting of twelve millions of livres; and, in the preamble of the edict, sets forth, "that the most dreadful accounts are daily brought to the secretary's office, of the unheard-of ravages and devastations, occasioned, through the extent of upwards of forty leagues, by the late terrible storm; whole harvests destroyed, at the very instant of being blessed with the finest crops ever seen; almost all the vines cut off, and torn up by the roots, without any hopes of their re-producing for several years; men knocked down and struck dead on the plains, by hail, of so uncommon a size, as to surpass any of the kind, in the memory of man; a great many villages totally ruined; consternation and despair spread over large tracts of land, generally ranked among the most fruitful in France. These doleful particulars, the truth of which is attested by so much misery, and so many tears, have determined his majesty to have recourse to some plausible means, that may, in some measure, retrieve part of the losses, so heavily sustained, by so many individuals; and, although he has adopted a plan of economy, to which he means strictly to adhere, he cannot help embracing the earliest opportunity of being liberal of his succours. His majesty is resolved, therefore, to devote the sum of one million, two hundred thousand livres, to the relief of the unhappy sufferers, assuring them, at the same time, that a proper deduction shall be made, this year, in the assessment of the taxes. The above sum, however, being but small and insufficient to repair the horrid mischief, occasioned by the late calamity, his majesty proposes a lottery, &c."

"Some of the farmers," continues the account, "who have been offered considerable sums to indemnify them for their losses, and to enable them to carry on, with spirit, the cultivation of their lands, with new seeds, new implements, &c. have peremptorily refused, on account of a foolish report that prevails in some parts of the country, where the storm happened. They say, that two giants were seen, peeping out of the clouds, and threatening, with terrible countenances, gigantic frowns, and high-sounding words, *that they would return next year, on the same 13th day of July, with greater scourges than the present one.* Terrified, either at the report, or at the fancied sight of the giants, which terror, and a weak brain will often produce; many of the unhappy sufferers have abandoned their houses, and turned beggars. This story, though hardly credible, may be depended on, as a fact."

Whatever may be thought of the story of the giants, it is a fact, *that the above account was published in the Gentleman's Magazine, for August, 1788, p. 742; and that the Revolution broke out in France, "the next year," and on the 14th of July, 1789.*

for a company of armed soldiers, warm with the fervent zeal of enraged patriotism, to have broken down our door. Some indirect hints had been given, to this effect. There was a momentary halt, a knock or two at the door, with the butt end of a musket; but, at a nod from the celebrant, the procession moved forward. These, and other disagreeable incidents, occurred, too often, not to make us wish for a legal exemption. It was a common cause for all British communities in France. We could only obtain a written assurance from the Camilé ecclésiastique, that we were, by the treaty of commerce, exempted from all obligation of admission of these procession, within our walls.

In proportion as democracy prevailed, our situation became more critical; for jealousy and a disregard for right and decorum increased, in an equal ratio, with their power. We soon perceived, that even the shadow of regal power, which the late unhappy Lewis the Sixteenth, had retained, till his captivity, had been a bridle, though too weak to curb the onward impetuous rage of some individuals. The massacre of the priests, and others, in the prisons, at Paris, were ominous preludes of the republic, which was proclaimed in the very same month. Deportation and incarceration of the Catholic Clergy, were now the order of the day. The curates of our neighbourhood were sent to the citadel of Cambray. The election of members for the ensuing Convention, was at hand; and, beside the resident firebrands, in the departments, some itinerant candidates went from club to club, to exhale their hatred for religion and priests, in declamatory invectives, and in open invitations to imitate the butchery at Paris. Happily, neither Douay nor Cambray was sufficiently familiarized with these patriotic perfections of deliberate massacre. In vain, did the monster, Carra, in both places, make the proposal. With the rage of disappointment, he upbraided them with having no spirit.

In the beginning of October, we were complimented with a new republican present. It was the arrival of the tremendous battalion of the gens d'armes, Marseillois, fresh from the massacre at Paris, the preceding month. The town was stupified with fear, and was forced to sweep the streets, before these heroes, that their silk stockings, and handsome uniforms might not be dirtied. The manly spirit of the commanding officers at Cambray, had just saved the town from their brutal fury. Happily for us, their stay was short; and they proceeded to terrify other towns, till called into the field, by Dumouriez; almost every individual of that murderous band, is said to have perished, at the famous battle of Jemappes, within two months after the massacre at Paris. You will easily conceive, that that varied chance of war, was also a variety for us. We had our hopes and fears, and

*6. Nov.
1792*

our tragic-comic scenes, as before. From the first unsuccessful attempt against Tournay, under the unhappy General Dillon; and against Mons, under Rochambeau, to the declaration of war against England, we were considered as neutral. While the National Assembly feared, or courted the Court of St. James', we felt little from the effects of war. We, like our neighbours, gave our mite of old linen, to make lint for the wounded soldiers, when the magistrates came round, from door to door, to beg for it. But, begging was only a milder mode of exacting what they pleased, and for what purpose they pleased. They begged for linen—they begged for old shoes and old stockings—they begged for money, to clothe their bare-footed volunteers; and once mocked at religion, by begging for money to clothe some children, whom they pretended to prepare for a first communion.

21. Jan'y }
1798. } We continued in the situation of uneasy spectators, more than sufferers, till the death of the unhappy king Lewis the Sixteenth. From that period, commenced the war with England; and, from that period, our personal situation became more critical. A full month had not elapsed, when, on Monday, February 18th, without the least previous provocation, on our part, or the least intimation of any unfriendly design, on the part of either department, district, or municipality, a band of armed townsmen, near, or upwards of a hundred strong, entered the College. A somebody, at their head, produced his warrant before the Superiors, whom he assembled for the purpose, and, in their company, and before their eyes, sealed up what apartments and what effects he pleased. He set seals on the two libraries; on the apartment set aside for mathematical instruments, and physical experiments. He set a seal upon the closet adjoining to the President's bed-chamber, and upon what drawers he thought fit, in both the President's and Procurator's apartments. When he retired, he left three vigilant guardians, whose patriotic and ill-natured jealousy persevered, without abatement, the whole term that their commission lasted. I leave you to guess, with what consternation we received this visit; and with what feelings we submitted to this unmerited sequestration. The school, in which the scholars in rhetoric were accustomed to sit, became the abhorred abode of our three gaolers. It was conceived to be the most convenient situation for their purpose. First, it was directly in front of the Church door, and at the foot of the stairs. Nobody could enter the Church, without being seen by them; of consequence, no stranger dared to risk his person there, in sight of these three spies. Secondly, it was at the corner of the two main passages, in the house; so that no one could come in or go out unnoticed. By their commission, they were not authorized to prohibit the import-

ation of anything ; but their orders were very strict to observe or denounce the exportation of anything. We found them with food, fire, and lodgings ; and we are very able to assure their employers, that they are deserving of the same iniquitous employment and trust, on any future occasion. They remained inaccessible to any feeling of good-nature or civility, to the very end. You will not wonder, when I tell you, that a certain undescribable sensation arose in our breasts. We could never clearly ascertain the true cause, or occasion, of this extraordinary treatment. No one would own it as his own deed. The district acted by order ; the department disowned it ; the municipality had nothing to do in the business : and, at Paris, it was unknown, or heard with surprise and censure. Three individuals, (Bachelier, Cloteau, ———,) were generally suspected as the contrivers of the whole.

Such a beginning, made us fearful of a worse sequel. The same scene took place in all the other British houses in town ; equally unforeseen, and equally unmerited. At the Friars, a greater severity was shewn to their persons ; for they were debarred the liberty of receiving visits, or going out, which we were not. As soon as we recovered from the stupefaction of the first day, we looked after what valuables had escaped the terrible seals. You know what college-boys can do : and their dexterous ingenuity had here, a fair opportunity for hazardous exertion. Three spies, or gaolers, within doors ; besides servants, whom we dared not trust ; fearful friends, and suspicious enemies, abroad, made it difficult to convey any valuable effects out of doors. However, we soon found necessity to be the mother of invention ; and we found means to remove, to less dangerous places, some copes, vestments, and other articles. In some instances, the risk and danger was greater, than the value of the proposed object could justify. But, in this, the knowledge of Superiors was eluded, as well as that of our enemies. Thus, by means of a rope, one let himself down from the garret window, to the window of the experimental room below, which had been left, not perfectly shut. He entered it ; pocketed some articles close to the window, and let himself down, by the same rope, from the second story, to the ground, in full sight of the very school, in which the three gaolers were lodged. Another, ascended the funnel of the chimney in the President's room, and descended by that, which communicated with it, into his closet, in order to get hold of the great silver lamp ; but found it impracticable, without leaving such traces behind him, as must, necessarily, have been observed by the commissioners. As this act would have been

deemed equivalent to the breaking of the seals, it proved a fruitless exertion of ingenuity.

You will easily conceive, that such usage made an impression on our spirits, proportioned to each one's fears or hopes. Fear prevailed in many, and many sought the earliest opportunity of removing themselves from such a country. More, or rather all, would have followed, as soon as directions could have been received from England, for that purpose. But, very soon, the post was stopped, and no passports could be obtained. The only means of escaping, was the perilous risk of emigrating, under conduct of some country guide, through the advanced posts, which lined the whole frontiers. Some attempted, and succeeded;* some others failed, and, with their guide, were led to prison. The poor guide did, indeed, escape the guillotine, after some close confinement, and military and juridical examination, and very real danger of death. The gentlemen, themselves, were conducted to the head-quarters; from thence to Lisle gaol; from Lisle to Douay, where they were confined in the convent of the Annunciades. Thus situated, we deemed it less dangerous to abide all consequences, by a peaceable demeanour in our own house, than to attempt an escape. Supérieurs were not wanting, in every possible exertion, to procure protection and safety. Every thing was done, to keep up our spirits, and to remove despondence; and, strange as it may appear, never do I remember a more cheerful flow of spirits, in the generality, than what was manifested during the whole time. We literally cheered away the gloom of thoughtful reflections, and pining wishes, by singing, whole hours at a time. "*God save the King*," and "*Rule Britannia*;" bespoke our hearty wishes for success, to his majesty's arms; and the Latin song, made by a scholar at Winchester school, "*Dulce Domum*," was a fond wish, once more, and soon, to see our friends and home. It was, however, soon found prudent to be careful in singing, "*God save the King*;" so that, "*Dulce Domum*," remained our standing song. Such a behaviour astonished every one. Friends and enemies, wondered alike, how we could sing, in such circumstances; and, sometimes, heaved a sigh of concern, to tell us, we did not know, what we had still to expect. Our classical and devotional exercises went on, as usual, and continued till the 9th of August.

(TO BE CONTINUED.)

* Rev. E. Peach, now many years resident priest, in this town, Birmingham, and Mr. R. Freeman, Student in Divinity.

Extract of a Letter from an Intelligent Correspondent.

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WE hope, that, as the periodical is to be Catholic, it will have a claim on that title, from taking as extensive a view of Catholic interests, as the sphere of Catholicity itself; and, that it will not confine itself to the limits of what is, in literature, or otherwise, passing in our islands. Hitherto, wanting better information, religious and political, of the Catholic continent, than what the polluted channels of the public press affords, Catholics, themselves, have often been borne away, by the tide of prejudice; and many of them approve of what they should censure; and censure what they should not find fault with, in their continental brethren.

A false liberality, which gives away what ought not to be parted with; and takes away, in exchange, whether we will, or not, what is not at our disposal, is so accredited, by a fashionable assent, that its universal currency meets but a faint resistance; insomuch, that he, who calls for the re-position of antient landmarks, in matters of opinion and practise, is apt to be regarded as the reviver of obsolete notions, not in harmony with the spirit of the age. Send him back to the twelfth century!

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Birmingham Controversy.

The origin of the following Controversy will be learned from the commencement of Mr. M'Donnell's letter. It was our intention to have given more copious extracts from the letters of his antagonist; but this our limits prevent. We subjoin all, that we consider necessary, for the complete elucidation of the reasoning, on either side.

Extracts from Mr. Foye's First Letter.

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BE not astonished, Mr. M'Donnell—do not exclaim—"What impudent assertions! What frontless audacity! What! did I not produce numerous extracts, in which, the eucharistical symbols were called, were said to be, the body and blood of Christ?" Yes, sir, you did produce such extracts; but, if the application of such titles to the sacramental matter be a proof that those, who so applied them, believed in transubstantiation, you might have flung the valuable

gleanings to the waves and winds, or given them, as food, to the moles and bats, and nobly clung to the more unerring words of Holy Writ; you might have taken your stand in the very words of the institution, and, from them, triumphantly proclaimed the scriptural certainty of your doctrine.—But, being aware that the words, “this is my body, &c.,” being, in their own nature, capable of a literal or a figurative interpretation, you know, that before they can be alleged as a full proof of your doctrine, their literal acceptance must be fixed by other arguments, or by a comparison with other parts of the same writings, in which they occur. Why not, then, extend this sound principle, and candidly admit, that if the words of the institution are, in themselves, no evidence of the doctrine, the application of the same words, by the Christian Fathers, cannot be considered as furnishing any proof of what they believed upon the subject?

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A single example will illustrate this mode of argumentation. You quote the following passage from Tertullian, “Our flesh is nourished with the body and blood of Christ.” I answer, in the first place, that this language not only may be figurative, but plainly is so; for that to say our own bodies receive nutriment, and, thereby, derive increase and growth from the natural flesh and blood of Christ, which would be the literal meaning, would shock the ears and heart even of a pious Romanist. And, in the second place, I would bring the following counter quotation, to explain the author’s meaning, and relieve the wounded piety of my Roman Catholic neighbour. “Panem acceptum et distributum discipulis corpus suum illud fecit, *hoc est, corpus meum, dicendo, id est figura corporis mei.*” Cont. Marc. l. 4. c. 40. “Having taken the bread and distributed it to his disciples, he made it his body, by saying, ‘this is my body,’ that is as much as to say, this is the figure of my body.” I shall not, at present, add a word more, lest I should interfere with your meditations on this passage from Tertullian, hoping, that when you next approach the subject, you will pay that attention to this quotation which its importance deserves.

Extract from Second Letter.

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IN the first book and 14th chapter of the same treatise, Tertullian observes—“that, from the very act of Christ calling the bread his body, Marcion, may, at once, collect that he gave to the bread the figure of his body,” *corporis sui figuram pani dedisse.*—Pray, sir, is

this passage of sufficiently plain and unequivocal import to overthrow the hypothesis of Tertullian's belief in the Roman novelty? Or, if this declaration have not sufficient inherent strength to stand out against the touch of sophistry, or the recklessness of assertion (believe me, sir, I deprecate all personality; in this and such expressions, I allude merely to the efforts of party) I shall bring forward another which all the ingenuity and sophistry that the Aristotelian school, either in ancient or modern Rome, has ever furnished to the world, cannot, by any cunningly-devised subtlety, throw the shadow of discredit upon, much less invalidate. "Christ, indeed, even to the present day, has rejected neither the water of the Creator with which he washes his followers, nor the ointment with which he anoints them, nor the communion of honey and milk, with which he tenderly nurtures the infants of the faith, NOR THE BREAD WITH WHICH HE REPRESENTS HIS OWN BODY,"—*nec panem quo ipsum corpus suum REPRESENTAT.*

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Extract from Third Letter.

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Now as to your comments and criticism on the word nature, if you mean by "properties" those qualities, attributes, and affections, which are originally inherent in, and inseparable from, the unknown thing, which, together with them, makes the whole compound which they designate and denominate, I perfectly concur with you in the truth and propriety of the comment. But this concession, instead of lending any countenance whatever to the error which you would father upon Theodoret and Pope Gelasius, completely overthrows your scheme.—I conclude, then, that this is not the sense in which you stated that the word nature was used by the Classics and Fathers. You must have meant, then, by the word "properties," accidents and species, in the modern sense of the infallible church, that is as separable from, and in contradistinction to, the substance in which they inhere. If so, I at once deny the truth of the comment, and challenge you to produce a single passage from any Classical Author, or any Ancient Father, within the four first centuries, in which such a doctrine is contained.—Produce one passage, one single instance, in which the Greek or the Latin word is so applied, and, if I can promise an impossibility, I shall become a convert to your doctrine.—On the contrary, I can produce passages innumerable, from almost all the Fathers, Greek and Latin, in which they speak a language quite incompatible with such a notion, much more, such an article of faith.—But till you

produce the proofs, which I challenge you to produce, the phrase, "*the mystical symbols do, by no means, depart from their proper nature,*" must be understood in that truly orthodox sense in which every Father did, in which every scholar, every reasonable man would, understand it; and in which, Theodoret, himself, put them into the mouth of the champion of the Catholic Church.

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The Rev. T. M. M'Donnell's Letter.

TO THE EDITOR OF THE BIRMINGHAM JOURNAL.

SIR,—In redeeming the pledge, which I gave, on the retreat of the Rev. Josiah Allport, that I would direct my attention to his more formidable ally, I shall endeavour to be as brief as the subject will allow.

I shall, therefore, entirely pass over the language of virulent invective, accustomed, as we are, to this peculiar mode of illustrating the precept of christian charity; and the misrepresentations, both of my statements and arguments, unpardonable as is such misrepresentation in a man who frequents the house of God, with his note-book in his hand, for the purpose of dragging, at his caprice, its minister before the public. But I will claim permission to protest against the imputation, that uncharitable language towards my separated brethren, is to be heard within the walls of St. Peter's Chapel; and, if I make this protest, for the justice of which I appeal to those Protestants, who have frequented the chapel, I do so, lest others may be deterred from following their example, if they supposed that controversy was, in our chapels, conducted as it generally is in others; in which the preacher too frequently forgets, that if *there remain at present, faith, hope, and charity, yet the greatest of these is charity.*

In proceeding to notice the attack made upon me by Mr. Foye, I must submit to your readers the state of the question. In the course of a series of doctrinal lectures, which series usually extends over three years, I had arrived at the doctrine of the real presence of Christ in the holy Sacrament. This doctrine I had endeavoured to establish, 1st, from the clear words of the Sacred Scripture; 2ndly, from the testimonies of many eminent Protestants; 3rdly, from the fact that it was the doctrine of christians in the early ages of christianity. This third proof I endeavoured to substantiate by various arguments,—1st, I observed that the Greek schismatics, that the Nestorians, the Eu-

tychians, and other Eastern Separatists, some of whom left the communion of the church of Christ, as early as the fifth century, still retain this article. 2ndly, I assumed a period when it was confessedly the doctrine of the whole christian world; and I argued, that it was morally impossible that it should have become such, if it had not been received from Christ through his apostles. More especially, I insisted upon the impossibility that so extraordinary a change, as would be supposed in the contrary hypothesis, should have been effected, and that history should have been entirely silent upon the subject; upon the change itself, the time and authors of the change, and the circumstances by which it was preceded, accompanied, and followed. 3rdly, I referred to the celebrated discipline of the secret, forbidding the disclosure of the sacred mysteries; which discipline was so long in force in the church, but which is utterly irreconcilable with the doctrine of a merely figurative presence. 4thly, I cursorily noticed the ancient liturgies, those venerable monuments of ancient worship, which all teach the same doctrine. I noticed these but cursorily, because they will be more appropriately introduced in the lecture on the tradition for the mass, on Sunday, the 28th instant; and 5thly, *in addition to all this evidence*, I adduced numerous positive testimonies of the early fathers, from *many* of whom I quoted *several* passages. The list included S. S. Ignatius, Justin and Irenæus; Tertullian and Origen; S. Cyprian, the general council of Nice, S. S. Athanasius, Hilary, Cyrils, Gregories, Ambrose, Jerome, Augustine, Chrysostome, &c. &c.

Having adduced numerous testimonies from these great men, in confirmation of the position which I was endeavouring to establish; I was met by this extraordinary reasoning, which forms the burden of Mr. Foye's first letter, "These men speak very plainly indeed; but their words are not plainer than are those of the scripture in favour of the same tenet; if, therefore, we reject the words of the scripture; surely we may take the same liberty with those of the fathers. I will produce *one* extract from *one* of them, which may bear a different interpretation: therefore, the clear and forcible expressions of *numerous* writers, shall be deemed unsatisfactory evidence of their belief; but *one* equivocal passage of *one* writer shall be allowed to decide for them all." Verily, I am reminded of the reply of Malone to Usher, who, with a greater parade of knowledge, had gone over the same ground with Mr. Foye, and with as much success; Malone prefixes to his reply, the following text: *If ye have ten thousand Ushers in Christ, yet not many Fathers.*

How then does Mr. Foye proceed? He selects a few words from Tertullian, which, even as they stand upon his own page, he translates

unfairly. They should be thus translated, "The bread, when he had taken it, and distributed it to his apostles, he made his own body, by saying, *This is my body*, that is, a figure of my body." In order to understand the meaning of these words, we should observe that Marcion, against whom Tertullian was writing, denied the connection between the Old and New Testaments, and the reality of Christ's body. Tertullian, in the passage quoted, argues the connection between the two Testaments, inasmuch as Christ in the New, fulfilled the figures of the Old; and, 2ndly, he argues, that as bread was a figure of Christ's body in the old law, which he asserts, therefore, that body was a reality. "There would not," he says elsewhere, "have been a figure, if there was not a real body." What then, according to Tertullian, took place at the last supper? My answer is, that Christ made that bread *his own body*, which was already a *figure* of his body. Mr. Foye says, he made that bread a *figure* of his body, which was a *figure* of that body already. Which of us gives a rational interpretation to the author's words?

The only difficulty in the way of the Catholic expositor, arises from the violent transposition of the words "That is, the figure of my body." But this difficulty will soon vanish. Mr. Foye, indeed, would panegyrisé Tertullian as a classical writer, and he would compare him to Terence, Seneca, Lucan, and Quintilian. I would not, on any account, interfere with Mr. Foye's worldly prospects. I would not endanger his permanent residence in a widely celebrated nursery* of literature and science. As, then, it is quite evident to the scholar, that he must be totally ignorant, either of these classical authors, or of Tertullian, I think it but charitable to infer that he knows nothing of the latter; of whom, Lactantius, who might, indeed, be justly styled an author of truly classical elegance, gives this character: *In eloquendo parum facilis, et minus comptus, et multum obscurus fuit.* (*De justitia*, l. 5. c. 1.)

In fact, sir, every one, who has read even but little of Tertullian, knows that his style is, altogether, unique; and that nothing can be more unphilosophic than to set up an expression from him, in opposition to those of the lucid and polished Chrysostome, Jerome, Leo, &c. One peculiarity of Tertullian, and one exceedingly well known, is, that, in reverence to the words of the sacred scripture, he is unwilling to separate them, though such separation may appear necessary for perspicuity. Thus I argued, when I came to this part of my

* Hazelwood School, where Mr. Foye was an assistant at the date of this letter.

subject, and Mr. Foye acknowledges, that I produced two other instances of this peculiarity from the same writer. Mr. Foye, however, denies that these quotations at all confirm my statement, yet, he does not venture to produce them; but, as I appeal from his peremptory sentence to the judgment of your readers, I shall not imitate his reserve. In one of these passages, then, Tertullian writes "Christ is dead, that is, anointed; instead of "Christ, that is the anointed, is dead." In another, "I will open to a parable my ear, that is, a similitude" instead of "I will open to a parable, that is a similitude my ear."

I have proved, therefore, that Tertullian's reasoning would be absurd, but upon Catholic principles; and I have proved, that the violence thus offered to language is one, about which, in similar cases, that author is not scrupulous. Hence, I have demolished Mr. Foye's objection from this passage, of *one* father. Will he venture upon a similar task, with regard to the *numerous* testimonies, which I have adduced in behalf of the Catholic doctrine? If he will, I promise him every facility towards the accomplishment of the hazardous undertaking.

The elucidation, which I have offered, of Tertullian's reasoning, will readily solve the imaginary objection presented by Mr. Foye, in a second quotation, in his *second* letter; and, as to the third, ushered in so pompously, it is a testimony decidedly in favour of the Catholic doctrine. "*Panem, quo ipseum corpus suum representat,*" means, "The bread, by which he makes even his own body present." Mr. Foye is anxious to make Tertullian a classical Latinist; and Mr. Foye, as a classical Latinist himself, ought to know that *to represent* is the figurative interpretation of *represento*, the natural meaning of which is *to make present*. Ainsworth's Latin Dictionary will present to him an example from Cicero; and, if he be not satisfied, I will produce two from Tertullian himself, who, in his book on the resurrection of the flesh, writes, ch. 17, "that the flesh shall be *presented* (*representandam esse**) at the last judgment. And in his work against Marcion (b. 4. 22,) "That the Father *made* his son *to be present* (*representasse*) on Thabor." Indeed, Protestant commentators, of a very early date, are quoted in acknowledgment of the correctness of the Ca-

* *Simplior quisque sanctor sententia nostrum putabit, carnem etiam idcirco representandam esse iudicio, quia, aliter, anima non capiat passionem tormenti, seu refrigerii, utpote incorporalis: hoc enim vulgus existimat.* *Rigaltius's Edition*, p. 335.

tholic explanation of the words, which Mr. Foye alleges against me. So that I shall conclude this part of the argument, with observing of this, as Dr. Hawarden observed of the first mistake, "I could easily have pardoned Mr. Leslie's mistake, if the true sense of Tertullian had not been long ago demonstrated."

Sir, it is with regret that I perceive, how much I have trespassed upon the patience of your readers. This regret will induce me to waive, for the present, all notice of Mr. Gordon; and to compress, as much as possible, my reply upon the subject of Theodoret's testimony, which forms the topic of Mr. Foye's third letter.

Allow me, then, just to notice, that the logician, who undertakes to produce the *clearest* evidence of the sentiments of *all* the fathers, contents himself with *two*, one of whom is Tertullian, whose evidence has just been examined; and another is Theodoret, who commences with stating that he will speak *obscurely*. It would, I apprehend, require the introduction of Greek terms, to a degree inconvenient to your printer, were I to follow Mr. Foye through the whole of his parade in regard to this father. Neither do I consider this at all necessary to his complete refutation. The principal stress of the anti-catholic objection is laid upon the assertion of Theodoret, that "after the consecration, the elements retain their former *nature*." In my lecture, I removed this difficulty, by stating that the word *nature* was heretofore used with much greater latitude than it is at present; that it was used to signify even qualities or accidents. Mr. Foye meets me upon this point, with a chivalrous challenge, and a qualified pledge, that he will become a convert, if I can produce a single passage to this effect, from any classical author, or any ancient Father within the four first centuries. As to the latter, I must say it is an extraordinary challenge in respect to a father of the fifth, who, I may observe, is acknowledged by Leibnitz to have used the word in the sense, which I have ascribed to him. In reply to the first article of the challenge, I can produce numerous instances from Homer, Aristotle, Plato, Cicero, Cæsar, Virgil, Horace, in which my statement is confirmed. But as Mr. Foye is not merely a scholar, but a teacher also, it will be best, because shortest, to refer him to his Dictionaries. For the Greek, Scapula presents the word *figura* as a meaning for the Greek word *nature*, and refers to Plato as an authority. For the Latin, Ainsworth gives *shape* as one meaning of *natura*, and refers to Cæsar. But if these mere classics will not satisfy Mr. Foye, I will refer him to his favourite Tertullian, who unites, according to him, the father and the classic in the same person, and who lived in the third century. In his book on the soul, (ch. 32.) this father writes "Substance is one thing, the *nature* of

substance another. Stone or iron is the substance, the hardness of the stone or iron, is the nature of the substance."

May the God of all mercy grant to Mr. Foye the grace to redeem this pledge!

I am, Sir, &c. &c.

T. M. M'DONNELL.

St. Peter's Place, December 17, 1830.

(TO BE CONCLUDED IN OUR NEXT.)

The influence of the Clergy, in England, France and Spain.

NO. I.

"*De l'action du Clergé dans les sociétés modernes: Par M. Rubichon. 4^e ouvrage pour 1829, de la Bibliothèque Catholique de la Belgique. Louvain, chez Vallathost et Vandensande.*" 8o. p p 310.

"His nunc præmium est qui recta prava faciunt."

TER.

THE present efforts of periodical literature are truly astonishing. Besides the numerous reviews and magazines which, on the first of each month, like so many Niles, spread fertility throughout the literary world, we have Constable's Miscellany,—Lardner's Encyclopædia, The library of useful knowledge,—The library of entertaining knowledge, and several others; many of which, in point of design, mechanical execution and mental excellence, are highly creditable to the proprietors, and also to those reading purchasers who support these literary projects. For the Catholic, who is accustomed to hear his religion blackened as the abettor of ignorance, it is cheering to reflect, that these mighty efforts of the English press have been rivalled, if not surpassed by the Catholic press on the Continent. The first volume of the series, from which the subject of this article is selected, was published in 1821; and the number of publications already amounts to more than a hundred. M. Rubichon's compilation justly claims our attention, for it ably and temperately exposes a system of abuses in England which affects our best national interests; and, at the same time, it powerfully develops the astonishing superiority of the much calumniated and injured clergy of France and Spain. The style of this laborious performance is energetic, the calculations it contains are novel and interesting, and appear to be drawn from unexceptionable official documents; and the critical remarks with which it abounds are the more weighty because entirely disinterested. M. Rubichon had no paltry end in view: unlike Simpson, who in his "Plea for Religion," furiously attacked the English Clergy,—our author's gall is not

excited by the disappointment of any aspiring pretensions; but as a stranger—an Emigrant—a Catholic and a Frenchman, he cherishes a grateful respect, even in his errors, for the country which afforded himself and so many of his countrymen a peaceful and secure port, from the stormy sea of desolating warfare. This is not a book for those who read much and think little: it is not destined to shine in neat gilt binding, on the shelf of a modern library, by the side of those flimsy, feminine productions which abound with sarcasm against foreign institutions merely because they are Catholic, neither does it hold up our institutions to censure, merely because they are *protestant*. But we refrain from offering further comment, and proceed to such an analysis of the work as will present the reader with the pith of its contents. It is however, proper to observe, that in this, and the following papers, such extracts and remarks will be introduced, as seem calculated to illustrate the subjects upon which M. Rubichon treats.—He first briefly adverts to the former wealth and splendour of the English Church, of which, he says, no words can convey an adequate idea. In fact, it is now impossible to fix with accuracy the amount of the value of Church property in England. But from tables—at present unpublished,—which have been collected with immense labour from the best possible sources, it appears, that the former yearly value of Ecclesiastical property was £4,612,588, which at the usual interest of 5 per cent, could not have arisen from a less principal than £92,251,751. Speaking of the architectural efforts, made in England from the 12th to the 15th century, M. Rubichon observes, that whilst profane architecture, in England, was merely in its infancy, a zeal for the glory of God's house had so far influenced our pious ancestors, that our Island was adorned with edifices equal to any in Europe, of which they still attract the admiration. Any comment upon these fabrics is superfluous: for the very walls and stones thereof,—which were spared only because they could be neither eaten or sold—proclaim, “in words which weep,” what was the glorious aspect of religion in England, before its loveliness and its strength gave way to the desolating lava which rushed from the volcano of *Reformation*. The contemplation of these antique memorials, fills the Catholic breast with deep sensations of patriotic regret and religious pride: and whilst they hold out an undying record of what *has been*, they seem as pledges of what is again to *be*. The feelings which the contemplation of our Cathedrals enkindles, are ably described by Dr. Fletcher, in his comparative view.—The following extract, from a modern English writer, conveys some idea of the *economy* which now prevails in our twenty eight Cathedrals. “The number of Deacons is 26:

of Archdeacons 60: of Prebends, Canons &c. 544. Besides these, there are 300 persons in orders, and 800 lay officers attached to the service of the Cathedrals: so that the whole number of Cathedral dependants is about *seventeen hundred*!"—May we not with great justice enquire, what benefit these persons confer upon the public, adequate to the enormous sums which are furnished for the payment of their salaries from the public purse?

In contrasting the present, with the former, condition of London, our attention is particularly directed to that part of it which is called the city, which holds out a striking illustration of the contrast which exists between catholic and protestant zeal for the erection of places of worship. At present the population of the city of London, strictly so called, amounts but to 60,000 inhabitants, and since the progress of commerce has turned many dwelling houses into warehouses, &c. the population at a former period was, most probably, much greater. The city became divided into 93 parishes, and consequently had as many parish churches. Many of these buildings were destroyed by the great fire in 1666: but numerous elegant and superb churches escaped that wreck of property—and still proudly point towards that Heaven where we trust their founders repose, whilst the flimsy metropolitan structures of modern times called chapels of ease,—more like the productions of a confectioner than of an architect—are too unaspiring to raise their heads above the smoke which surrounds them, and seem unwilling to forego their only distinction of being quite undistinguished. Within the last 40 years—that is, since the period of the commencement of the French Revolution,—the population of London and its vicinity, has more than doubled: it was then *seven* hundred and fifty thousand, it is now more than *fifteen* hundred thousand. M. Rubichon informs us, that he saw 150,000 houses erected, for the temporal comfort of an increasing population, but not *one church* for the spiritual accomodation for the profession of what Dr. Doyle calls the "*Legal Creed*." Each of the aforesaid 93 parishes had about 600 inhabitants, and besides the 93 churches, had more than 100 chapels of ease. Modern London contains 20 parishes; of some of these, the population is about 25 thousand, of others it is 50 thousand, and of others again, it even amounts to a hundred thousand. Still however these 20 parishes have no more parish churches than they had when their population did not exceed perhaps *one* thousand. The existing churches cannot, like the catholic chapels, accomodate themselves to the wants of the parishioners, and to local exigencies, by repeating the service, twice or three times in the morning and the same in the evening; for of this, the length of their prayers, singing &c. will not ad-

mit. And, even if this were not the case, it is much to be doubted whether the clergy with all their emoluments, would consent to double the service, without a twofold increase of payment. The system of which we here complain, is not confined to the metropolis, but on the contrary, the stream of its abuses intersects every county and almost every town in the kingdom. This want of churches aims a deadly blow at the very essence of Protestantism; for, after reading the Bible, its great and all-absorbing principle, its *sine qua non* of moral excellence, is, going to Church on a Sunday. Within the last forty years, the population of England has increased, in the proportion of one hundred, to each hundred and sixty; leaving a gross increase of more than four millions. Causes, which are too long and intricate to be enumerated or developed here, have limited this increase, to large towns and their vicinity. For instance, twenty towns, which, a few years ago, did not contain ten thousand inhabitants, now contain thirty, fifty, or a hundred thousand; and Liverpool, Manchester, Glasgow, and Birmingham, have increased in population to a still greater extent. Now, in which of these places has a new parish been formed? In which of these places has a new parish church been erected? Many chapels of ease cannot, without difficulty, accommodate 600 persons: the whole kingdom does not contain more than 1550 such chapels: by far the major part of these were erected previously to the Reformation; and funds for the building of the few which have been erected, since that period, have been collected, but with the greatest difficulty. But, in fact, when we reflect, that out of the 10,800 churches, which came, strong and in good repair, to the hands of Protestantism, many, particularly in country places, have been suffered to fall into ruins: when, I say, we reflect upon this, we may no longer wonder that no new churches have been built. M. Rubichon observes, that in many country places, we find the old inclosure, the church-yard, dilapidated tomb-stones, moss-covered ruins, and every other relic of pious feeling and architectural splendour. And, if Protestantism does not engender, in the breasts of its followers, a zeal, adequate to the keeping of churches in *repair*, it is quite improbable that it will inspire them with zeal, adequate to the complete *erection* of them. Shame to the effrontery of men, who venture to affirm that churches fall into ruins, for want of funds to repair them; for, to say nothing of the enormous sums, yearly raised for church rates, the writer has compiled tables, which prove, that, previously to the Reformation, there was annually set aside, for building and repairing churches, about £1,537,529. and this, too, from the property of the church. Again, if our Established Clergy were really actuated with pure and

gospel-like sentiments, would they wallow in riches, and inhabit splendidly furnished mansions, whilst the temple of God, fell into ruins; whilst his tabernacle became the abode of the viper, and his altar the resting place of every unclean thing? How different are the sentiments of the Psalmist, who exclaims, "*I have loved, O Lord, the beauty of thy house!*" When we reflect, that the Protestant laity are ever ready, with their subscriptions, to aid the erection of assembly rooms, libraries, baths, and other public buildings, whilst, at the same time, they are heedless, as regards the erection of churches; we can only attribute this heedlessness, to their apathy for religion itself; and this apathy is, by no means, creditable to the influence exercised by their Clergy. But, the whole secret, respecting this neglect of erecting parish churches, is fully unfolded by M. Rubichon, in this short, but expressive, sentence; "It is," says he, "the inherent defect of a Protestant institution, to be sluggish to all exertions which do not promise an immediate and *tangible* compensation." It is, however, just, to state, that in 1818, a Society was formed for Building Churches. But, to what end were the efforts of this Society *ultimately* directed? Of this, the circumstances, under which the Society was formed, will enable us to judge. It was not formed, until a period, when numbers of a purse-proud population,—exulting in the temporary exuberance, caused by the then recent war,—were paying enormous sums, per annum, for pew rent, and many could not procure a pew, which corresponded with their ideas of respectability. Hence, a chapel of ease being erected, and filled with pews, was sure to find tenants for those pews: the rent, which these tenants paid, would return very high interest for the capital invested in the building, and thus, it could not fail of proving a profitable speculation. It was under these circumstances, that the Society, in 1818, was formed; and, for the chapels of ease, which this Society has erected, the population is indebted, not to the influence of religious feeling—not to the exertions of the Clergy, nor to a zeal for the beauty of God's house; but rather, to the well-known predilection, which English capitalists cherish, for a lucrative investment of their wealth. The activity of the Dissenters, in building places of worship, and the consequent increase of sectaries, and diminution of the number of Protestants of the Established Church, is strikingly attested by the fact, that, during the reign of George the Third, not less than twelve thousand licences were granted for the erection of chapels; and at present, the number of Dissenting chapels, in and near London, amounts to two hundred and sixty-five, whilst the number of the places of worship for the

Established Church, does not amount to more than two hundred and forty-six; leaving a balance of nineteen, in favour of the nonconformists. The character and views; the design and the object, of the modern chapel builders, are thus ably delineated by Dr. Southey:—If we are justified, as is generally supposed, we are, in attributing to him: the letters, which appeared in 1807, under the signature of Don Emanuel Alvarez, *Espriella*. He says, Vol. 1, Letter 19, *propò finem*,—"But, the height of the popular preacher's ambition is, to obtain a chapel of his own; in which, he rents out pews and single seats by the year: and here he does not trust wholly to his own oratorical accomplishments; he will have a finer toned organ than his neighbour, singers better trained, double doors, and stoves of the newest construction, to keep it comfortably warm. I met with one of these chapel proprietors, in company: self-complacency, good humour, and habitual assentation to every body he met with, had wrinkled his face into a perpetual smile. He said he had lately been expending all his ready money in *religious purposes*: this, he afterwards explained, *me* meaning, that he had been fitting up his chapel: "and I shall think myself very badly off," he added, "if it does not bring me in fifty per cent.

The number of parishes, in England, is 10,801. The present state of presentation to these parishes—the number of resident and non-resident rectors—the influence of the Clergy on agriculture, &c. will form the subject of the next paper. We will now follow M. Rubichon, in his remarks on the English Clergy, *as such*. The English Clergy consists of 650 dignitaries, from Bishops to Canons, inclusive, and 17,000 inferior Clergy. Alluding to the enormous income, which this Clergy possess, the writer observes, that if the persons, who hold this extensive wealth, obtain no other social influence, than that, which money imparts, it can only be attributed to some inherent defect in the economy of that body, of which, they are the constituent members. And, in fact, what genial and gospel-like influence; what powerful and independent ascendancy can be attained by a Clergy, the Bishops of which acknowledge, on their bended knees, that their see, is, as it were, merely a feudal tenure, held under his majesty, the King? The Bishops are, generally, at open war with the inferior Clergy: more than a third part of the rectors, are nominees of interested laity: curates and rectors are, everlastingly, in hostility to each other, relatively to the small tithes; and, to complete this scene of warfare, the rectors and their parishioners are constantly involved in disputes and litigation, respecting the large tithes. These unholy feelings become

incorporated with the name of Religion : unholy acrimony supplants that charitable demeanour and fellow-feeling, which true religion never fails to impart; and the Clergy, instead of commanding that respect, which is due to the dignity of their sacred and elevated calling, incur all that disrespect, and all that odium, which cannot but fall upon a money-making presbytery. The errors, the misgivings, and even the crimes of the ministers of religion, will, by a corrupt and censorious world, be charged upon religion itself: and hence, it is to be feared, that the influence of the English Clergy, as far as we have at present investigated it, is far from being favourable to the promotion of religious love or moral integrity. But the best—although a most melancholy attestation of the rottenness of their influence, is derived from the death-bed scenes, of which, our Clergy are the daily witnesses. It is on the death-bed that Catholicity triumphs: it is *there*, that Protestantism *yields*; and the death-bed cannot lie. The fact, I am about to mention, cheering as it is, is but one of the thousand similar instances, which are daily occurring. Perhaps, at no time, nor in any place, has the flame of religious controversy blazed more bright, than it has done during the past year. And what has been the consequence?—Why, it has blazed only to illuminate the path which conducts to the altar of Truth. At a time, when tracts, inculcating “*No-Popery*,” were as plentiful as dew on a summer’s morning: at a time, when a certain anti-Catholic declaimer had filled the churches of the neighbourhood with torrents of abuse against a creed, which some men are paid to malign: at a time, when the spirit of enquiry is most active in subjugating the public mind to its mighty operations—*What effect has been produced?* Have the Catholic chapels been deserted? have the Clergy of the Establish Church been called to erect the trophy of religious victory on the death-bed of Catholic converts? No;—but,—as the Clergy of many congregations can testify,—not merely *one*, but *several* Protestants, have sent for the ministers of our calumniated creed, to brighten, with the cheering consolations of the Catholic Church, that awful futurity, in which, whilst guided by the hand of Protestantism, they could find no Ararat, on which to fix the ark of their hopes for repose. It should, also, be stated, that more than one of these converts, were, in the first instance, induced to send for the priest, merely because they considered themselves negligently or ineffectually attended by their own Clergy. Thus, it is pleasing to observe, how, even the corruption of the present day is concurring with better causes, in promoting the beneficent designs of that gracious God, whose will, we hope, it is,—that England shall again be-

come the nursery of saints,—and, that Englishmen, led by the hand of unity, shall throng to the temples, which our forefathers deserted, and offer up the sweet smelling incense of united prayer, from the altars which they profaned.

M. P. H.

HORÆ SYRIACÆ, seu, Commentationes et Anecdota RES VEL LITERAS SYRIACAS spectantia. Auctore, N. Wiseman, S. T. D. in Collegio Anglorum, Pro-Rectore, &c. &c. Romæ, 1828. Pp. 280.

IN these days, when Biblical studies, at home, and in many parts of the continent, have superseded, if not banished the higher branches of learning, it was naturally to be expected, that a general attention would be turned to Oriental literature. There is, in fact, scarcely any University, or even Seminary of note, that has not its teachers of these valuable studies.

This is, in many respects, desirable, as nothing frequently tends more to elucidate the inspired text; so that the knowledge of the original language of holy writ, and of what are aptly called, the *cognate dialects*, is absolutely indispensable, to obtain an accurate acquaintance with many, not only of the more difficult, but even of the common passages of scripture.

This observation holds good, both with regard to the Old, and New Testament. For, although this assistance is more especially requisite, in examining the books of the Old Law, still, it is evident, that as most of the inspired writers, of the New Testament, were better acquainted with the Syro-Chaldaic, or Aramean language, than with Greek, many peculiarities of expression, only explicable by a knowledge of their natural tongue, must necessarily exist in their Gospels and Epistles, written in a foreign language.

It is, indeed, a question, frequently and warmly agitated, and which we shall take an early opportunity of noticing, whether the Greek language had not become, at the time of our Saviour, so common, as to be understood, and even generally used, by the common people; but still, the ideas of the sacred penmen, habituated to the channel, traced by Oriental forms of expression, and idioms, peculiar to their original language, must leave in their course, frequent traces of the same influence and character. Yet, in thus approving of this study, we cannot but deprecate the gross abuse of the facilities it lends to cavil and dis-

pute. In the hands of many modern Commentators, it has been used to cause obscurity and difficulty, and to weaken the evidence, drawn from the clearest passages, in favour of the fundamental truths of Christianity.* Infidelity has also grasped it as its most powerful weapon; and the sectarian deems it a seven-fold shield, behind which he may rest secure from all danger.

This is an effect to be lamented; but not such as to cause a thinking mind to desire the discontinuance of the pursuit. There is nothing that may not be abused; and, if a point is to be abandoned because it sometimes lends its broad front of protection to an enemy, we may soon surrender every defence. On the contrary, it presents a powerful incentive to the prosecution of the study, since, without a perfect acquaintance with it, it has become difficult, if not impossible, to meet, on anything like equal terms, the adversaries of truth.

It is true, that productions of this character are above the capacity of nine-tenths of mankind; but we know what effects a show of learning has upon an uninstructed mind, and not to mention the counsel of St. Peter, it cannot require much learning to show, that as arguments, drawn from these sources, are adduced, if we do not wish to be held up as vanquished, and incapable of supporting the sacred cause we maintain, these studies must be necessarily applied to.

The result *must* be satisfactory; the fabric of Religion has been built on a foundation, which nothing can shake; and the light of learning, diffused from whatever source it may be, can only serve to dis-

* Any one versed in the writings of modern Bibliists, must be acquainted with almost innumerable instances. *Boltenius* is, however, the most remarkable for his use of this principle, in his German version of the Scriptures. He almost adopts, in its utmost latitude, the assertion, that the whole of the Greek text is first to be translated into Syriac, before we can obtain the sense of the inspired writings. It is by the help of this opinion that Paulus and his followers have attempted to explain away, the miracles related in the New Testament. To give an example from one of the latest writers of this school: Hen. Christoph. Betty, explaining the passage, where our Saviour is described, as *walking on the lake of Galilee*, asserts that he crossed that sea in a *boat*. But, as the phrase used by St. John; is, *walking upon the sea*, he flies to the Hebrew language, in support of his hypothesis; and finding that the Alexandrian translators render the Hebrew words, *bava* and *haleck*, by. *to walk*, he concludes, that St. John might, in the same manner, employ the word to signify *sailing*. But he did not, or would not, perceive, that although *fish* and *ships* are said to *walk* the waters, in holy writ, this form of expression is never applied to those who *sail* in ships, St. John says, that *Jesus*, and not a ship, walked on the waters. Nor is this expression, though apparently harsh, uncommon, even in profane writers. Cato says, "Oppidum validum prope siet, aut *maræ*, aut *amnis*, quæ *haves ambulant*." Byron, even, has used it beautifully, in our own language: "She walks the waters as a thing of life."—*CORSAIR*.

play its majesty and beauty, in a brighter and prouder view. The best, if not the only method, of securing a triumph, is to seize the arms of our adversaries, and to employ them against themselves; to use the sword, which heresy has drawn from the scabbard, to cut off the more than hundred heads of the restless hydra.

But we have, perhaps, been arguing in vain, and fighting against mere shadows, as but few will, probably, deny, that these studies are advantageous, if not, at the present period, necessary; or, if any one be still sceptical as to their advantages, we have only to refer him to the pages before us. This reminds us not to extend our remarks any further, but to come, at once, to the observations we have to make on this valuable and learned work. It is, itself, the best recommendation that can be given to these pursuits.

Public opinion has been, already, loudly expressed in its favour, by the continental journals, many of which, though conducted on entirely Protestant principles, give it the praise, it eminently deserves. Many, also, of the most eminent linguists too, have expressed a desire to see it continued, and complimented its author, on the success of his first effort. In England alone, but little notice has been taken of its appearance; for, if we except a few observations, written for a Miscellany, which has now ceased, we are not acquainted with any Periodical that has discussed its merits. Perhaps, the nature of the subjects treated, will account for this silence, and its not having been published in England, and written in the Latin Language, may also have tended to diminish its chance of publicity. This has induced us to bring it, at present, before the public notice, and to recommend it to the perusal of all versed in sacred literature.

The title of the work, "*Horæ Syriacæ*," reminds us of the useful production of a well-known lawyer, and, aptly enough, conveys an idea of the contents. It is not a regular and uninterrupted treatise, but composed of miscellaneous materials, drawn from Syriac literature, which may serve to elucidate points of criticism, philology and history.

The first article, which evidently, and deservedly, seems a favourite with the author, is drawn up with great method and precision. It is a philological disquisition on St. Matthew. c. xxvi. 28., and professes to be directed against the following passage, which appeared in Horne's Introduction. "If the words of Institution had been spoken in English or Latin, at first, there might, perhaps, have been some reason for supposing that our Saviour meant to be literally understood. But they were spoken in *Syriac*, in which, as well as in the Hebrew and Chaldaic languages, there is no word, which expresses to signify,

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represent, or *denote*. Hence, it is, that we find the expression, *it is*, so frequently used in the sacred writings, for *it represents*, or signifies. So, in Genesis," (he then quotes the usual passages.)—"It is worthy of remark, that we have a complete version of the Gospels, in the Syriac language, which was executed at the commencement of the second, if not at the close of the first century, and, in them, it is probable, that we have the precise words, spoken by our Lord, on this occasion. Of the passage, Matt. xxvi. 26. 28., the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other words to express, "This represents my body," and, "this represents my blood." (Part I, c. v., Sec. 1., T. 2, p. 590.)

Horne, however, was not the first to make this assertion, and indeed, we strongly suspect that he is entirely ignorant of the Oriental languages.* Many, even, of the early Reformers, made the same assertion, Calvin, Pickard, Melancthon, and others, mentioned by Wolf,† asserted that as Christ spoke in the Hebrew language, (Aramean?) the word *is* of the sacred text, must be rendered by *represents*, as the Jews had no other form by which to express a *figurative* presence.

This objection, which is evidently of considerable importance, has been, again and again, echoed by every Controvertist who has been fortunate enough to meet with it, and proposed with perfect confidence on the authority of others. Never, however, was a more triumphant answer given to any difficulty, than we have met with, on this subject, in Dr. Wiseman's publication. The objection is fairly stated, met without hesitation, and as we shall shew, as far as the limits of this article will allow us, answered beyond even the possibility of cavil; and that, in so masterly a manner, as to afford new evidence in favour of the Catholic doctrine.

It is true that several attempts had been already made by Theolo-

* There is in fact, scarcely a passage in his book, in which some mistake might not be pointed out, when he has to found any reasoning on particular words, drawn from either the Hebrew or its Cognate dialects. Thus to give an example of an error into which one in the least versed in Syriac could not fall. He says, (T. I. p. 221.) "Jerusalem is sometimes called Kadesh, (in Hebrew, Keduscha, and in Syriac ܕܝܪܗܐ,) or the Holy," which corresponds to the term used by Herodotus, *Cedyti*. Nor although the letter *sakin* is sometimes changed by the Syrians into *t*, such a change is never found in *this* word. There are numerous errors in Hebrew which have appeared in every edition, which would seem to shew that he does not even know the letters.

† Wolfius, *Curæ Philol. et Criticæ* &c. Basil, 1741. T. I. p. 371.

gians of eminence, to meet the difficulty on the same grounds, by recurring to the Syriac language, but, it must be granted, with but partial success. The learned continuator of Tournely seems to have been as little acquainted with the language as Horne. This is evident from the examples, which he adduced to shew that the Hebrew language possessed several words by which to express a *type* or *figure*.

Thus he cited from Buxtoof's Rabbinical Dictionary, the word *horaah* as meaning, *signification, signified, &c.* and asserted that our Saviour might have made use of some such form of expression as the following, *seh hu horaah guphi*. But this is perfectly inadmissible, since the word *horaah*, is never used to mean a *figure*, but only the *signification of a word*;— a *grammatical sense*, and not a *type* or *symbol*. This is evident to all acquainted with the language, and may be even collected by referring to Buxtoof in the place already cited. Nor is this word *dugma* more to the purpose, which has merely the same signification as the word already noticed.

He is not more happy in the Syriac words which he then adduces. The first is *ramas*, which as he observes, is translated by the protestant Lexiographers Schaaf and Leusden, by the words, *annuit, innuit, indicavit, designavit*, whence he concludes that it has also the power of conveying a *figure*, or *symbol*. The learned Divine, however, had only to read the whole sentence to discover his error; he would have found the addition, "*annuit, aliquid oculis, manibus, pedibus.*" Nor is this word met with, in any other signification, in any of the old Dictionaries. The rest of the words adduced, are of the same character, unsupported by authorities, and examples drawn from Syriac writers.

Thus all previous attempts had been failures, and although the difficulty had been easily answered on other grounds, it remained for the learned author of the "*Horæ Syriacæ*" to confute it by referring to the examples abundantly supplied, by almost every page of the Oriental writers.

This has been done in no ordinary manner, and while we deprecate a few harsh expressions which have escaped the pen, in the moment of conscious triumph, we cannot but do justice to the solidity, and force of the numerous instances, with which he completely overthrows the assertion of Horne. After having examined the examples he adduces, there only seems room for wonder that such a difficulty could ever have been started, or that even the slightest knowledge of these languages has not enabled others to overcome it. Without even recurring to particular words, it seems strange that it was not observed, that as the word *figure* occurs several times in the sacred text,* this

idea must have been somehow or other expressed by the Syriac versions, and if translated in these cases, Christ instituting the Eucharist, might surely have made use of the same form of expression, had he wished to convey the idea of a *symbolical* and not of a *real* presence. It merely required a recurrence to these passages to obtain a triumph over the futile objection.

Nor is it less surprising, that so few words should be found in the Syriac Lexicons, hitherto published, and that the few that are mentioned, should be so ill confirmed by examples. The almost endless variety of synonymes which is found in these languages, might, it would seem, have afforded an ordinary observer, a few instances, at least, of words of this character. As so little had been done by previous writers, the only plan which could be adopted, was to recur to the Syriac writers, nor was it of much importance, whether the more modern, or older writings were examined, since it is a well known fact, that little or no alteration has taken place during the last 1200 years, in this ancient language.

It is here that the labour and erudition of Dr. Wiseman have been crowned with complete success. For on examination, instead of finding with Horne, that the Syriac language is not in possession of any word to express a *figure*, he has been justified in concluding, from critical examination, that there is *no known language which possesses so many synonymes to express this idea*.

This assertion he takes upon himself to prove, and gives thirty-four pages of his work to words of this meaning, carefully confirmed by authorities and examples, which place before the eyes of the reader, a fair and impartial view of the question. Nothing, indeed, can be more satisfactory, and we have also admired the attention with which he notices the words already cited by Castelli, Schaaf, Buxtorf, Michaelis, and Assemani; and the numerous quotations, the pages of which are carefully pointed out, with which he confirms his own opinions, when they happen to differ from those of these learned linguists.

* Even from the instances brought by Horne, in the very passage in which he denies that the Hebrew language contains any word to express a *figure*, an example may be brought. Thus he refers to Gen. XVII. 10. as a passage in which the word *is*, expresses a *figure*. The Almighty tells Abraham that *circumcision is his covenant with him*, i. e. a *sign* of his covenant. (*seth beriti*), and in the very next verse, we find that *circumcision is oth beriti*; the passages are perfectly parallel, and consequently if in the first passage, the word *is* (understood) denotes a *figure*, the word *oth* in the second instance really means a *figure*. This meaning may be confirmed by the following passages in which it occurs. Num. XVI. 38. XVII. 10. Jud. VI. 17. Kings XIV. 10. Is. XX. 3. &c. &c.

This part of the work deserves the study, and claims the gratitude of every admirer of Syriac literature, as it seems to promise a better digested Lexicon of that language, all of which, hitherto published, are miserably defective. Our space will only allow us to give one specimen. *Schauda*, this word had already been cited by Castelli, who translated it by *significavit, signum dedit*. But these significations, and others which this writer brings, can only be referred to *persons*, nor do the examples which he adduces allow of any other meaning.

Dr. Wiseman candidly acknowledges the merits of Castelli's labours, which are every where copied servilely, by Schaaf, but he has shewn, in addition, that this word is also frequently used of *things*, to convey a *symbolical representation*, and refers to the following passages of S. Ephrem. Tom. 1. pp. 227. D. 228. D. 231. A. 232. C. 237. B. 238. B. 240. C. 282. C. 255. A. 283. B. He also refers to several passages, from the works of James of Edessa. This example, which we have taken as the book opened before us, may seem to be sufficiently supported, but there are many others which are backed by far greater number of authorities, and which almost swell whole pages with references. The number of words bearing a symbolical signification, is truly astonishing. They may be classed as follows. *Four* already noticed by Castelli, *twenty-one* of the same meaning, not noticed, in this sense, by that Lexicographer, and first observed by Dr. Wiseman, *two*, not found at all in Castelli's lexicon, *thirteen*, which though not so commonly used by Syriac writers to express a *symbol*, are still occasionally found in this sense, *five* doubtful words, which are illustrated, and seem probably to have the same meaning.

We are thus presented with a list of about *forty* words, used by the most approved authors, any one of which disproves the assertion, that the Syriac language cannot express our English word *figure*. We think this list sufficiently bears Dr. Wiseman out, in his assertion, that there is no known language, in which this idea could have been in so many ways expressed. This research has, also, if proof were wanting, shewn the miserable state of the Syriac literature among us, since the very best Lexicons, are thus shewn to be so woefully deficient.

Thus then, it is evident, that Christ *could have expressed a figurative presence* in the Syriac language. This is all that Dr. Wiseman had to prove, but not content, he enters upon a new field, and inquires whether the use of the auxiliary verb, to *be*, to express a symbol, is so common among the Syrians, as to render it probable, that the words of Christ would be understood figuratively by the apostles.

This, too, is an interesting inquiry, and is prefaced by an assertion

which is fully made out, that as the Syrians have more *synonymes* to express the word *figure*, so they make use of them *oftener than any other nation*. They even carry this custom so far, as to use words signifying *types* and *figures*, in their *metrical homilies*, though already prefaced with the observation, that the words of scripture are interpreted mystically. They, in fact, seldom or never use the auxiliary verb to convey this idea.

On this subject the "Hornæ Syriacæ" furnish us with some useful calculations, on the number of times it is used, by some of the best writers; but we must refer our readers, for these observations, to the work itself. We shall merely observe, that any one who opens the Syriac version, and compares it with the Latin text, will find, that even in these passages, in which the word *est* is employed by the received translation, and where no ambiguity, on account of the clearness of the context, can possibly arise from its use, still the word *type* or *symbol*, is expressed in the Syriac text.*

The words are, in fact, sometimes thrown together, in such close succession, as almost to defy translation into another language, without a constant repetition of the same word. We have an instance of this in St. Ephrem;† in the space of eighteen lines we meet with the word *figure* thirteen times; and in another place,§ in seventeen lines, it is repeated eleven times. The same is also observed in other writers.

The cause of truth has only to be examined to be proved; Horne, with his bold assertion, has only brought forth fresh confirmations of the Catholic doctrine. He asserted that the word *figure* is not found in the Syriac vocabulary, forty have been produced;—he declared it a familiar form of expression among the Syrians, to employ the auxiliary verb to express this idea, and it is proved that even the *Latin language* allows it more frequently.

But Horne appeals to those who use the same language as our Saviour:—Dr. Wiseman follows him here too, and brings several valuable passages in confirmation, both of the belief of the Syriac church, on the subject of the Eucharist, and on the question before him.—The assertion of Horne, copied from older writers, that a Syrian could not express a *figurative* presence, but by the use of the word *is*, is met with passages from Syrian writers, in which they expressly distinguish between *real* and *figurative* presence.

* Eph. T. I. p. 237, 254, 267. † T. I. p. 254. § T. I. 283.

Dionysius Barselibeus* says, "they are called, and are, the body and blood of God, our Lord Jesus Christ, in *truth*, and not *symbolically*." But texts even stronger, are produced, in which these shew, not only that they can distinguish between a *real* from a *symbolical* existence, but even adduce arguments in support of *real* presence, because our Saviour did not say, "This is the *figure* of my body;" but "This *is* my body."

One of these passages is drawn from the Constitutions of the Syriac Church, which are of very remote antiquity. "He gave his body for the remission of sin, nor is there any *figure*; for he said, '*this is my body*,' and not, '*this is the figure of my body*.'"† But the following testimony, taken from St. Maruthas, who lived at the close of the fourth century, is invaluable. Explaining, in his Commentary on the Gospels,§ the motive for the institution of the holy Eucharist, he says, "Besides, posterity would have been deprived of the participation of his body and blood, (if this sacrament had not been established) but now, as often as we approach the body and blood of Christ, to receive it upon our hands, we believe that we embrace his body, and are made partakers of his flesh and bones, according as it is written. For Christ did not call it a *type* or *figure*, but said, *truly this is my body*, and *this is my blood*."

These words alone would suffice to refute every thing advanced by Horne, for they not only express the words which Christ *might* have used, but also fix the form of expression, which he *ought* to have employed, if he wished to be understood in the Protestant sense. — Thus, then, the "Hore Syriacæ" have established beyond controversy, that the expression, *this is my body*, contains no Syriasm or Orientalism, and that these words, if spoken in Syriac, we are not justified by the *usus loquendi* to deduce any doctrine but that of the *real presence*.

The length to which this article has already led us, precludes the possibility of giving any detailed account of the remaining part of this learned work. We shall, perhaps, take a future opportunity of recurring to some of the subjects discussed in these valuable pages, especially to the account given of the discovery of the long lost Karphensis MS.

* Jean. Maronis Commentar. in Liturg. l. Jacobi Ap. c. xxxi. ap. Nairontm. Easplia Fidei Cathol. &c. Romæ, 1694, p. 161.

† ib. p. 137. Also, "Notæ ad Hebedjian Catal," published by Ecsahellenris, at Rome, 1653, p. 147. § Assemani Bib. Or. T. 1, p. 179.

The disquisition of Dr. Wiseman, on this subject, shews him to be as good a critic, as he is a linguist, and merit the attention of all who feel an interest in the purity of the sacred text.

Besides these subjects, the work also contains several philosophical disquisitions, on the history of the Syriac versions of the old Testament, especially the Peshito, concerning which, so much has been written by the learned. He shews himself, every where, fully equal to his adversaries, and certainly proves the opinion of the celebrated Branca, which is so generally adopted, to be quite untenable.

The fourth, and last division of the work, contains an illustration of the chronology of the eighteenth Egyptian dynasty, which, both on account of its own importance, and the close connection of the history of this people, with that of the Jewish nation, is highly valuable. It enables us to arrange, at least, in better order, the confused series of Manetho, and what is of some interest at the present moment, confirms the researches of Young and Champollion.

We shall conclude these remarks by observing, that although, as we have allowed, oriental literature is well calculated to throw much light on the sacred text, too much caution cannot be used in its application. Even in the case before us, we see how miserably those have been deceived, who have attempted to explain away the literal meaning of the words of institution, as a Syriasm. Nor is this danger to be feared only by those who profess Catholic principles, it touches the tenure of Protestant articles, and even of Christianity as closely.—We have already noticed a few instances of the errors, into which the use of this principle has led several eminent critics, and if we mistake not, even in the instance before us, if the opinion of Horne could be established, some of the most convincing, and clear texts, in favour of the divinity of Christ, must, on the same grounds, be abandoned.

For if it be true, that the Apostles, who, according to Horne, had learnt and spoken the Aramean language alone from their infancy, were acquainted with no word by which to express a *type* or *figure*, but by recurring to the verb *to be*, we must look for this form of expression as common and familiar throughout their writings. In fact, this is the principle on which many learned critics have admitted so many Syriasm in the New Testament. According to them, the Apostles in writing the inspired text, did nothing more than translate into Greek, the equivalent expressions offered to their minds by their native language.

If this dangerous opinion be once admitted, to what lengths may not the unrestrained license of interpretation go? We all know, for instance, how much force and emphasis is considered to be contained,

even, by the most learned supporters of the principles of the Church of England, in the expression of St. John, "the word was God." We know the useless efforts, both of the old and modern Arians, to overcome the clear evidence of this passage. But if the assertion of Horne be true, how easy to explain away, and overcome its force.—The Apostles, if we may believe him, were accustomed to a language destitute of a term by which to express a type or figure; "nor," to apply his own words, "would any man, even in the present day, speaking in the same language, use, among the people, to whom it was vernacular, other terms to express that Christ was the *image* of God, than these, "God *was* the word"—"the word *was* God."

This argument, from the pen of a Socinian, would be unanswerable, on Horne's principles; so careful ought a controvertist to be, in using arguments which cannot be substantiated, even when they seem best calculated to serve his own cause. The Socinian would even have a tenfold advantage; he would collect all the passages adduced by Horne as parallel, bring them in confirmation of this form of expression, and produce them as so many confirmations of the passage, in which Christ is called the *image* of God.

We close with this remark, and with the conscious feeling, confirmed by daily experience, that every progressive step made in learning and science, only serves to confirm us in our hope, and to add a fresh monument to the countless trophies strowed around the eternal shrine of religion, and that no weapon can be raised against the true and unfailing church, which does not cut with, a keener edge, the arm that raised it.

Observations on the Claim of the Rev. John Daniel on the French government, rejected by the British Commissioners; and which rejection has been confirmed by the judgment of the Privy Council.

[The following article will explain itself. We shall only state, that the money, which, by a most iniquitous sentence, was withheld from those who were justly entitled to it, formed a part of the sum of £300,000, which was devoted to the furnishing of Windsor Castle. We believe that the sentence, pronounced on the occasion, was the last delivered by Lord Clifford. May we hope that it is not yet too late to repair the scandalous outrage on property, of which he was the instrument. Sir James Mackintosh was one of the counsel retained

by the Catholic Prelates. This eminent man was disposed to bring the affair before the House of Commons. We trust the disposition still remains.]

The Claim of the Reverend John Daniel, President of the English Secular College at Douay, to compensation for property confiscated by the execution of decrees passed in France since the beginning of the year 1793, was duly presented within the time prescribed by the treaty of 30th May, 1814, and by the convention of 20th November, 1815, to the honourable Commissioners appointed to execute the said treaty and convention.

It has been shewn, to the satisfaction of British Commissioners and of the Lords of the Privy Council, that the Reverend John Daniel was a British subject; and that the property held by him at the time of its confiscation, on the 12th October, 1793, and then seized in execution of the decree passed on the 10th October, 1793, for the confiscation of the property of all subjects of his Britannic Majesty in France, was confiscated in consequence of his being a British subject.

The claim of the Reverend John Daniel having been rejected by the British Commissioners, not for want of evidence in the documents produced to support it, but on the ground (as alleged) that the English College at Douay was deemed a French establishment, and was not included in the view of the treaties; reasons which the claimant deemed unsatisfactory:—an appeal was preferred to his Majesty's most honourable Privy Council, against the award of rejection given by the Commissioners.

On Friday, the 25th November, 1825, the judgment of the Lords of the Privy Council was pronounced by Lord Gifford, confirming the rejection of the Claim.—The following is a correct extract of the judgment, taken from Mr. Gurney's short-hand notes.

Lord Gifford.—“In considering this question, it is necessary to attend to the nature and object of these establishments, and to the intent and meaning of the treaties under which the indemnity is asked.—Now the institutions in behalf of which the Claims are made, although their members were British subjects, and their property derived from funds constituted by British subjects, were in the nature of French corporations: they were locally established in a foreign territory, because they could not exist in England; their end and object were not authorized, but were directly opposed to the British law; and the funds dedicated to their maintenance were employed for that purpose in France, because they could not be so employed in England; and if other circumstances were wanting to fix their character, it appears

that these establishments, as well as their revenues, are subject to the control of the French government; and the conduct of that government, since the restoration of the monarchy, shews, that if all had been suffered to remain entire during the period of the revolution, the monarchical government would have taken the whole under its superintendence and management.—We think, therefore, that they must be deemed French establishments.

“Then are such establishments, though represented by British subjects, to claim under the treaties?—Treaties, like other compacts, are to be construed according to the intention of the contracting parties; and looking at the occasion and object of those treaties, we think that it was not, or could not have been in the contemplation of the contracting parties, that the British government should demand, or the French government grant compensation for property held in trust for establishments in France, and for purposes inconsistent with British laws, and which were subject to the control of the French government. We, therefore, think that, having regard to the nature and character of the establishments which the claimants allege themselves to represent, and to the purposes to which the property, in respect whereof compensation is claimed, was dedicated, the claimants have not brought their case within the spirit or meaning of the treaties; that the rejection of their claims, therefore, by the Commissioners was right, and, that consequently, the award must be confirmed.

“Upon the hearing of the appeal, however, it was further insisted, that the appellants are entitled to compensation for the loss they have individually sustained, by having been deprived (in consequence of the seizure of the possessions and property of the establishments) of the salary and income enjoyed by them as members of those establishments, and that it should be referred back to the Commissioners, to reconsider their award in that respect.—It is to be observed, that no such claim appears to have been made before the Commissioners; and therefore, that, in strictness, it cannot be urged upon this appeal; but supposing that it could, we are of opinion that, as no compensation can, for the reasons already given, be demanded for the corpus of the property seized, no valid claim can be sustained by any members of those bodies for the income derivable from it.”

Though the claims of the Reverend John Daniel for the English college at Douay, of the Reverend John Bew for the English seminary at Paris, and of the Reverend Francis Taite and others, for the English college of St. Omer, were presented as distinct and unconnected claims, yet they were confounded together by the Commissioners and by the Privy Council.

The English secular college of Douay, for the property of which the Reverend John Daniel claimed compensation, merely existed on French soil as an isolated English establishment, and was foreign in every respect to France; to the government of which country neither the members nor superiors were ever bound by any oath or promise of allegiance. It had continued, from its beginning to the period of the French revolution, in the free exercise of its administration, and of the administration of its property, independently of any authority, superintendence, or control in France. It was, indeed, subject to the municipal laws of the town in which it was situated, as any English commercial house in France would be subject to the same. This college was never connected with any French establishment or institution. It was not incorporated in the university of Douay, neither was it subject to the rector or master of the university. The presidents, all subjects of his Britannic Majesty, were never chosen, nor presented, nor nominated, nor appointed by any person, power, or authority, civil or ecclesiastical, in France. In no respect, therefore, before the French revolution, could this English secular college of Douay be deemed a French establishment.

The Commissioners themselves, in their "Case in support of the Award," of rejection, after citing an edict of the King of France, issued in the year 1763, which provided for the future government of all colleges not depending on the university, whether the same were under the direction of "*Congrégations Seculières ou Regulieres*," or not, made this acknowledgment (p. 10 of the Case):—the Board further find, that there is no proof before them whether any letters patent were or were not issued by the King of France relative to the said college of Douay, in virtue of this edict." The continuation of the ancient form of administration of this English college of Douay, after the issuing of the above edict to the time of the French revolution, was a public proof that it was not affected by the provisions of the said edict, but that, being an English college, it was left, as before, to the free exercise of its own administration. This fact further shews, that, before the revolution in France, the college of Douay was not treated, nor considered as a French establishment.

The revolutionary government of France considered and treated this college not as a French but as an English establishment. It sequestered and confiscated the property of this college, in the year 1793, not as the property of a French but of an English establishment, at the time, and not till then, when the property of all English individuals and companies was confiscated.

In proof of these two assertions, it was shewn in evidence, that when

the French National Assembly, on the 5th November, 1790, decreed the property of all establishments of education in France to be national property, and ordered it to be disposed of as such, the same Assembly passed a law on the 7th of the same month and year, exempting the British property of this college, as well as that of other British Catholic Establishments in France, from the operation of the above-mentioned decree of the 5th. This law was grounded on the "*Rapport des Comités Ecclésiastiques et Diplomatiques*," made by M. Chassey, on the 28th October, in which these establishments were presented to the deliberation of the Assembly as foreign establishments. "Tel est l'objet de petitions des établissemens étrangers dont vous avez renvoyé l'examen à vos deux comités réunis, pour y faire droit. Devez vous conserver dans le sein de la France des établissemens étrangers?" See Chassey's Report of the law of 7th November, 1790, from which it will appear that the National Assembly in exempting this college from the decree passed against French establishments, considered this not as a French, but as an English establishment.—Moreover, when the National Convention made a decree on the 8th of March, 1793, relative to the sale of goods belonging to colleges and other establishments of public instruction in France, it made an express exception in favour of the foreign establishments mentioned in the law of 7th November, 1790, article VI. "Sont exceptés pareillement les biens de tout genre formant la dotation de tous les établissemens étrangers mentionnés dans la loi du 7 Novembre 1790." And under that exception the English college of Douay continued until the decree whereby British property was confiscated.

2ndly. It was shewn that the decree of the 10th October, 1793, by the execution of which, the property of the English college of Douay was confiscated, did not affect any French establishments (all which had been dissolved and disposed of as national property by the decrees of 5th November, 1790, and 8th March, 1793) but that it affected only British establishments and British property in France, whether held for the purposes of commerce or education.

Therefore, this English secular college of Douay, for the property of which Mr. John Daniel claims compensation according to the treaties, was not considered or treated by the revolutionary government of France as a French establishment, any more than English commercial houses established in different towns in France, and having property in the French funds, were considered as French houses of commerce.

As the Reverend John Daniel was deprived of his college in

October, 1793, because it was a British establishment, and because he was a British subject, he had reason to expect, that if compensation should ever be made to British subjects for the losses they had suffered by the execution of the confiscatory decrees of the revolutionary government of France against British property and British subjects, he should be admitted to his share in the compensation.

On the 30th May, 1814, a treaty was made, and on the 20th November, 1815, a more explicit convention was concluded between the French and English governments, for granting compensation to all subjects of his Britannic Majesty, who had been deprived of their property in France in consequence of decrees of sequestration or confiscation passed by the French government since the beginning of the year 1793. The late much esteemed and respected Marquis of Londonderry, was the English minister who carried on and perfected the said treaty and convention.

As the Reverend John Daniel is a British subject, and was deprived of the property of which he was in possession, on the 12th October, 1793, by the execution of the decree of 10th October in the same year, for the confiscation of the property of all subjects of his Britannic Majesty, it is submitted that he is included within the treaty and convention.

As the Reverend John Daniel has this clear and positive right to compensation, it is submitted that he cannot in justice be deprived of it, unless it can be shewn that, by the express terms and conditions of the treaty and convention, he is excluded from the benefit of compensation thereby stipulated for in favour of all subjects of his Britannic Majesty, whose property had been confiscated.

The treaty makes no exception, the commissioners can make none.

The next question is, whether the claim to compensation for the confiscated property of this establishment of Douay college was not within the spirit of the treaty and convention, or whether the same was excluded therefrom in the intentions of the contracting parties, the French and English governments?

It is true, that treaties, like other compacts, are to be construed, where the construction admits of doubt, through the intervention of the intention of the contracting parties, if such intention can be ascertained. But whether it was, or was not, the intention of the contracting parties to exclude from the benefit of the treaties made in favour of all subjects of his Britannic Majesty, this Claim presented by the Reverend John Daniel, a British subject, for the value of the property of his establishment, which had been confiscated like other British property in France, is a question of fact. No positive proof whatever

of the fact of this intended and alleged exclusion has been produced, and all that is said in the Judgment is, "Looking at the occasion and object of these treaties, we think it was not, and could not have been, in the contemplation of the contracting parties, that the British government should demand, or the French government grant, compensation for the property held 'in trust' for establishments in France, and for purposes inconsistent with British laws, and which were subject to the control of the French government."

Whether it could or could not have been in the contemplation of the contracting parties, to stipulate for compensation for such establishments, is a matter of speculation, but not of fact. The question is, whether both the contracting parties, with the knowledge of the nature of this establishment, positively meant to exclude it from the benefit of the treaty which was made in favour of all British subjects?

And whether it is not virtually comprised therein, as well as all other British claims admitted to be so comprised?

Two Roman Catholic seminaries, and two religious houses in Canada, had property in the French funds before the Revolution, which was confiscated, in 1793, by the same decree as confiscated the funded property held by Mr. Daniel for Douay College.—Did the contracting parties in the treaties actually intend to grant compensation for the property held in trust for Douay College? Can it be positively shewn by any document, that the latter was not as much in the contemplation of the contracting parties as the former? The Commissioners having awarded a compensation for the confiscated property held in trust for the seminaries and religious houses in Canada, why have they rejected the claim of Douay College?—The compensation to the Canadian establishments was granted by an Inscription in the Great Book of the Public Debt of France, according to the mode of payment prescribed by the treaty. Would it have been inconsistent with any British law, if the Rev. John Daniel had received his compensation in France, according to the treaty, by a similar Inscription in the same Book?

Against the assertion, "That it was not in the contemplation of the contracting parties, that the British government should demand, or the French government grant, compensations for property held in trust for such establishments in France as Douay College," positive documents and proofs may be adduced.

(TO BE CONTINUED.)

POETRY.

The Rising and Setting Sun. •

When the morning sunbeams dart on high,
And the twilight is lost in day,
When the bright sun smiles in the eastern sky,
And the damps and the dews are away ;

O then do we hail the return of light,
And the lark's sweet, early voice,
When the heaven is blue, and the earth looks bright,
And all nature exclaims, ' Rejoice. '

But when hours are flown, and the breath of eve
Comes soft in the gentle breeze,
And the sun, as loath the rich sky to leave,
Sinks in glory by slow degrees ;

When the red and gold with a deepening glow
Light the earth with refulgent blaze,
An changing to crimson and purple slow
Fade at length with the sun's last rays ;

O how sweet to stray in that evening hour,
And to gaze on the gorgeous scene,
When the placid mind has that envied power,
Pain and pleasure to smile between !

And tell me now which thou lovest best,
And which most can thy heart rejoice ;
Dost thou love the sun when he gilds the west ?
Is the setting sun thy choice ?

Or dost thou love better his morning ray,
His first smile on hill and stream,
Does thy breast expand at returning day,
Dost thou hail his rising beam ?

If thy heart is youthful, thou well may'st choose
The young orb, ere his course be run ;
But for me be his sober and softened hues,
O ! for me the declining sun !

For the sunset pictures the splendid close,
 When the just man's course is run;
 When rich in virtue he seeks repose,
 Like the glorious setting sun.

F. C. H.

Lines by the late Rev. Chetwode Eustace, addressed to a friend, on his return from Ireland, in the midst of the troubles which preceded the Union.

All hail, my friend from Erin's ravaged shore,
 Where lawless power and anarchy reign,
 Where discord tinges with fraternal gore,
 Each verdant hill, and flower-enamelled plain.

Thy haggard country still arrests thy sight,
 Her wounds bleed fresh before thy weeping eyes;
 Her flowing gore distains the rosy light;
 Deep dies the verdant earth, and blots the skies.

Far be such visions from my H——y's soul:
 The day approaches—Erin shall be free.
 So wills just heaven—and say shall men controul,
 Or art or force suspend the high decree?

Let wily faction bid subservient power,
 Add link to link, and rivet every chain;
 Fate smiles perfidious—grants one transient hour,
 Then frowns their doom—and all their schemes are vain.

Yes, freedom soon shall range thy native coasts;
 But not that upstart ravisher of fame,
 Not such as proud perfidious Gallia boasts,
 A branded ruffian, masked with freedom's name.

But calm, majestic, such as Albion knows,
 Smiling benignant on her happy swains,
 With arm extended, guarding her repose,
 And scattering plenty o'er her blissful plains.

His lenient care shall soothe thy Erin's fears,
And banish discord from her wasted shore,
His friendly hand shall dry her flowing tears,
Bind up her gaping wounds, and stop her gore.

He, just alike to both his favourite lands,
Their guardian power commissioned from above,
Shall join their fates in adamantine bands,
The dear, the sacred bands of mutual love.

Thus left with liberty, in union strong,
Supreme in arts, in commerce unconfined,
The sister isles shall shine unrivalled long,
The wonder, pride, and glory of mankind.

MONTHLY INTELLIGENCE.

PIUS VIII.

miss His late Highness, Pius VIII. whose original name was Francesco Saverio Castiglioni, sprung from a noble family in the marquisate of Ancona. Having, with distinguished success, completed his classical and ecclesiastical course, he associated himself in the study of the canon law, with Monsignor Giovanni Devoti, bishop of Anagni, whom he assisted in the compilation of that esteemed and useful work, the *Institutiones Canonicae*. Soon after the publication of this book, he took holy orders, and gaining great repute for his skill in theology, ecclesiastical history, and antiquities, he was, about the year 1791, promoted by Pius VI. to the office of secretary to the Roman Penitentiary.—Several other offices of great trust and responsibility, successively conferred upon him, detained him at Rome till he was nominated to the bishopric of Montalto, a small town in the Papal states. He now retired to his see, and constantly resided in his diocese, fulfilling, in the most exemplary manner, all the du-

ties of the episcopal charge. He shared the exile of the martyred Pius VII. and at a time, when strictly watched by the jealous eye of despotism, the successor of St. Peter, could not, with security, exercise the authority annexed to his station, and when the convulsed state of the christian world called for such a union of prudence, firmness, and piety, as seldom meet in the same individual, the bishop of Montalto was invested with the most ample and confidential powers. The ability which he had displayed in the day of trial, was in 1814 rewarded with the cardinalate. He continued, however, to reside in his new diocese of Cesena, till, on the death of Cardinal de Pietro, he was called to Rome to undertake the office of Penitentiary, a station for which he was eminently qualified by his great proficiency in the sciences and the canon law. He ~~now becomes an active and useful member of almost all the Congregations of Rome.~~ In assiduity and attention to business he was surpassed by few, in professional knowledge and experience he

yielded to none. In the Conclave which succeeded the death of Leo XII. he was, under the name of Pius VIII. elected Pope; and, after a short Pontificate of one year and eight months, departed this life on the evening of the 30th of November, 1830. R. I. P.

21. m. 1829
Friday forenoon, January 14, a solemn dirge was performed at the Roman Catholic Chapel, in Moorfields, London, for the late Pope Pius VIII., who died on the 30th of November, in the 70th year of his age. The altar, the pulpit, and other parts of the Chapel, were hung with black; and in the centre of the Chapel, under a lofty canopy of black drapery, and surmounted by black feathers in profusion, a bier was placed, covered with a rich velvet pall, upon which, and in various parts of the Chapel, were escutcheons, displaying the armorial bearings of the deceased, quartered with others of the Roman See; and at each side of the bier were rows of large lighted tapers. At former dirges for Popes, it has been customary to exhibit the golden tiara, crosier, the keys, and other insignia of the Papal dignity, on the top of the coffin, but on the present occasion they were omitted. Three bishops, namely, Drs. Bramston and Gradwell, and the Catholic Bishop of New York, assisted at the service, with a great many of the Clergy.

The whole was of a strictly clerical character, the service throughout, including the requiem and high mass, being chanted in plain Gregorian chant by the clergy, without the usual accompaniment of organ and choir.

OBSEQUIES OF THE LATE POPE.—The solemn obsequies for the late Sovereign Pontiff, Pius VIII., were performed in the Church of the Conception, Dublin. Every necessary arrangement was adopted for giving effect to the solemn ceremony: the decorations were grand and imposing, and perfectly in keeping with the solemnity of the occa-

sion. From several parts of the church depended black hangings, and a splendid bier, representing the depository of the mortal remains of his Holiness, was surrounded with all the emblems of melancholy pomp. His Grace, the Archbishop Murray, attended by a numerous assemblage of the Clergy, clad in appropriate vestments, performed the service most impressively, whilst nothing could be conceived more powerfully calculated to attract the mind from the grossness of human passions, and excite the soul into devotional converse with Heaven, than the sublime music of Mozart's Requiem, which was most admirably performed.—After the imposing ceremonies and prayers for the deceased had been concluded, the Right Rev. Dr. Kinsella pronounced a funeral eulogium, which fully sustained his Lordship's high reputation as an eloquent and learned divine. A very crowded and most respectable assemblage was present on the occasion.

The Earl of SHREWSBURY is, and has been, ever since his accession to the honours of the house of TALBOT, exhibiting an example which it were well if some of our Nobles and Gentry would learn to emulate. Not only does his Lordship afford constant employment to more than 150 men, but to furnish the means of support to a number of distressed labourers and their families he has lately given work to more, without, however, having any need for their services. His Lordship's humanity does not stop here. He visits the cottages around him, to observe, with his own eyes, if they require reparation; and many a poor family is indebted for the comforts of a new snug dwelling, or warm clothing, to an unexpected call from their noble benefactor, who gives annually extensive charities to the poor in clothing; nor asks what is the religion professed by those upon whom he is bestowing it. When absent on the Continent, he still continued to afford employment to the same number of men,

was equally munificent in his charity, and caused the very liveries of his servants to be made in England, and forwarded all the way to Rome. If Noblemen, like the Earl of SHREWSBURY, could be met with more frequently, the poor of England would be happier, and there would not exist that enormous chasm which now divides the people from the aristocracy; and if, like him, Noblemen would pass more of their time, and spend more of their money on their estates, so many thousand pounds that are now expended in idleness, or squandered among the profligacies of the capital, would be made to circulate more generally through the country, and benefit a large portion of the people.—*Sun*,

A NEW SECT.—A new religious society has been formed at Paris, under the title of "The Society of St. Simon;" the professed object of which appears to be the extermination of bigotry and superstition, and the establishment of "peace on earth, and good-will towards men." The meetings of the society are held at the Hall Taibout, and are attended by crowded and brilliant audiences. It having been stated that Madame Malibran was one of the preachers of the society, that lady has addressed a letter to several of the Parisian journals, denying the truth of the assertion.—*Liverpool Journal*.

VALUE OF THE ESTABLISHMENT.—The See of Cork is vacant. Its revenue (independently of the patronage attached to it (is admitted to be four thousand per annum. We know, from good authority, that it is at least five thousand. The mayor stated, a few days ago, at the House of Industry, that the poor of the institution were supported at the rate of three-half pence a head. Four thousand a-year of national ecclesiastical property may be, at this moment, resumed by the nation. To what purpose might the four thousand be appropriated? We

shall have recourse to the "Rule of Three." If one pauper be fed at the House of Industry for three-half-pence a day, how many paupers will be fed the year round, at the same establishment for 4,000 pounds? Answer—1759 paupers. There are, at present, but 1454 paupers fed at the House of Industry; &c. &c. We shall return to this subject on Monday, and on Wednesday, and on Friday.—*Cork Chronicle*.

PETITION AGAINST THE RENEWAL OF THE BISHOPRIC OF CORK.—A requisition addressed to the Mayor, lies at the Chamber of Commerce, praying his worship to convene a public meeting of the Citizens of Cork, "to take into consideration the propriety of petitioning the King to suspend the issue of his power 'to elect' a Bishop for the Diocese; and also to consider the necessity of petitioning Parliament for a more useful appropriation of the temporalities of the See of Cork and Ross"—*Southern Reporter*.

The religious ceremonies at the Catholic Chapel in Edinburgh, were conducted with unusual splendour and solemnity on Christmas-day, and a large congregation were present. High mass was celebrated in the morning, and vespers commenced at half-past-two o'clock in the afternoon, the Archbishop of Rheims (Cardinal Latil) presiding. This is the first instance, since the days of Cardinal Beaton, of such a high dignity of the Catholic church officiating at public worship in Scotland. What rendered the services still more interesting, was the presence of Charles the Tenth, the Duke and Duchess d'Angouleme, Duchess de Berri, the Duke de Bordeaux, and his sister, and the different noble and distinguished personages composing their suites, who occupied, for the first time, the seats lately prepared for them, on the Epistle side of the altar. On the royal party leaving

the chapel, an immense crowd assembled, the greater part of whom uncovered as his ex-Majesty entered his carriage.

CATHOLIC CHAPEL AT CARLOW.

We feel great pleasure in laying before the public, the following circular from Dr. Doyle, and we shall willingly take charge of any subscriptions which may be left at our office;—"The Right Rev. James Doyle, D. D. R. C., Bishop in the Diocese of Kildare and Leighlin, solicits the attention of the public in England to the following particulars:—Early in the sixteenth century, the churches and all the church property in Ireland were transferred (which translation was afterwards confirmed by law) from the Catholic to the Protestant clergy and people.—From that period to the middle of the last century, the penal code subjected the exercise of the Catholic worship to the most severe penalties, and its ministers, when detected, to banishment or death. For more than two centuries the Catholics had few places of worship: these were of the meanest description, and were often demolished either by order of government, or by individuals excited thereto by the persecuting spirit of the time.—When the penal code was relaxed and partly repealed, on the recommendation of George III. (whose memory be ever blessed) Dr. Doyle's predecessors commenced at Carlow a seminary for the education of Irish Catholics, lay and clerical—a seminary which has since grown into a large college, diffusing widely throughout Ireland the blessings of a complete classical and scientific education. Doctor Doyle, during his own administration, has seen commenced or completed large and com-

modious places of worship and school houses, in every parish within the dioceses over which he presides. Carlow though the place of his residence, and perhaps better provided with places of education for all classes of people than any other town in Ireland, remains till now with only one small chapel for its whole population, consisting of several thousands. To remedy this in convenience, and at a period when wise and beneficent legislature has relieved the Catholics from the pressure of the penal code, Doctor Doyle has undertaken to build a chapel, which not only would afford accommodation to the faithful, and add to the decorum and solemnity of the divine worship, but also exhibit a style and specimen of architecture calculated to advance the improvement of the country. But Doctor Doyle, who has received the most generous support from his towns men of every class and persuasion from his clergy, and been favoured with donations from several of the most distinguished noblemen and gentlemen both in England and Ireland yet finds it impossible to complete the building in which he is now deeply and personally engaged, unless the favourable attention of the public in England be turned to him. He prays, he solicits their support; and he sends among them, as the representative of his wants and of the wants of the numerous poor dependant on him, brother Serenus Kelly, of the lay monastery of Tullow, in the county of Carlow, who will thankfully receive any contribution, however small, which may be given to him.—Brother Kelly bears with him, as a proof of his identity, a copy of this paper, having affixed to it Doctor Doyle's signature and seal.

† J. DOYLE, &c.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. I.

MARCH, 1831.

No. 2.

*To the Catholic Clergy and Laity of the United Kingdom
of Great Britain and Ireland.*

REV. BRETHREN AND FELLOW-CATHOLICS,

It has long been a subject of general surprise and of general regret, that, while Christians of every other description have their Quarterly and Monthly Publications, for the propagation of their peculiar opinions, and sectarian intelligence, the Catholic Body, alone, has no periodical publication, *conducted by any of the Clergy*, which the cause of truth, the interests of Religion, and the respectability of our Body evidently demand of us. And, if this has long been the subject of regret, it is certainly much more so at the present day, when such frequent meetings are held, in every part of the country, by delegated members of the Bible, the Reformation, and other Societies, in which our religious principles and practices are most grossly misrepresented and calumniated, as they are also in various Publications and Tracts, industriously circulated, through the country. An attempt was indeed made in 1813, and another had been made some time before, by a Rev. Gentleman, now no more, but well known, at the time, by his writings, to establish a Catholic Magazine and Review; but, in both instances, after the publication of a few numbers, the learned Editors were obliged to desist from their labours; owing, in a great measure, to the limited circulation of the work, to a certain apathy of the Catholic Body, brought on, no doubt, by the length of time that we were detained in civil bondage; and, not a little, perhaps, to that steadiness and certainty in faith, afforded us by resting on that firm rock, against which, we believe, the gates of hell and of error shall never prevail; whatever be the power, that attacks, or the weakness of the defence opposed to such attacks. It should not, however, be forgotten that, though *the Church itself* will never fail, whatever be the power that assails it, yet, *particular*

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Churches have failed, and others may, hereafter, fail; and that, therefore, it becomes our duty not to neglect such human means, as we possess; and as seem well calculated both to uphold our cause, and to give additional strength to it.

Under this impression, Rev. Brethren and Fellow Catholics, we deem it advisable to submit to your consideration some few of the many advantages, which would accrue to our body, by the establishment of such a respectable Review and Magazine, conducted by the Clergy, as we regret we do not at present possess; and to call on you, separately and conjointly, to assist in the establishment and support of it.

It is well known, in general, that sundry and valuable publications have issued from the Catholic Press, in this, and the two last centuries, in defence of Catholic Faith, Catholic Principles, and Catholic Practices. But, though this is true, allow us to ask—Are these same publications sufficiently known, even among Catholics?—Are they sufficiently known among Protestants? And, if only imperfectly known amongst Protestants, and imperfectly known, even among Catholics, might not much good arise from their being more generally known, more generally circulated, more generally read?—It is a well-known fact, that Catholic works have a very limited circulation, because principally confined to our body; and because not being often advertised in the monthly vehicles of literary intelligence, they are not brought before the public in the monthly or quarterly Reviews. This may have arisen, principally, from that retirement and obscurity, to which the long continuance of the penal code condemned us. But this cause is now happily removed, and the new political and religious existence, which the laws have now given us, requires, that, with the change of circumstances, there should also be a change in the mode of our civil existence. The laws have now brought us before the public, the public eye is now fixed upon us, our faith, our principles, and practices, are every day dragged before the public, in the churches, in the conventicles, in public and private meetings, and in every sort of publication, from the ponderous folio, to the paltry penny tract. But are they there fairly represented? Do you recognize them for your own? Or rather, are they not every where, and on every occasion, grossly misrepresented, shamefully distorted, scandalously calumniated? And ought we, or can we, the Catholic Clergy in particular, remain, with a safe conscience, silent spectators and hearers of these things, and not raise our united voices in the defence of our real principles, and in the rejection of such as are falsely imputed to us?

All this, we beg leave to suggest, might be done, and well done, in a respectable and widely circulated Monthly Periodical, if ably and

impartially conducted. All Catholic Publications might be there noticed; and the principal of them might be there reviewed and defended. The works of others might also be reviewed; especially those that are written expressly against us; their misrepresentations and calumnies exposed; and their arguments refuted. Thus, would the Catholic be placed on his guard, and supplied with weapons, both of defence and offence; and the cause of religion, and of truth, be greatly strengthened and encouraged.

In the same periodical, ample room would be found for subjects of literature and science; for essays and letters on general and Catholic subjects; for accounts of discussions and conversions; of the erection of chapels; of domestic and foreign missions; consecrations of Bishops; ordinations of Priests; exhibitions at Colleges; for history and biography; for miscellaneous anecdotes; antiquities; and queries on religious, moral, and entertaining subjects; for extracts and reprints of scarce and expensive publications; and for foreign and domestic intelligence of general interest, or interesting, in particular, to the Catholic Body.

Such, we conceive, are some few of the advantages, that would result from the establishment of a respectable and widely-circulated Monthly Publication. We are, therefore, extremely desirous to see it set on foot, and are also willing to contribute, to the best of our power, to the formation and establishment of it. But, unless there be a *general co-operation, both of Clergy and of Laity*, we have little hopes of any great and lasting success attending our exertions. We, therefore, earnestly entreat you to assist us in this undertaking, with your advice, with your countenance, with your talents and contributions.

We beg leave to add, that it is our wish and intention, as far as it shall depend upon us, that it be conducted on a liberal and enlarged plan; that the utmost freedom of discussion be admitted; but that all asperity of language be excluded; and that a spirit of moderation, of candour and forbearance, invariably pervade the work.

We cannot close this letter without conveying to you, and in his own words, the sentiments of our Venerable Bishop, Dr. Walsh, on the subject of the publication.—“I highly approve,” he says, “of the plan of a Monthly Publication; which I have long wished for, and which shall have my zealous support.” We have the pleasure, also, to add, that similar sentiments have been expressed, in their letters to us, by other Venerable Prelates, and by many others of the highest character and reputation in the Catholic Body, and particularly by the Rt. Rev. Dr. Baines.—“I agree with you,” says the Venerable

Bishop, "in thinking that a periodical work of the kind you mention, is likely to prove useful to the Catholic cause, if we can keep quite clear of politics, and party questions.—What little help I may be able to give, I will readily give, so long as the work continues, what, under your and your Rev. Friends' auspices, I confidently trust it always will, a work, in which there shall be nothing repugnant to religious, or moral principle, or offensive to pious ears."—Thus encouraged, we trust we may entertain a well-grounded hope, that the **CATHOLIC MAGAZINE AND REVIEW** will meet with the general co-operation of the Catholic Body, and that its success will be the natural consequence of such co-operation and support.

We, therefore, again entreat you to favour us with your co-operation and active assistance, and remain,

REV. BRETHREN AND FELLOW-CATHOLICS,

Your very humble servants,

William Foley, Oscott,
 John Kirk, Lichfield,
 George Howe, Newport, Salop.
 Edward Peach, Birmingham,
 Francis Martyn, Walsall,
 Robert Richmond, Oscott,
 Samuel Jones, Shrewsbury,
 T. M. M'Donnell, Birmingham,
 Patrick O'Farrell, Bristol,
 F. Turville, Grove Park, Warwick,
 William Benson, Baddesley,
 John Gascoyne, Oscott,
 George Morgan, Northampton,
 William Willson, Nottingham,
 John Dunne, Bloxwich,
 Francis Mostyn, Wolverhampton,
 H. Richmond, Black Ladies, do:
 R. Bagnall, Northampton,
 J. Fletcher, D. D. Northampton,
 S. Rock, Sen. Kiddington,
 J. Ross, Moseley, Wolverhampton,
 G. Bricknall, Yoxall, Lichfield,
 F. C. Husenbeth, Cossey Hall,
 John Abbot, Norwich,
 Thomas Green, Tixal, Stafford,
 Thomas Price, Stafford,
 Peter Jones, Aston Hall, Stone,

Thomas Grafton,
 Lewis Gerard, Cobridge,
 W. Wareing, Creswell, Cheadle,
 W. Jones, Caverswall Castle,
 R. Hubbard, Longbirch, Wol-
 hampton,
 W. Richmond, Swynnerton Park
 P. Holland, Ashley, nr. Drayton,
 James Kelly, Tamworth,
 J. Milward, Solihull,
 M. A. Tierney, Arundel,
 George Corless, Crathorne,
 J. Beaumont, Alnwick,
 J. Simkiss, Sixhills, Wragby,
 Walter Blount, Sedgley Park,
 Joseph Bowdon, do.
 W. Croskell, Durham,
 T. Youens, D. D. Ushaw Col-
 lege, Durham,
 C. Newsham, do.
 J. Fisher, do.
 R. Gillow, do.
 James M'Donnell, Leamington,
 G. Gibson,
 J. Kirk,
 M. Cookson,
 T. A. Slater, Castle Eden,

T. Smith, Croxdale Hall, Durham,
 B. Hulme, Leicester,
 J. Lee, Spetisbury, nr. Blandford
 James Jones, Worksop,
 R. Newsham, Oxford,

J. Sharrock, Longlarshley, Morpeth,
 N. Brown, Callaley Castle, Morpeth,
 J. Woods, Hinckley,
 — Procter, do.

Regulations

1.—That the money, requisite for carrying into execution the plan of the Magazine, be raised among the Clergy, by shares of £1. each ; and that such share-holders be the proprietors of the work.— *Donations will also be most thankfully received by the Editors, and the Publishers, and by Messrs Wright and Co. London*

2.—That the Clergy attending the Oscott Conference, being subscribers and share-holders, choose a Committee ; and that the Editors be always members of the Committee.

3.—That this Committee shall examine, half-yearly, or oftener, the state of the concern, and report the same to the Conference ; and shall determine the remuneration to be allowed to the Editors for their labour, and the respective share of loss or gain, that may belong to each share-holder ; and every thing else, that shall belong to the concern ; subject to the final determination and approbation of the Oscott Conference.

4.—That the Magazine be Edited by the Rev. J. Kirk, Lichfield ; Rev. F. Martyn, Walsall ; Rev. E. Peach, and Rev. T. M. M'Donnell, Birmingham ; and Rev. J. Gascoyne, St. Mary's College, Oscott ; assisted by the Clergy, who attend the Oscott Conference, and by such others, as approve of and wish well to the Publication.

5.—That Mr. Stone, of Birmingham ; Mr. Booker, and Messrs. Keating and Co. of London ; Messrs. Rockliff and Duckworth, of Liverpool ; Mr. Williams, of Cheltenham ; Mr. J. Scully, 35, Ormond Quay, Dublin ; and Mr. O'Donnell, Edinburgh, be the principal Publishers of "the CATHOLIC MAGAZINE AND REVIEW ;" by whom all other Booksellers in Town and Country may be supplied.

6.—That all Communications for the work be addressed, *post paid*, to Mr. Stone, 5, Cherry Street, Birmingham.

The Reformation Society.

Parturiunt montes ; nascetur ridiculus mus.—Hos.

"How do you contrive, to escape censure?" was the question put to an unskilful whist-player. "Your play abounds with faults, and yet no one censures you, while you are perpetually arraigning your partner's play." "Ah, my friend," says he, "that is the secret. I keep my partner so engaged with his own justification, that he has no leisure to notice my blunders." This is the principle of the No-Popery party. Aware that their articles of faith,—let us rather say, their system of religious opinion, that their practice, and the constitution of their heterogeneous society cannot sustain a regular investigation, they have deemed it adviseable to avert enquiry, by directing attention to the creed, which they have invented for Catholics. And, as the time has arrived, when the monstrous enormities of their system, such as it is, seem to demand a thorough investigation; by the issue of which, they, and their revenues, must stand or fall, their activity has been increased, their energies renovated by despair, and, in illustration of the very term, by which they designate themselves, the term *Protestant*, they have redoubled their attacks against the Church of God.

In confirmation of these remarks, our readers will surely call to mind, that, but recently, Dr. Magee declared, that the Reformation was, only now, beginning in Ireland. This commencement consisted, principally, in a system of *backing* Protestantism, as he styled it, by the exclusion of Catholic servants from the employ of Protestant masters, and of Catholic tradesmen from the patronage of Protestant customers. But this was only a commencement. Uprose the Earl of Farnham. If we were to scan the heroes of the present holy war, as Homer's heroes scanned each other, we would introduce this noble personage, as the *ci-devant* Col. Barry, celebrated for the promptitude and energy, with which he knew how to vindicate the integrity of his hedges, and the administration of the law. But, peace to Col. Barry: our story begins with the Earl of Farnham. His Lordship is married to a somewhat mutatory personage, whose chronology is regulated by her conversions. In the preterpluperfect tense, a thirty-nine articer; in the perfect, a Catholic; in the imperfect, a Calvinist; in the present, unknown; future, the same; but, in all, an enthusiast; she has felt, and does, and will feel a lively interest in the propagation of the gospel. Converted by his pious helpmate, my Lord Farnham became an evangelist, and, if his clerical friends, in Devon-

shire, and elsewhere, have not been celebrated for *practising*, he, at least, would distinguish himself by *preaching* the gospel. And, remembering that arguments of various kinds, such as force, terror, declamation, &c. had been employed in the conversion of Catholics, but employed in vain, he devised a novel persuasive, in the distribution of petticoats to the women, corresponding articles to the men, and bacon, on Fridays, to both. "May the Lord send down plenty of ale and beer upon the land! and may he increase the congregation!" was the fervent aspiration of a preacher. "Add a little bread and cheese to it, and you will soon do that," ejaculated one of the audience. This principle was verified by my Lord Farnham; and the year 1826, recalls to the memory, the panegyric on Epaminondas. The greatness of his country rose and fell with him. The New Reformation may be said to have been born and to have died in that year. For, at a rate, that, in about 8000 years would have converted the whole of Ireland, the spirit of Farnham had begun to thin the ranks of Popery.

The Apostles were directed, by their divine master, to travel without scrip or purse; but then they were not instructed to apply to the world, which they evangelised, the arguments just recorded. These are of an expensive character; and, although my Lord Farnham is not a poor man, yet the means of no individual would be equal to the mighty project, which his Lordship had conceived; and, therefore, another joint stock company became necessary, as well as another appeal to the ever-credulous and ever-duped people of England. Accordingly, the year 1827 presented the world with that extraordinary imposture, called, "The British Society for promoting the *Religious principles* of the Reformation."

The founders and promoters of this imposture affect to ground the necessity of such a Society. on "the alarming progress of Popery." They must cling to nick-names, which have been long banished from civilized society: but, in speaking of this "alarming progress," they are always careful to conceal the reason for alarm. What evil to society has been produced by this progress? Are men less moral, less religious, where the faith is re-established? They dare not assert it. Are men then remarkable for their good conduct, for their discharge of the special duties attached to their respective stations, or for their exhibition of the virtues inculcated by the Christian Religion, where Catholicity is less known? This, also, would be too palpably contradicted by the testimony of facts, to be advanced even by them. These, and similar questions, have, indeed, been frequently proposed to them by the Catholic disputants, but they have not ventured to

answer. In one case, however,—at Wolverhampton—the advocate of the Society unskilfully admitted, that he did not concern himself about our morality, yet, he would still impugn our doctrines; as if the former were not founded on the latter; as if the divine author of our faith had not said, *by their fruits ye shall know them.*

Proceeding from the consideration of this subject, and allowing, for a moment, that “the Religious Principles of the Reformation” might, by way of experiment, be tried, as a corrective for the undefined evils of the Catholic faith, we ask, *what are these Principles?* This question, it would seem, should obviously suggest itself to every man, addressed by any one of the emissaries of the Society. Indeed, were the latter honest and candid, he would, at once, expound them, and prove that they were adequate to the object professed. This question has, however, been repeatedly proposed; but, to the best of our information, it has never been answered. The reason is obvious. The Reformation had no positive principle. The Arian, the Macedonian, the Pelagian, the Montanist, the Nestorian, and the Eutychian; aye, even the Albigenes and Waldenses had certain positive tenets, by which they might be known; but the disciples of that, which has been ludicrously styled, the Reformation, as if to disburden themselves of the obligation of holding any principles of any kind, invested themselves with the negative appellation of PROTESTANTS. If you ask the meaning of the term, Protestantism, you are told, by a person, who is styled the Bishop of Salisbury, that it is simply, “The abjuration of Popery.” Hence, it is obvious, that the Mahometan, the Deist, or the Atheist, is as much a Protestant as the believer in the thirty-nine articles, inasmuch as each of them has abjured what this Rt. Rev. personage politely terms Popery.

You cannot, then, procure, from the advocates of the Society, a confession of the Religious Principles of the Reformation. You must, therefore, look into the history of that parent of bloody revolutions, and you will learn, that it has but one principle, namely, that every one must discover in the Bible, and that by his own interpretation, the several articles of faith, which God has proposed to man, and to which he has required man’s assent. Why then, it is asked, do they not admit the Catholic to the benefit of this principle? If the Catholic reads the sacred volume, day and night, he is only the more convinced of the truth of that faith which is in him; and why should he not be left in the quiet possession of that faith, which he believes to be consonant to the written word of God? The establishment, therefore, of this Society, on the principles, or, rather let us say, upon the single principle of the Reformation, is a palpable absurdity, an inconsistency, so gross, that

we are, by no means, astonished that it has made so little progress; but, on the contrary, the only wonder is, that, in a civilized community, it has eked out an existence of three years and a half. In no other country but this, could a thing, so monstrous, have endured so long.

If the Catholic does not require assistance in the search after truth, he certainly does not require the assistance of this Society; if he does require such assistance, surely he will prefer that of the Augustines, the Jeromes, the Chrysostomes, of former days, or of the Bossuets, the Feneçons, the Challoners, of modern times, to all the Gordons and Rhinds, that ever walked the deck; to all the Finches, who have preferred an amateur theology, to the peaceful occupations of a country squire; and to all the Daltons, Marshes, and Armstrongs, who have ever found it consistent with their duty, to abandon those, whom they were appointed to instruct, to bear false witness against their neighbour's creed.

Another extravagant and presumptuous inconsistency, on the part of this Society, is, that they forbid, not only the Catholic, but the Unitarian also, to exercise his judgment upon the sacred volume. The belief in the Trinity is a requisite qualification, not only in the advocate, but even in the member, of this Society; yes, to such a length do they carry their intolerance, that they receive not even the *money* of him, who rejects the doctrine of the Holy Trinity. In fact, one of their advocates, at Bristol, announced, that there were three essential articles of Faith: the sole sufficiency of the Scripture; the Holy Trinity; and justification by faith alone. But, does the Scripture contain clearly the other two? If it does, how monstrous to super-add them, as additional articles! If it do not, and the addition implies that it does not, who has authorised this Society to devise articles of faith for others, the very suggestion of which is an utter renunciation of the fundamental principle of the Reformation? Inconsistency is the glorious, the inalienable privilege of Error.

These men proceed so far in their intolerance and manifold inconsistency, as to deny to the Unitarian, all chance of salvation, which, at the same time, they do not venture to deny to the Catholic. Upon this exclusion, we ground this question. Animated, as you profess that you are, by a zeal for the salvation of souls, how happens it, that, seeing the Catholic in a way, however perilous, still in a way of salvation, and the Unitarian utterly out of that way, you confine your solicitude to the Catholic, who can attain heaven without you, and neglect the Unitarian, who cannot be saved, without some alteration in his creed? This question has been repeatedly asked, but, like the rest, it has been asked in vain; and the difficulty in which it involves

the itinerant amateurs in Theology, leads the shrewd observer to a suspicion, that their zeal for their neighbour's salvation is more equivocal, than their zeal for the repletion of their own pockets.

Another question, which should be answered before they should venture upon the conversion of the Catholic, is, to what must he be converted? Is it to the thirty-nine articles? Mr. Dalton believes all these articles, and is, *at length*, quite certain that he is right. Or, is it to that sort of belief in them, which is called an average belief; according to which, though you swear to the whole, you may reject some, and adhere to the others. Such is the belief of Dr. Magee.

Whose creed is incorrect, *verbatim*,
Though true, when taken *generatim*.*

Is it to the faith, that teaches the necessity of Baptism for salvation? † To that, which teaches that it is not necessary for that end? § Or to that, which rejects it altogether, as a superstition? Is it to Unitarianism, which teaches you, that the Messiah is not to be adored at all? To Judaism, which teaches you, that he is not yet to be adored, because he is not yet come? Or, to Southcotianism, which teaches you to adore him, in the Shiloh, the pretended fruit of Johnna's dropsy? It is evident, that, if he embrace any, or all of these creeds, he will be secure from the invective and persecution of this Society.

We come to another and truly English view of the subject. The appetite for delusion, by which the people of this country are characterised, has betrayed them into a patience of imposture, which justly attracts the ridicule of the civilized world. But, this patience has its limits, and that limit is never so accurately marked, as by pecuniary demands. Let us, therefore, suggest to Englishmen, the propriety of asking these men to give an account of their stewardship: to give an account of the money, with which they have been foolishly entrusted. The money was subscribed for the purpose, not of calumniating, surely, but converting the Catholic. This Society has existed now three years and a half; thousands of pounds have been subscribed for its support: its agents appear to be munificently remunerated. And what have they to shew in return? How many converts in England, Ireland, and Scotland? Can they produce one for each year of their existence? Can they produce one for the whole time? Can they instance, even a half-convert, to represent the extra half-year of their duration?

* Vision of Heresies.

† Caterhism of the Established Church.

§ Westminster Confession of Faith. chap. 23,

No ! No ! They may be assured that if the Catholic's conviction be ever shaken, and if he abandon his faith at all, he will exchange it, not for any of the crude systems which they profess to support, but for Deism or Atheism. Latitudinarianism, in his moral conduct, is the only preparation for his conversion, and that conversion must lead him to latitudinarianism of principle.

Indeed, the slightest attention to the proceedings of these men will prove to the candid enquirer, that their object never was the conversion of the Catholics. Their visits to the different parts of the island have never been attended with this effect. What then have they accomplished ? They have found Catholics and Protestants living together in harmony, confining their religious exertions to their churches and chapels, or to those occasions, which charity, and a well regulated zeal will discover ; and, at other times, willing to forget the differences which have produced so much dissension in the world. This state of peace has been a sore object to these itinerants. They have insinuated themselves into the paradise, and they have converted the beautiful garden into a wilderness producing only the thorn or briar of sectarian rancour. This effect has invariably resulted from their labours ; this effect has been too obvious, to have escaped their own observation, throughout the whole course of their evangelical rambles, and, therefore, it is fair to conclude, that this is the effect which they have expected and desired to produce.

Another effect, however, which, it is probable, they would deprecate, is this ; that Protestants have been obliged to turn their attention to Catholic tenets ; have readily discovered that the picture, which the itinerants, as well as their own teachers, have drawn of the Church of Christ, has been a hideous caricature ; and have, in many instances, had the happiness of embracing the truth, which has been committed to her sacred custody. Wolverhampton, Cheltenham, Birmingham, Edinburgh and Bristol, bear testimony to the truth of this assertion.

This last topic introduces us to the question, whether it be advisable to meet these enemies of the faith, in public discussion. We had intended that this article should have embraced that question ; but, we perceive, that it has already extended to a length that precludes any addition. To that question, then, we shall invite the attention of our readers, in our next number.

FOR THE CATHOLIC MAGAZINE AND REVIEW.

A Glance at No. 1, of the Catholic Magazine and Review.

WELCOME Magazine and Review! In externals, the "Miscellany" resuscitated! *N'importe*. Its contents may be more interesting; its promises are more cheering. Advertisements, too, at *half-price*! How pleasing the golden sentence of St. Augustine, which adorns its front—*In necessariis unitas, in dubiis libertas, in omnibus Charitas*—a sentiment, which should, actually, or virtually, stand foremost in every work that issues from the press; and which should pervade every production. The type and typography need not be censured; and may none be so churlish as not to extend "indulgent consideration to the Magazine in its infancy." Let me, with the bee's rapidity, fly through the parterre before me, and sip of the sweets of its blossoms.

Who can doubt but the Magazine must be plentifully supplied with contributions, in pleasing variety, from the pens of so many worthies, drawn up (p. 4.) in martial array; many of whom have, already, often shaken the lance, in the field of controversy, with the opponents of the true Church? In its design, the Magazine proclaims, "*Majorem Dei Gloriam*;" and who will not, then, cordially say to its Editors, Proprietors, and Publishers, *felix faustumque sit*? Where is the taste, however fastidious, which will not find gratification in the topics which the Magazine (p. 6.) will embrace? The Theologian, the Moralist, the Philosopher, the Controvertist, the Biblical Critic, the Poet, &c. are invited to exercise their pens, and a corner is promised them. Thanks to the author of the article on the Jews and the Samaritans; may it not be his last contribution! It is original, useful, and interesting; and the accompanying reflections are very apposite. What friend to religion, literature, and humanity, would not heave the sigh, on reading the interesting and pathetic Narrative (p. 14.) of the Seizure of Douay College? When we contemplate such scenes, we adore, in silence, the decrees of an overruling providence, who has bid his Church to flourish, "though the nations rage, and the people meditate vain things."

The letter of the Rev. Controvertist of Birmingham, is excellent and well-reasoned; and it triumphantly refutes the bold assertions of his antagonist. It succinctly, but very satisfactorily, shews the peculiarities of the style of Tertullian, and, particularly, in the figure, *hyperbaton*, which is common in the writings of that Father. May this Rev. Controvertist continue to expose, in his opponent, that ignorance

of the writings of the Fathers, which Catholics are doomed, almost invariably, to discover in those, with whom they enter the lists of controversy! Success to the Review of M. Rubichon's compilation. It graphically portrays the anomalous paraphernalia of a certain Church. Let these be judiciously displayed, in this *Age of light*, and even its advocates must be forced to exclaim—*Spectatum admissi, risum teneatis amici*.

The able and beautiful synopsis of the elaborate and learned work of Dr. Wiseman, on Syriac Literature, speaks loudly for itself. That learned writer's name is encircled with a never-fading wreath, were it only for his exposure of the unblushing effrontery of Horne and a group of Horne's satellites. Let us hope that Dr. Wiseman has read such *abecedarians* a powerful lesson, not "to shout victory before they have cleared the wood." And who will pretend to dispute, that in the "Observations on the claims of the Rev. J. Daniel, &c." it is not demonstrated as clearly as is any problem in Euclid, that, "by an iniquitous sentence, property has been withheld from those who are justly entitled to it." The "Observations," when analysed, are a series of sound syllogisms, in the *first figure* and the *first mood*: the *middle term* is correct; it is properly applied: the *conclusion* is plainly in the *premises*. The acutest opponent will strive, in vain, to discover a flaw. Then let the case be echoed in the ears of Englishmen, till justice be done us. *Fiat justitia, ruat cælum*.

Success to the Poet's Corner in the Magazine: F. C. H.'s visits to Parnassus are usually redolent of sweets: and let us hope that the public will duly appreciate the advertised works of the Rev. F. C. Husenbeth and particularly, his able refutation of the sophistry, and the historical distortion of the Rev. G. Faber, and the unblushing calumnies of the Rev. B. White. And now, for the present, farewell.

PHILALETHES.

Letter from H. H. Breen to a Rev. Friend.

L'Abbaye du Gard,

July 1, 1828,

Esteemed Rev. Sir,

On my departure from London, you have requested that, for the satisfaction of my friends, and of the public, at large, I would send you, in the form of a letter, a statement of the motives, which induced me to return to the Catholic Church. In order to perform this task, it is unnecessary, methinks, either to give you a full refutation of the countless errors, which characterize the religion of our Protestant

friends, or a vindication of the different points of doctrine, which they are pleased to call the errors of the Romish Church. No, I mean simply to develope, in as clear and concise a manner as possible, the principal considerations, which had the most powerful influence on my late change of religion. The first of these motives is, an unshaken conviction that there exists an infallible Christian Church. I take in hand, open the Gospel, and therein read these words of an unerring God, "He that does not hear the Church, let him be to thee as a Heathen, &c." This is a passage of scripture, which needs neither note nor comment. "He that does not hear the Church, &c." consequently, there is a Church, which I am bound to hear, to obey, under pain of being condemned as a Heathen. If that Church were not infallible, could lead me into error, by teaching false doctrines; unquestionably, it were the height of injustice, an act of despotism, to condemn as a Heathen, one who refuses obedience to her laws! She is fallible, can teach error; in which case, if I refuse to comply, I must be condemned as a Heathen? No, no, unless the Saviour had given to understand, by these words, that his Church was invested with unerring authority, he could not, consistently with common sense, require, that disobedience to her laws should be deemed so monstrous a crime. He should have said, as the Protestants do, "Let each individual obey the dictates of his limited understanding; let him read the Bible, and follow what he finds therein most agreeable to his imagination;" for, after all, in the case of a fallible Church, every member may be as little subject to error, as, or, perhaps, less than, the whole body assembled together. Hence, Rev. sir, upon serious unbiassed reflection, we must naturally infer, that there exists an infallible Christian Church. The reformed Church disowns the title; then it must belong to the Church of Rome, of which, Protestants ironically, but with truth, say, that she is *semper eadem*. Yes! the infallibility of the Catholic Church, is a point of doctrine, beyond all dispute, unclouded as the noon-day, and one, whose stability shall bid defiance to the futile *chicane* of ignorance, to pride and bigotry, and to the malice of misrepresentation. The thing is possible, as we see in the example of the Apostles, who must, necessarily, have been infallible; the nature of Christ's Church requires it, and here is the fact proved from scripture. This is, Rev. sir, the principal motive, which urged my return to Catholicity. Motive, which alone, were sufficient to effect that change being grounded upon the fundamental article of our holy faith.

But, beside this, there are others of no less importance; and the second is, the appellation of "Catholic," which we have re-

tained, amid the storms of error and persecution. Suppose an inhabitant of the most infidel country on the globe, were to visit England, or any other Christian state of Europe, with a view to embrace the Christian religion. On his arrival, he finds the people divided into Catholics and Protestants, equally tenacious of their respective doctrines, and exulting in the exclusive claim to purity of faith. Christianity, he is informed, has been propagated by the Apostles of Christ, who have left, to succeeding generations, a formula of creed, which bears their name; at the end of this creed, esteemed and venerated by Christians of every denomination, he reads these words: "I believe in the Holy Catholic Church." What! he exclaims, upon reflection, the Catholic Church is then the true, the Apostolic Church! But which of these two is the Catholic Church? Assuredly, it must be that, which bears the appellation of "Catholic," and to which that title is given by all sects, even by her most inveterate enemies; or, if the Protestant Church be the Catholic Church, for what motive has she presumed to drop the name, given her by the Apostles, and to suffer, what she calls, an idolatrous sect, to assume that glorious title, shining forth, anew, to the world, under the unknown, insignificant appellation of "Protestant"? And again, if the Protestant religion be the true Catholic religion, then, there are two Catholic religions; for, I find, what is called the Catholic religion, far more widely diffused than the Protestant, and so remote in antiquity, that her enemies will never point out either the time or place of her establishment. Such are the reflections, which naturally present themselves to the mind of an inquisitive idolator; he finds that the name "Catholic," justly belongs to the Church of Rome, and to her, exclusively. On the other hand, let him inquire into the origin of the Protestant religion—let him put the question: Where was your Church before the Reformation? The followers of that sect, will, themselves, inform him, that, from the fourth century until the sixteenth, the world has been totally unacquainted with any such religion, and, that an individual, by name, Martin Luther, has been the founder thereof.

Marvellous presumption of mortal man! behold! that Church, which has been founded by our Saviour—propagated by the Apostles—cemented by the blood of martyrs, and adorned by the writings of so many enlightened divines—in an age, whose characteristics were firmness of faith, purity of morals, and sanctity of life—that Church has, according to Protestants, totally failed—plunged herself into every species of superstition and idolatry, after a reign of three centuries: while we behold, still in a flourishing state—in the vigour of its pristine bloom,—a miserable sect, which derives its origin from the outrageous de-

claiming of a perjured monk—owes its propagation, to crime, plunder, and massacre; and has been patched together by a multitude of fanatics, whom their worthy prince, Fox, would fain represent as so many martyrs!!! What? Is Luther a more solid foundation than Jesus Christ? His ribaldry more powerful than the preaching of the Apostles? And the blood of Fox's martyrs more efficacious than that of the first Christians? Shame, shame on those who would even think of so blasphemous a paradox!

Another motive, which has caused me to abandon the Protestants, is this; that, in all their writings, sermons, tracts, meetings and conversations, I have noticed the most glaring contradictions, and the height of ignorance. Alas! inconsistency and ignorance are the very essence of Protestantism; nor is this a matter of surprise, when we reflect, that they have nothing fixed—nothing determined in their creed—no rule of faith to be guided by—eternally changing from one maxim to another, according to time and circumstances—what they teach now-a-days is widely different from what Luther established in the commencement of the Reformation, and equally so from what they will teach thirty years hence, (supposing that God be pleased to suffer their existence until then). Thus it is, Rev. sir, that certain thundering blunder-makers of the Freemasons' Hall, with tract in hand, will, at one time, graciously condescend to call us idolators—worse than the Hindoos—while, at another time, we are raised to the dignity of Christians! Thus, St. Bernard receives the title of “canonized blasphemer,” from one of their preachers; and that of “the holy Father, St. Bernard,” from an ex-Catholic Priest, the author of a miserable pamphlet, lately published in London. Thus, they maintain, that the Church has fallen into error, about the fourth century; and still there are persons canonized by the Church of Rome, since that period, whom they venerate as saints—persons, who have been notorious for their attachment to these pretended errors. Thus, they accuse us of intolerance, when we say, that salvation cannot be obtained out of our Church; and yet, they repeat, in the words of St. Athanasius, that their’s “is the Catholic faith, which, if any one doth not faithfully and firmly believe, *he cannot be saved*.” Thus it is, in like manner, that the respected head of our Christian Church is called the Antichrist; and yet, this is the Antichrist, or one of his predecessors, (every Pope is an Antichrist) who has converted England to Christianity; and yet, this is the Antichrist, who, after the battle of Waterloo, has been restored to his former dignity, and replaced on his throne, by this identical people! Thus too, your Rev. neighbour in Somers-Town, by prohibiting to read a newspaper on Sunday, has

outstripped the severity of Priests, Jesuits, and Monks, all put together; and this, because he is permitted to preach whatever strikes his would-be poetical imagination.

In a word, the inconsistencies, with which Protestant divines everywhere abound, are so obvious, that, unable to stand the test of proper investigation, they start before the penetrating eye of every individual acquainted with the doctrines of both religions, and, at the same time, so multiform, so unnumbered, that the simple detail thereof would form a handsome little volume. There is one, in particular, stamped with so scandalous a character, that I cannot pass it over in silence. I mean the union which exists between Protestants and Calvinists. The latter, beside a number of blasphemous doctrines, teach the horrid paradox, that they, who, from a state of grace, fall into mortal sin, labour under an absolute impossibility of returning to God. The former deny it. Here is one of the most essential points of christian belief, on which they differ, and still, they unite in the same cause, and still they meet together for the purpose of promoting the Reformation; and still they live in communion one with the other; and still they form the same Church! O strange!—but exclamations are unnecessary. Protestants, themselves, are fully aware of these horrors; and I have frequently had occasion to remark their total disgust thereat, by the grimaces, contortions, not to say the grunting, with which they salute such doctrines from their pulpits. But, it may be asked, if Protestants hold these tenets in such utter abhorrence, why do they live in this close, long-cherished union with Calvinists? The reason is obvious—it is, in the first place, because, one without the other were too weak to oppose the irresistible influence of the Catholic Church; while a number of wonderful things must be the necessary effects of their mutual assistance and united, praise-worthy operations. Secondly, in order to put on a more Catholic face, by being more widely diffused. It is for these motives, also, that they shelter under the wings of *parental* affection, so many miserable dissenters of every shape, and of every denomination, from the Methodist to the Jumper. Here, as we are upon Jumpers, let us make a little jump from the present point, and say a word or two, *en passant*, as we jump along, about these different sects.

There is nothing so scandalous in the Protestant religion—nothing that fills the mind with such disgust, upon reflection, as the numberless tribe of self-erected, self-guided, little religions, which have sprung up from the fruitfulness of her seed, and the instability of her principles—every year she brings forth a new one, and the number will be soon so great, that I fear, lest, for want of room, they fall up-

on and devour their common parent. It is true, indeed, there have started up different sects, from time to time, in the Church of Christ, (one, perhaps, every century) and this reproach, taken in itself, were unjust. But here we behold a sect almost for every year, these three centuries past, caressed and hugged by Protestants, according as they shew their faces; while the Church of Rome has, at all times, and in the very instant of their birth, strangled the noxious creatures, and cut them off—totally severed them from her communion. To this, Protestants answer, by retorting, that, in the present Church of Rome, there are various sects, under the names of Benedictine, Dominican, Franciscan, Jesuit, &c.—O the blindness! the unparalleled ignorance of such wretched divines! who will not, who cannot see, that these are so many religious orders; professing the same faith, in every point; living in perfect submission to the laws, decrees and ceremonies of Rome's universal Church, and bearing these different names, from certain circumstances, but chiefly, from the Institutors of their respective orders.

Another strong motive, in consideration of which, I have been induced to abandon the Protestant cause, is the horror that has filled my soul, upon serious reflection, on the conduct of our first reformers. Can any one period of the history of ages furnish such perfect examples of human depravity, as a Luther, a Cranmer, a Henry the Eighth? A Luther, who has openly rebelled against his lawful superiors—preached sedition, massacre, blasphemy, and a thousand other impieties—broken vows of the most sacred and binding nature, and caused another to do the same—held constant intercourse with infernal visitors, and disgraced human nature by drunkenness, and every species of debauchery. A Cranmer! the cause, the instigator of so many seditious plots and machinations—he, who has sanctioned the adultery of his brutal master—scandalized the Church of God, by his own sacrilegious fornication, and, after sending innocent thousands to the stake, has, at length, been brought to the block himself, to receive the meet reward of his numberless horrors. A Harry the Eighth! that execrable compound of unprecedented abominations—that heartless oppressor of the poor and widows—that disturber of the dead—that sacrilegious plunderer of Churches and Monasteries—and the murderer of five* different wives! In a word, that second Nero—

* This is a mistake. The father of the English Reformation put to death, only two of his wives; put away two more; one died in child-birth; and one escaped, though but narrowly, the fate of some of her predecessors.—EDITORS.

Nero? No—this father of the Reformation stands without an equal on the page of history, and Nero, himself, were an honour to human nature, in comparison.

Such, Rev. Sir, such are the vaunted founders of Protestantism! Such the characters who have presumed to reform the Church of Christ, without any authority or mission whatever.—The Monk, because he was refused permission to preach indulgences.—The King, because he could not obtain leave from the Pope, to repudiate his lawful spouse.—And the Archbishop, in order to give unlimited scope to his ungoverned passions, and to indulge the lustful rage of a whimsical tyrant.—Yes, I say, without any mission or authority whatever. Luther, the object of heavenly mission? He, who has so frequently changed his creed, uncertain what formula to adopt? Mission! Why, then, do not the Protestants of our days adhere to his doctrines, and believe in the real presence, confession, &c. as he did? Mission! He, who has put forth, that God was the author of sin, and that he himself was born to be damned? The very thoughts of mission were a horrid blasphemy. In this case, he should have confined his zeal to the abuses of the times; to certain practices of certain individuals, which, beyond doubt, stood in need of reformation. Against these, he should have inveighed, with the charity of a Christian—with the humble feelings of one under the influence of celestial mission; not with the abusive, scurrilous language of a—of a Luther—(language, which was never made use of, either before or since his time)—not by carrying his diabolical enthusiasm, his unlimited spite to that extent, so far as to abolish the undisputed doctrines of all antiquity; to renew those of universally condemned heretics: and to desire there were no text of scripture to prove the real presence, that, by denying the same, he might have an opportunity of tormenting the Pope. In a word, had this malicious creature been permitted to preach the indulgences, all had been well, and never had the idea of Reformation, or the presence of Devils, troubled his head.

Now, Rev. Sir, I descend from these Gentlemen Reformers of the sixteenth century, to dwell, for a moment, on the Reforming Gentlemen of our days. These are, indeed, worthy of their noble race, and yield but in genius and information to their inimitable predecessors. Downright ignorance of every thing that a Christian Minister ought to know, is the grand characteristic of Protestant Clergymen, in general. They spend the week in painting, or some other profane exercise; sit down, on Saturday evening, to transcribe something in the shape of a sermon, or get it done by another, and preach it on Sunday, with a sickening nonchalance. Sometimes, however, when occasion

requires, they may, peradventure, make a little noise about the errors of the Romish Church ; of whose doctrines they are as ignorant as they are of what is in the Bible. The little superficial knowledge they have of these matters is borrowed from the few unfortunate Priests who have abandoned our communion.

Here my mind is suddenly shocked, by the picture of a thousand horrors, at the simple thought of these reformed Priests. O that I could draw the screen of oblivion thereon, or that my heart could suffer me to reveal half the impieties I have been doomed to hear and to witness ! Reformed Priests ! They, who have embraced the Protestant sect, with a design to glut their unruly passions, and in order to escape the censures of our sacred Church, which their licentiousness would, otherwise, have provoked ? They, who have been found, two by two, dead-drunk in the streets of London—scoffed at, by surrounding children, afterwards picked up by watchmen, and cast, like dogs, into a watch-house ? Reformed Priests ! They, who have broken the most solemn vows—made, with a free will, and upon long, serious, and mature reflection—formed in the face of the Church—of the Christian world—in presence of Christ's Ministers—witnessed by Angels, and registered in Heaven by the finger of Omniscience ? Great God of Heaven ! These are the individuals who change their religion to save their souls ! These, the boasted conformists, in whose recantation, Protestants take such delight ! This is Reformation the second ; but, O Reformation the third, in what shape shalt thou come forth ? Our enlightened age has a thirst for Reformation. Haste, and let us get a peep at thy smiling countenance.

Now, Sir, what are we to think of Protestants, who, conscious to themselves, that such things are binding before God, encourage these wretches to break their vows, in order, by this means, to place them, in some measure, under an impossibility of returning to the Catholic Church ? And what opinion must Protestants, themselves, form of these Priests, who, without shame or scruple, trample under foot, the most sacred obligations ? O, it is with sincerity, and a heart flushed with joy, that I pronounce the words—far from lamenting any loss on the occasion, on the contrary, we have great reason to rejoice. They have abandoned our cause ; aware, that in the Church of Christ, their wicked designs could not be carried into execution, with impunity ; they have turned over to the Protestants, and we heartily congratulate our friends, on the precious acquisition—nay, I would even recommend to the Catholic Bishops of Ireland, to give some little assistance towards the funds of that inestimable committee, which supports the Irish Reformed Clergy. Committee, than which, there is nothing

more powerful in drawing away every species of dross and corruption from the pure fountain of Catholicity. In fact, it is that grand sewer, into which, in Dean Swift's idea, we cast the rotten fruit and barren trees of our weeded garden.

These are, Rev. Sir, a few, of the many considerations, which produced that late unexpected change in my religious principles. On the one side, the possibility of an infallible Church, from the example of the Apostles, and the fact, demonstrated from scripture—our exclusive claims to Catholicity—our uninterrupted existence from the days of the Apostles. On the other hand, the modern establishment of Protestantism—the unfixed principles of Protestant divines—their union with a sect, whose doctrines they reprobate—the multiform little religions daily starting up among them—the odious characters of their first Reformers—their want of mission—the ignorance and unfitness of the present Protestant Clergy to discharge the duties of Christian Ministers—the violation of vows, sanctioned by the Church of England, and, finally, the horrors which characterize Reformation the second, and the Reformed Priests.

Here is, methinks, more than enough to satisfy every candid and reasonable mind: for my part, I have found it so, and feel happy in the assurance, that a day will come, when, to the eyes of the world, and before the tribunal of my God, I shall be fully justified for the step I have taken in consequence.

Having thus merely touched on these different points, lest I should go beyond the prescribed limits, and, in place of a letter, send you an entire volume, I shall now conclude, with the words of St. Jerome, a celebrated Protestant divine, of the fifth century: "O Holy Father, (he writes to the Pope) thy Church is the true ark; he who seeks not refuge therein shall be swept away by the deluge. To thee, O Church of Rome, I adhere, and to those only who adhere to thee—O Church of Rome! Church of Rome! May my tongue cling fast to my jaws, if ever I act contrary to the respect to which thou art entitled!"

Rev. Sir,

Your very sincere, most respectful, and ever grateful friend,

H. HEAGART BREEN.

L'Abbaye du Gard,
Pequigny, Amiens.

Birmingham Controversy.

(CONCLUDED.)

IN giving the conclusion of this Controversy, we shall merely state, that Mr. Foye replied to the letter of Mr. M'Donnell, given in our former number. The character of that reply, we believe, may be correctly ascertained from the following rejoinder.

Rev. Mr. M'Donnell's Letter.

TO THE EDITOR OF THE BIRMINGHAM JOURNAL.

"My letters to the Rev. Mr. M'Donnell, are intended as an *example and illustration of the argument* by which the testimonies of the fathers may be turned against him."—Mr. Foye.

Sir, "Such a man," says Mr. Foye, "is too irrational to be reasoned with." Sir, I hail this expression of Mr. Foye's courtesy, as I would rather entertain a favourable than an unfavourable opinion of my fellow-man's head as well as of his heart. I welcome an avowal which accounts for the absence of logic, so remarkable in Mr. Foye's productions; it tells us that he could have reasoned, had he been so disposed.

I shall dispatch his last letter briefly. I shall divide it into its argument, its statements, and its ornaments. As to its argument, I take the liberty to recommend him who would estimate that correctly, to read my letter and Mr. Foye's reply alternately, paragraph by paragraph.

Mr. Foye, however, introduces an argument from the Eutychian heresy, which species of argument I have applied to Tertullian, to Mr. Foye's irretrievable discomfiture. I acknowledge that, on this occasion, he reasons very correctly; and, if his facts were as consistent with history as his reasoning is with the rules of logic, I do not see how his conclusion is to be avoided. But ecclesiastical history in this, as in other instances, frowns upon him. "The Eutychian," says Mr. Foye, "believed that the human nature of Christ was transubstantiated into that of the Divinity, *retaining the exteriors of the human nature still.*" Unfortunately, this last clause is an invention of Mr. Foye. The Eutychians, like all other Reformers, had not only their Luther, but their Carlostadius, their Zuinglius, their Ecclampadius, their Melancthon, and their Calvin also; who, reforming their first reformation, adopted opinions, which their patriarch would condemn as loud-

ly as the Catholic Church. The Eutychian then, with whom Theodoret disputes, maintains, "that, after," not "the *assumption*," as Mr. Foye unskilfully translates, but, "*the ascension*, the body of Christ, was altogether changed into the Divine essence." It is upon this peculiarity of his creed that he is met by Theodoret, and completely overthrown, as Mr. Foye will possibly himself acknowledge; if, instead of talking of the *perpétuité de la Foi*, he will take the trouble to read it.

Mr. Foye asks, why I did not follow him through the whole of his argument respecting Theodoret? I assigned the reason; I was unwilling to occupy too much of your columns. I selected, therefore, that portion to which he himself ascribed so much importance as to attach to its satisfactory elucidation the possibility of his return to the Church of Christ. For the several meanings of the Greek and Latin words for *nature*, I, on a principle which he has hallowed by his own practice, namely—to *rectify his mistakes*—referred him to the Dictionaries, but in vain; for when I refer him to Plato, he puts his finger on Aristotle; when to the 5th meaning in Ainsworth, he seizes the 4th, and exclaims, "the exact phrase to which I was referred." A perverseness like that of the echo, at Killarney, which to, "How do you do?" returns, "Very well, thank you!" The exact phrase to which he was referred is, *insula natura triquetra*, an island triangular in shape; for which he lays hold of *loci naturam ignorabat*, from its applicability, one would presume, to himself; and then talks of "*the essential constitution of a place*, as dropped from the hand of nature!" And this in the 19th century!

Although Mr. Foye may be yet resolute, the evidence upon the subject has been sufficient to subdue even the more celebrated champions of his cause. Claude, pages 478 and 479 of his work against F. Ronel, makes this acknowledgment; as does Aubertin in the following words:—"It is true that the word *nature* is sometimes used to signify the *qualities, faculties and properties* of substance, which is evident from the passages of St. Hilary and Tertullian, quoted by Cardinal du Perron, and from a multitude of others which I have adduced elsewhere, *aliis locis quam plurimis*, p. 787. As some portion of Mr. Foye's Billingsgate is in the same words with that of Aubertin, a suspicion haunts the mind that he was not ignorant of this concession of his leader.

I proceed to Mr. Foye's statements. He tells us, that in my *exordium*, I say, that "I will not expose Mr. Foye's ignorance." It is extraordinary that Mr. Foye should place the *exordium* in the middle of a discourse; but the truth is, I made no such declaration; in fact,

I did expose his ignorance; but having to make a choice, charity, as well as probability, induced me to attribute to him that ignorance which *would not*, rather than that which *would*, affect his character as a classical teacher.

He asserts that I treated his objections "with light ridicule;" and this he pronounces to be "little short of impiety and irreligion." Having known nothing whatever of Mr. Foye—not even his existence—until I saw his letter in the columns of your paper, I have not yet discovered in him that sacredness of character which renders an approach to him either impious or irreligious. I shall be perfectly willing to do homage to that character, when it shall be discovered; in the mean time, as to the *ridicule*, I merely stated his argumentation. I intended to state it fairly. I am not yet aware of its unfairness, which, indeed, Mr. Foye has not explained; and if this statement necessarily involves the ridiculous—which, indeed, I do not deny—to whom should it be imputed, to me, or to Mr. Foye?

Mr. Foye charges me with acknowledging that I "do violence to Tertullian's language:" and that I have made "a violent transposition of the words." He who reads my letter will see that I have done neither.—I have asserted, and proved, that Tertullian himself, is the author of this violence; and that it is a reflection on Mr. Foye, as a theological controvertist, to be ignorant of this peculiarity in that father.

Mr. Foye, as if to redeem himself somewhat by assuming the offensive, attacks my translation of certain passages of Tertullian. Mr. Foye cannot be ignorant that his translation is unfair, and mine correct.

Mr. Foye cavils at my interpretation of the word *represento*, as used by Tertullian, Mr. Foye cannot be ignorant that I am right, and that I have proved my position by two extracts from Tertullian himself.

Mr. Foye says that "he has *repeatedly* stated that he would treat any Father I would venture to quote as he has treated Tertullian and Theodoret." The assertion is very unimportant; and I have proved that such *treatment* would reflect but little credit on its author, and would only tend to the confirmation of the Catholic faith. But the assertion is incorrect. He has but in *one* place made a statement at all similar. Such a statement was indeed preposterous, when I actually quoted *numerous* extracts from *numerous* Fathers, and he has not ventured upon any *treatment* of them whatever.

As to the ornaments which are so profusely scattered throughout the classical productions of Mr. Foye, it would be vain to think of collecting them all here. I will, however, with your permission, select

a few—such as “the corruptions on which he batters;” “the most monstrous absurdity that human folly ever witnessed;” “impiety and irreligion;” “such a palpable perversion of the testimony of God’s ancient witnesses of the truth, as is difficult to be accounted for, on any supposition of ignorance or misconception,” &c.; a monster in classical literature; “an inward consciousness of the guilt he was contracting;” “deluded wretches;” “the dark conclave of the Vatican;” “a wicked and impious principle;” “an elucidation as false as the exposition is daring, outrageous, and impious;” “false assertion;” “Roman magicians;” “admirable Romanism;” “dark impudence and presumption;” “something worse than mental imbecility, sectarian illusion, and judicial blindness;” “Such a man is too irrational to be reasoned with; he holds no common principle; he is a worthy subject of his Papal Majesty; *one can hardly lament*” (observe Mr. Foye’s charity) “his prostration at the dark shrine of St. Peter’s. If, sir, I add to the preceding the terms “dunce,” “foolscap,” “Roman ass,” &c. &c. your readers will have had a sample of the figures of Mr. Foye’s rhetoric. I think the more candid and intelligent portion of them would be indignant were I again to descend to a controversy with the author. In conclusion, allow me to say, that if a sentiment of surprise has arisen in my breast, that a man claiming to be admitted among gentlemen and scholars, had adopted so infelicitous a peculiarity of argument, assertion, and eloquence, that sentiment at once subsides, when I reflect that he is Secretary to the Reformation Society, and co-secretary with the Rev. Josiah Alport. To these kindred spirits I consign him.

T. M. M'DONNELL.

St. Peter’s Place, Dec. 18, 1830.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D., in a Letter to a Friend.

(CONTINUED.)

THE defeat of Dumourier, which happened soon after the seals were put upon our effects, and his retreat into the French territories, brought the seat of war into our neighbourhood. During the whole month of May, “dire was the noise of conflict,” and at each advantage of the Allies, we perceived anger growing into despair. Something took place in the field, about the first of May, to the disadvantage of the French, and on the Sunday following, which was the fifth, and the

feast of St. Maurent, titular saint and patron of the town, the guillotine was handed in Douay, by the execution of eight poor emigrants, who had breakfasted that same day, without any knowledge or fear of such a tragedy. This was warning enough for every one to know that defeats in the field were to be revenged somewhere. The great battle at Famurs, the investiture, siege and taking of Valenciennes, were not matters of indifference to us. We were near enough, every day, to hear the thundering discharge of cannon, and the frequent passage of the troops through the town, which were quartered upon the town, not in barracks, to burden the well disposed, and upon the British houses also, let us know, that we were to share in the hardships of defeat. We firmly expected a siege, and judging from local proximity, we imagined Douay would soon be attacked. We wished for and feared it. Soon after the surrender of Valenciennes, the Allies attacked and stormed the strong position of the French, at Caesar's camp, in the very neighbourhood of Douay. We soon had reason to know, who were victors. The administrators of the department, district, and municipality, were panic struck with fear of the further progress of the Allies. In firm expectation of a siege, on the 8th of August they issued their warrant, to expel all disaffected persons; and at the head of the black list, were placed all British subjects.

I well remember the memorable day. I was then in the library, when, on a sudden, two or four trumpeters belonging to the garrison, attracted my attention, and the attention of others. Some one, attended by them, and a military escort, read and posted up the dreadful proclamation. The distance was too great to hear it; for it was directly in front of the parish church. Little suspecting the serious import, I found some diversion in an accidental circumstance attending the reading. Just at that very moment, a very large herd of oxen, provided as provisions for the garrison, in case of a siege, were led forth to water, and stood a mute auditory before the reader. However, I was well assured, that a proclamation, issued with the formal solemnity of trumpets and military escort, must be something extraordinary. Accordingly, I went with another gentleman to read it. We read it, and ran back, with throbbing hearts, to announce—*venit summa dies, et ineluctabile tempus.*

The proclamation stated the danger, which threatened the country from hostile armies in the field, and malevolent enemies at home, and said, that the four departments, du Nord, de pas de Calais, de la Somme, and de L'Alsace, had agreed on the expediency of the measure, of ordering all persons of that description, within twenty-four

hour, to leave the town of Douay, and the territory of the Nord, and to retire to some place within the three other departments, where arrangements had been concerted for their reception. Some hundreds of individuals were comprised in the list of deportation, as it was called; and the whole town immediately exhibited a busy and sorrowful scene of men, women and children, preparing to obey the stern and peremptory mandate. In our house, all was hurry. Each master and student packed up what he thought of carrying away, or intrusting to the care of some friend in town. No one knew what was best to be done. The great library and the new vestry were stowed full of furniture, boxes and books, and secured by the seals of the district against visitors. This, we imagined, would be a protection against every thing, except a siege. Twenty-four hours was a short term to dispose of the contents of so large a house. Some were employed, almost exclusively, in securing the plate, sacred utensils, or papers, belonging to the College. Carts and waggons were to be procured to carry away our beds and some other necessary articles. It was in vain to plead for a longer time; and it was vain to petition for passports to leave the country. A joint petition, for that effect, was presented by the heads of the three English houses, and the Scotch College—N. B. All the Irish had effected their escape out of the country. The law was positive; and men of importance, like republican administrators, were not to be softened into the feelings of compassion and humanity for foreigners and enemies. One exception was made, and they deemed it a great boon; they permitted the superiors of each house, the Rev. Messrs. Daniel, Sharrock, Hawley and Farquharson, to remain in town, to look after their empty houses; with permission, also, to visit us occasionally. Another exception was made, and it was a greater boon; they permitted a young student, who had been confined to his bed for some months, to stay in the College, there to expect his recovery or death.*

Although we, and several hundred individuals besides, were thus expelled within twenty-four hours, we were not allowed to go out of the town without a passport; on which was to be mentioned the place to which we were going. To obtain this passport, personal appear-

* His name was Brady. He and another student, Eldridge, were unable to go on foot, and were conveyed in a waggon to the Scotch College in Douay. Eldridge recovered; afterwards made his escape from the fortress of Dourlens, and has had the superintendence of the Catholic Charity Schools, in Birmingham, from their commencement in the year 1809. Brady was left at a friend's house in Douay, where he died of a decline.

ance was necessary. Every man thought himself happy, who could force his way through the crowd, who, like himself, were condemned, within this given time, to solicit for his own written sentence of banishment. Great was the crowd, I assure you, and great their eagerness to gain time, proportioned to the fear of transgressing the peremptory orders of despots, armed with all the terror of tyranny. Between three and four o'clock in the afternoon of the 9th of August, our carts, waggons, and ourselves, set forth towards the village of Esquerchin, where our country-house was situated; with feelings, very unlike what we had felt before, when, at our annual vacations, we used to visit the same spot.

It was a heart-rending scene to behold the affliction of the whole town. In every street were to be seen carts, waggons, and individuals with bags and bundles in their hands, forming a varied procession of woe. What a picture for painters! What a theme for poets, at every door! Actual distress loaded the past and present moments with heavy woe. Futurity was a blank, which each man's fears filled up with all the gloomy dangers of a siege, for his house and friend left behind, and with all the precarious cases of unprovided subsistence. We arrived at Esquerchin, and resolved to pass the night there, though our passports, in compliance with the orders, which banished us out of the territory of the department *du Nord*, were made out to the town of Lens, in the department *du pas de Calais*. We had many reasons to wish for an abode near Douay. All our resources were in Douay, whence we provided our flour, meat, &c.; at a distance, we were friendless and unknown. The victorious army of the Allies was near, and we fondly amused ourselves with the hope of some future victory, which might free us from our state of captivity. Every man amongst us had a thousand schemes. It was easy for a patrol of Hulans, of Hussars, of English Light Horse to cross the canal from Douay to Lisle, and come a mile or two, to save us. In our wishful hopes, we forgot the difficulties, which made all the golden dreams impracticable. However, we amused ourselves with them, and that was one reason we feared to remove to a greater distance. Our superior, Rev. Mr. Daniel, applied earnestly to obtain permission to stay at Esquerchin, where we had a house and convenience. But could barely obtain permission to halt till further orders. The day after our arrival we disposed of ourselves in the best manner we could. Study-place, dormitories, &c. were soon found and fitted up; and we followed our school duties, and duties of prayer and mass, at the regular College hours. For some of the first days, in time of recreation, we ventured abroad in the neighbouring fields, for we were

unwilling to consider ourselves prisoners. But this gave offence to our town gaolers, the administrators of the department and district; and orders were sent to us, if we wished not to fare worse, to stay within our own walls. We obeyed, and persevered in exemplary obedience till near the end of September.

The English Benedictines had a country-house in the same village: there they halted also. Being fewer in number, they found less difficulty in the essential article of subsistence. Sometime after our expulsion from Douay, they concerted a plan to escape, in a body, out of the country, and attempted to execute it. They set out, with great hopes of success, under the conduct of a trusty guide, and crossed the canal with safety. About midnight, they were close in with the advanced posts, on the high road between Douay and Lisle, and within half a mile of the Austrian lines, in the parish of Coutiches. Unhappily for them, their guide was not well-informed of the position of the centinels. They were discovered and fired upon. Their guide escaped through the centinels, and arrived safe at Coutiches. About half of their own number got back safe; the rest were seized, and hurried on, in the morning, to the head quarters, at Monsen; thence to the prison of the Annuntiades, at Douay, where they arrived, famished and spent with fatigue. This unsuccessful attempt was a great discouragement to us, and reconciled us, a little more, to our forlorn situation. The English Fryers took up their quarters in the neighbouring village of Beaumont, which was situated in the department *du pas de Calais*. Every one, except two, effected their escape. Mr. Farquarson, with his small family, settled at Iselley, a little farther in the country, nearer to Arras, and in the same department. He procured the escape of his family; but waited, himself, for a later day. Foraging parties, to fetch in-requisitions of corn, &c.; regiments on the march, and one night, a column of the French army, in full march, to relieve Dunkirk, gave us occasional alarms. The column was very considerable, and passed by the door. We had put out every light, fastened every window and door, and wished, with anxiety, not to be discovered for Englishmen. All was well. We did hear many a knock with the butt end of a musket at the door. It was the poor men, parched with thirst, and crying out for drink.

The idea of rising in mass, was now first thought on, and attempted, before our return to Douay. I mention it, because it furnished us with the distressing sight of seeing whole companies of country people, with one or two of the swearing clergy at their head, going to be enregistered at Douay. On any other occasion we could have found diversion in beholding such a motly and untutored group, and in hearing

their curious remarks. It is a fact, that some were surprised to hear us talk a language different from their own.

But now the scene was going to be changed. We began to look back upon Douay, and petitioned to return. Moreover, our captivity, seclusion, or deportation—call it what you please—had grown irksome; each one amongst us had a home and friends in our native country; and to England we looked with more eager wishes than ever, as now we conceived all prospect to be vain of recovering what we had lost, or of keeping what was still left. No hope of prosecuting our studies remained; and a fear of something bad still to come, made us wish to leave a place, which till now, we had loved with fondness like our native home. Domestic harmony and mutual confidence had indeed, at all times, made a college life a happy life, and I will say, with confidence, that hundreds now living in different classes of society, as hundreds before us have done, look back with complacency to Douay, and call the happiest period of their life, the years of youth, spent in preparatory studies, with companions and friends, whom, in equality of years, and temper congenial with their own, they found according to their own mind. This domestic harmony, this reciprocal confidence, subsisted still unabated, and brightened many a lowering day into serenity and calm resignation. It was a duty we owed each other: it was a duty which by turns we performed and received. But the danger was not from ourselves; society increased and multiplied our afflictions, in apprehension of dangers to other individuals, whom friendship had identified with ourselves. Union and friendship never can protect lambs and sheep, from the venomous fury of wolves!

An idea of attempting to escape out of the country was formed by several. Some others, as I said, looked back upon Douay, and petitioned to return. About the 8th or 9th of October, we received, not merely a permission, but positive orders to return that very day. Most of us obeyed. Several, who had formed a plan of escaping, under pretence of packing up furniture, and loading the waggons, staid all night, and under the direction of a guide whom they had procured, effected their purpose. The adventure was hazardous, and each amongst them has his story to tell of hair-breadth escapes. We, who came to Douay, soon had to encounter a heavy storm. During our absence, our inclosure had been filled with stacks of requisition corn; the different schools, the refectory, and the study place, had been set aside for thrashing, winnowing, &c. We beheld this metamorphose with aching hearts. It was natural for us to sigh; but before we could recover from our surprise, or reconcile ourselves to the change, a decree of the Convention confiscated the property,

and condemned to confinement the persons of all British subjects residing in France. Habituated, as we had been, to the effects of partial requisitions and confiscations at different times, we read our condemnation in the newspapers with sentiments, which can be felt, but cannot be described. We read, we enquired, we commented upon it. But our reading, our comments, and our enquiries, left us as they found us, unprotected victims to injustice, national hatred, and irreligion/impisty. We read the newspapers about 9 o'clock, A. M., and it was not till three or four in the afternoon, that the magistrates appeared to read our sentence to us.

When we were expelled in August, we had been very industrious in destroying papers, letters, pamphlets, &c. which might have done us prejudice. Our loyal principles, and eager wishes for the success of our country were publicly known; as well as our attachment to the old religion of our fathers in faith. Most amongst us had aristocratic and controversial papers and pamphlets. We now felt ourselves happy that we had destroyed them. The public has long ago been told, and "that by one who told it with neither partiality nor gratitude to his mother college, that it is observable that our English boys never lose their antipathy to Frenchmen and French manners." This loyalty, this attachment to religion, this antipathy, which was constitutionally innate, was well known to our enemies, and greatly exposed us to their unrelenting and now uncontrouled hatred. When the sturdiness of visiting the different parts of the house was performed by the officers deputed for the purpose, with lighted tapers, sealing wax, and paper, to secure every article with paper fastenings, we were officially told that our goods were confiscated and our persons under arrest, and that our own house was to be our prison! Sentries were accordingly placed in different parts, and we soon found that the house was literally a prison. One of the boys, who was going to walk in the garden after supper, was stopped by the sentinel, and threatened with the contents of his loaded musket, if he offered to proceed. We felt this with anguish. But our anguish was soon suspended by the addition of an unexpected and untimely summons to repair immediately to the Scotch College, which ever since James had been a place of confinement for what they pleased to call suspected people/whom suspects. It was past eight o'clock when the summons arrived, and we were waiting for the summons to night prayers. We were allowed to carry away our beds, sheets, and blankets. As it happened to be a Saturday night, we had such a change of linen. We were soon ready, for we had little to carry. Some went to take their last farewell of the Church, by a short prayer before the altar,

which, alas ! were soon to be no more. A cart was sent for, loaded and escorted by twenty or thirty artillery-men under arms. The first division set off about nine o'clock ; the cart and soldiers returned immediately to fetch the second load and second division. It was pitch dark, or it would have been a grotesque scenery to have beheld us amidst the soldiers, for almost each man had some little parcel, bags, pitcher, or pot de chambre. Our poor invalid, who had been left at Douay, when we were sent out in August, was seated aloft with his crutches. Thus, with various degrees of fear and anguish, with spirits more or less depressed, marched forth the last surviving colony from the revered and hallowed mansion of Allen and his martyred children. Thus, after flourishing for more than two hundred years, well stocked, during the time, with promising, ripening and ripened plants and flowers, were torn up the last remaining seedlings and plants, and cast forth from the oldest seminary of English Catholics !

Good heaven ! what sorrows gloomed that parting day,

That called them from their native walks away,

When the poor exiles, every pleasure past,

Hung round the bowers and fondly looked their last.

At the Scotch College no manner of preparation had been made for our reception. We were shown into the refectory, where each opened his bed on the floor, or upon the tables, just as he could find room. Some indeed, for there was not room on the floor for all, were taken up stairs, where we found the same conveniences provided, on a brick floor, on which to spread our mattress. Between twelve and one all was settled, and we tried to sleep. We awoke without much reluctance in the morning ; but with many complaints of sore hips, arms and sides. About 8 o'clock some *gens d'armes* with some of ours and eight of the Benedictines arrived ; they were seized at *La querchin*, where they had hopes of escaping. It was Sunday, the feast of St. Edward, nor had we the consolation of hearing, or saying mass. We however assembled in the refectory, both morning and afternoon, where prayers from some of our English manuals were read aloud to the community. — Dinner was dressed for us in our own houses. It was what we had provided before our incarceration, and was brought us by the College servants. When it was cut and carved into equal portions, we found ourselves sadly perplexed for plates. We soon found a substitute. It was a slice of bread, which was given us to eat with the meat. *Ileus etiam nuncius concussimus*, cried out one or more of our gentlemen. What omen is this ? We joked a good deal at this similarity of circumstances which attended the first dinner of

Aeneas and his wandering Trojans on their landing in Italy, and our first dinner after we were expelled from home. Thus we fared from Sunday to Wednesday. The intervening space was filled up with all the perplexity of fear, doubt and inquiry concerning futurity. On the Monday a considerable number of poor French inhabitants were conveyed in carts to Dourlens. A whisper began to circulate, that we and others were soon to follow. On the Tuesday notice was given, that we were no longer to expect our meals to be supplied; and on Wednesday, without any very clear previous intimation of an immediate removal, eight requisition waggons, with an escort of dragoons, and *gens d'armes*, appeared at the College door, to remove us to Dourlens, it was said, if not farther. As a preparation for the worst we all went to confession; not knowing when or how it would be in our power to do it, if the place of our confinement, as was the case, should prove to be in a diocese where we had no faculties, nor access to the Bishop to procure them. I leave you to conceive, with what consternation we looked upon each other at this new, but not entirely unexpected change of situation. We were much concerned for our poor convalescent cripple, whom it would have been impossible to remove. Two lay-brothers of the English monks, from age and infirmity, were in a similar inability of undergoing the fatigue. We petitioned and obtained leave for them to remain in Douay. Care was taken to bespeak attention, friends and resources for them. Our convalescent entirely recovered: was afterwards, with his two companions, removed to the nunnery of St. Catharine, where the Catholic Priests were confined: obtained a partial liberty, and even some employment in one of the offices of the district, as a writer. Unhappily, about a month before our return to Douay, he fell sick of a putrid fever, and died. But died in the arms of a Catholic Priest, who in sickness, and before it, had assisted him with all the consolations and helps of the Church. One of the lay-brothers, brother Joseph Sharrock also died in the same manner. May they rest in peace.—

After we had received and eaten our last meal from the College,—and the last remaining joint of meat was dressed for the purpose—we were told to make up our parcels and prepare for our journey. No beds were allowed; we were however allowed to take blankets, sheets and pillows. Each man had also some little bag or parcel in hand. The muster-roll was read and sixty-three persons, French and English together, with their respective bags and parcels were told to place themselves on the eight waggons, which were already pretty nigh filled with several days provision of hay for four horses to each wagon. A crowd of spectators had assembled in the street, and in

the strange confusion of the moment, one of our companions slipt away, unnoticed, out of town, and escaped to England.*

It will give pleasure to an Englishman to hear a trait of true English feelings over Englishmen in distress. Early after the arrival of the English troops in the neighbourhood of St. Amands, some of the Coldstream were wounded and brought prisoners to the military hospital, in Douay. In spite of Argus-eyes, and the strict prohibition of some of the superintendents, some of us procured access to the poor fellows. The head surgeon indeed favoured the visits. Some good wine, and good meat; a little pecuniary relief, and the sight and company of countrymen gave much comfort, and facilitated the recovery of at least one, who was very badly wounded indeed. Our removal to Esquerchin was a great blow to them, and being reduced to hospital allowance, in a forlorn situation amongst foreigners, whose language was unknown to them, they contrived to send us a letter, with information of their distress. A collection was made to the amount of 40 or 50 livres and remitted to them. Our situation was now become more forlorn than theirs. They obtained leave to take leave of us, and came now to pity and sympathize with us in their turn. Here, said they with grateful, generous hearts, here, Gentlemen, receive back what remains of your kind donation. You are now reduced to greater distress than ours is. We know what is, and will be our situation. We have been inured to hardships, and have always lived in expectation of them; but hardships are new to you, nor is fatality unveiled to you, as to us. Here take back your kind favour. In words like these, did the grateful generosity of Englishmen in distress express itself. We thanked them in our turn; refused their offer; shook hands and parted. The poor fellows, for a moment leaned on their crutches to sigh over themselves and us, and then returned to the military hospital. We afterwards saw one or two of them on their passage through Dourlens, who, with eager eyes looked out for their benefactors, and from their carts inquired after and hailed those, whom they could remember. Since our arrival in England, one of them has been in person to visit one of us, and to return thanks for received favours.

On Wednesday, Oct. 16th about one, or between one and two o'clock 63 individuals, of whom 47 were English, seated in eight open waggons, as mentioned above, and escorted by dragoons and *gens d'armes*, exhibited a sad spectacle to the good and thoughtful amongst

* Edward Monk.

the townsmen of Douay. (One coach was allowed, at our own expense, in consideration of the infirm state of health, and constitution of some of us.) We must do them the justice to say, that from the Scotch College to Esquerchin gate, which is near a mile, through some of the most populous streets, we saw much pity and indignant sympathy; and nothing of exultation or insult. We ourselves shewed the calm even minded cheerfulness of innocence: though a dark veil, by concealing futurity, most certainly overcast our minds with bodings of gloom and fear.

It is easily imagined that our vehicles were not very convenient. After our entrance into the open country, our escort indulged us with the liberty of walking, or remaining on the waggons, as we pleased. We soon began to converse with the soldiers, who pitied us and shewed no great care whether any of us escaped or not. But broad daylight, in a road without hedges, or walls was no favourable circumstance for such a design. When the sun was set, a very heavy fog came on. Two gentlemen availed themselves of the opportunity near the village of St. Laurent, and made their way, separately, across the country to Esquerchin and Flors, where a faithful guide was found, who conducted them safe to the frontiers. Whether fear made the danger seem double I do not know. But I have been much amused at the recital of the adventures of one of the gentlemen,* who felt all the alternate changes of hope and fear, in his cautious inquiries, interesting narrative of his case and unreserved abandonment of himself to the fidelity and humanity of poor and unknown strangers. The villages of Esquerchin and Flors were to him what Boscobel and Mosely were to Charles II. There was no oak tree, indeed, into which he retired, but hay-mows, dark corners, and in one instance, a chimney, in which he placed himself to read his breviary by the light, which descended from above, may well be said to bear some resemblance. *Sic canibus catulos similes, sic matribus hædos noram, sic parvis componere magna solebam.* Their escape was soon known to all but the guards, with whom we continued our journey to Arras.

It was late, cold and darkened with the thick fog when we entered the town. As Arras was the birth place of Robespierre, and the favourite residence of his friend and helper Lebon, much pains had been taken to sow and ripen the prolific seeds of French liberty in this chosen

* This was the Rev. D. Coombes of Shepdon Mallet, whose interesting narrative will be given in another number. From that narrative it appears, that the other gentleman was either the Rev. Mr. Devereux, or the Rev. Mr. Rickaby, whom he found the next day in a village near Flors.

garden. We were hailed with insult and left on the market place for near an hour, and, as some say, within sight of the Guillotine; but I did not see it myself. At length we were conducted to our lodgings for the night, in one of the barracks of the soldiers. Our guards very civilly offered us permission to sup and lodge in the town. Friends we had none, and too little money to accommodate our number; so we declined the offer. But the Benedictines, except Rev. Father Prior, availed themselves of it; supped and slept in comfort. Not so ourselves. Our suppers were served to us from the provision waggon, and consisted of a slice of cold meat and bread. What drink we had I do not know. With this we were content and eat it with cheerfulness. It was now time to think of sleep, and each man untied his bundle to spread his sheets and blankets on the bed-stocks. We were very poorly lighted; so that much confusion ensued. No sooner was one room chosen, than we found a noisome smell; which, with dirt and the fear of vermin, made us think another would be preferable. Thus, by turns, we ranged through the whole caravansera, without finding one place, that was either sweet or clean. Necessity however made us lie down somewhere. We had scarcely stretched ourselves, when an alarm of vermin and lice was given. Up we started in credulous uproar, each man with his blankets and sheets to avoid this auxiliary cohort of revolutionary companions. Very few indeed had the courage to risk an acquaintance with such disagreeable friends. Many sought a convenient position on the waggons, between the trusses of hay. Our coach filled; and others with blankets wrapped round their bodies walked all the night among the carts and waggons, or, when tired, threw themselves down on the cold stone stairs till morning. Thus passed a cold, foggy night, without comfort, sleep, or even rest.

About eight o'clock our military attendants came to lead us forth to our memorable station, the citadel of Dourlens. We were not unwilling to quit the loathsome place of our last night's confinement. Accordingly after a mouthful of bread and butter (for it must be observed, that we brought away from the college, and prevailed on our servants to bring from the buttery and kitchen all the eatables within reach,) we again seated ourselves aloft on our carriages, loaded and escorted as before; and proceeded through the streets of Arras to the gate which leads to Amiens. Our guards again indulged us with the liberty of walking if we pleased; most or all of us availed ourselves of the permission, and one was happy enough to improve the opportunity of slipping out of sight, and effecting his escape. He had before

failed in a trial to do it, while at Douay. He had likewise been disconcerted at Esquerchin. He was one, whom I mentioned to have been apprehended at Bernée, and to have been confined in Lisle goal, and in the Annuciades, at Douay. This time, which we thought a more perilous trial, he succeeded and arrived safe in England, with his fellow fugitives, whom he overtook. His escape, like that of the other two, was soon known to all, but the guards, and we travelled with fearful hopes and wishes for their success. The weather was favourable, and those in holy orders recited their Breviary; the others were reminded to say their prayers, and, thank God, we did it without fear of guards or passengers, in a country, where, now, any profession of religion was a crime, and where a Breviary was a book condemned to the flames. About mid-day we halted at a village, situated mid-way between Arras and Dourlens: here our provisions were distributed, to each man his slice of bread and meat. A few bottles of wine had been allowed from the cellar, and a glass was given with our meat. Hogarth would have found an admirable subject for his pencil, in our repast. Our guards were not forgotten, a mouthful of bread and meat, with a cup of good wine, made them close attendants upon the provision waggon, which headed the caravans and softened them into pity for our situation. From the beginning, indeed, they were favourable, but much more so after a discovery of what was to be met with from Aeop's bread basket; they chatted and laughed, as we did, and wondered to hear us sing in full glee in our forlorn condition.

(TO BE CONTINUED.)

TO THE EDITORS OF THE CATHOLIC MAGAZINE AND REVIEW:

GENTLEMEN,

At the present time, it will no doubt, be interesting to your readers to be provided with a clear account of the leading ceremonies observed in the election of the Pope: they will be detailed in the following pages.

Description of the Conclave.

THE Conclave was established towards the close of the thirteenth century, by Pope Gregory X.; to obviate the serious inconveniences of too long a vacancy of the Holy See, which had been felt severely during the interval of two years previous to his own election. The

conclave is opened in the Vatican palace on the conclusion of the funeral obsequies of the deceased Pope. The long and spacious galleries of the Vatican are divided by temporary wooden partitions into convenient sets of apartments for each Cardinal and his conclavists, of whom, every Cardinal may have two, and three in case of particular infirmity. One is usually an ecclesiastic, the other a layman. They act as honorary secretaries to their Cardinal, companions of his solitary enclosure, and depositaries of his secrets. Each conclavist has a cell, one over that of his cardinal, the other adjoining it; and there is also, for each cardinal, a cell serving for his temporary chapel, and another where he takes his meals with his conclavists. All the cells are hung with green tapestry, within and without, except those occupied by the cardinals created by the defunct Pope, which are hung with violet tapestry. The arms of each cardinal appear on the door of his apartment.

On entering the conclave, the cardinals proceed to the Sixtine Chapel, where the Bulls are read, for regulating the election, and the cardinals swear to observe them. The dean of the Sacred College makes an exhortation, to represent the great importance of observing every thing prescribed by those Bulls. In the evening the conclave is solemnly closed, and every one retires; ambassadors, princes, prelates, and all are excluded, except the cardinals and their conclavists, four masters of ceremonies, the secretary of the Sacred College, some regulars to serve as confessors, two physicians, one surgeon, an apothecary with two assistants, two barbers and their two assistants, a master mason, a master carpenter, and about thirty men servants. All these are sworn to keep the secrets of the conclave. When all the strangers are excluded, the doors and windows are walled up, except enough of the latter to give a very sombre light. The only communication with those outside is by means of four turns, like half-barrels, such as are used in convents, by which provisions are admitted; and a small opening near the great door, through which, audiences are given to the ambassadors, on any pressing affairs. The outside is carefully guarded by troops, day and night. Those cardinals who do not enter the conclave, within three days of its opening, or from their arrival in Rome, are excluded. If any one wishes to speak with any cardinal in the conclave, he is allowed to do so at certain hours; but always in the presence of the guards of the conclave, and in a loud voice, either in Italian or Latin. The following day, the cardinal-dean of the Sacred College celebrates a Mass of the Holy Ghost, and all the cardinals receive the Holy Communion. He delivers an exhortation; and they proceed,

The Conclave is not always held in the Vatican. The death of Leo XII. - 9. Feb. 1829. The Conclave was in the Quirinal palace, and on the 31. March Cardinal Castiglione was elected.

the same day, to the election; for which, they assemble every morning at six, and every afternoon at two, till the Pope is duly elected.

The form of Electing the Pope.

THE form of election, which has been in use since the pontificate of Pope Gregory XV. chosen in 1623, is that of the *Scrutiny*. It takes place in the Sixtine Chapel, prepared for the purpose, at the end of which, is the celebrated picture of the Last Judgment, by Michael Angelo. The Cardinals meet here, every morning and afternoon, and occupy stalls on each side of the chapel, covered with green cloth. Each cardinal has a desk before him, ornamented with his coat of arms. A long table is placed in the middle of the chapel, on which are two cups for the ballots of election; that is, the folded papers, on which the cardinals write their own names, and the name of the person for whom they vote. On the table is also a copy of the oath, which each cardinal pronounces before he puts in his ballot. It is, in English, thus: *I call Christ our Lord to witness, who is to be my judge, that I choose him, whom, according to God, I judge that I ought to choose, and that I will do the same at the Accessit*. This is another form to determine the election, which shall be explained later. The ballot is a piece of paper divided into seven spaces, so folded and sealed, as to expose to view only the name of the person voted for. Each cardinal deposits his ballot in one of the cups. The ballots are then all turned out upon the table, and one of the scrutineers reads aloud, the name of the person chosen on each ballot; while the two other scrutineers mark on the list of cardinals, the number of votes given for each. At the same time, each cardinal marks the number of votes which are given for himself. When all the ballots are proclaimed, if no one is found to have the requisite number of votes, which is two-thirds, the cardinals retire, if it be the morning scrutiny; but if it be the afternoon, they have recourse to the form, called the *Accessit*, and if no one is found, after this, to have two-thirds of the votes, the assembly breaks up, to recommence on the following day.

The *Accessit* is a similar form of election by paper ballots, like those of the scrutiny; but the vote given in them must not be given for the same person as before, because the votes of the *accessit* are added to those of the scrutiny, to supply to some individual the requisite number of votes. If a cardinal does not choose to vote for any other, he writes on his ballot of *accessit*, *I accede to no one*. It must be observed, that by long custom, the cardinals of Austria, France and

Spain, have the right of excluding any person, whose election they consider injurious to the interest of their respective countries; but this right they can only exercise once. This precludes the election of a Pope likely to be opposed to any of these powers. There are other disqualifications, which would, of themselves, prevent a person's election. As, if his relations were too numerous, or too ambitious; if he were born a prince, or allied to any sovereign family; if he had been made cardinal by the interest of any crowned head, especially of France or Spain; if he were born a subject of any such power. These are some of the various circumstances which often protract the duration of the conclave.

Exaltation and Coronation of the Pope.

WHEN the scrutineers find that any cardinal has two-thirds of the votes, one of them raises his voice, and, with a loud and grave intonation, proclaims his name. At that moment, the cardinals on either side, withdraw at a little distance from him, out of respect, and as an acknowledgment that they cease to be his equals. The first cardinal-bishop, cardinal-priest, and cardinal-deacon, then approach to ask if he consents to accept the dignity, to which he is elected. The Pope-elect kneels and bows profoundly in prayer, to beg the light and direction of the Holy Ghost: he then rises; and if he gives his consent, the solemn act of his election is drawn up; and he is conducted behind the altar, and vested in the pontifical ornaments. These are a white silk cassock, a fine linen rochet, a mossette of red satin, an embroidered stole and cap, and scarlet shoes with a cross on each in gold embroidery. Thus vested, he is carried in his chair of state, and placed before the altar, where all the cardinals do homage, kissing first his foot, and then his hand, which the Pope returns by a kiss on the cheek of each cardinal. Then the first cardinal-deacon proclaims the election to the people outside, in these words: *I announce to you tidings of great joy; we have a Pope, the most eminent Cardinal N. who has taken the name of N.* This is received with acclamations by the people, by the ringing of bells, and discharge of artillery. The people immediately break into the conclave, and plunder all they can find. Next follows the public homage to the new Pope. He is attired in his cope, and the mitre is placed on his head, and having received a second homage from the cardinals in the Sixtine Chapel, he is carried in his chair, in procession, to St. Peter's. There he is placed upon the high altar, before all the people. The Te Deum is sung, and the cardinals, in violet copes, do homage a third time. He is

then lifted down from the altar, his mitre is taken off, and he gives the people his solemn benediction; after which, he is carried back to the Vatican; the city is illuminated at night, and his Holiness distributes large alms to the poor. The coronation takes place soon after, and is conducted with the utmost splendour and solemnity, in St. Peter's. It terminates with the Pope's benediction to the people, with a plenary indulgence; after which, his Holiness puts off his pontifical ornaments in the Sixtine Chapel, and receives from the first cardinal-priest, in the name of the Sacred College, the salutation, *ad multos annos*. This day also concludes with the discharges of artillery, ringing of bells, and illuminations. Such are the principal features of the election of the Pope: which may justly be termed the most important affair of the Christian world; inasmuch, as it provides a successor to St. Peter, a vicar of Jesus Christ upon earth, and a common Father to all the faithful.

F. C. H.

Extract from a Letter, written by a Religious of the Carmelite Convent, at Antwerp, to a Nun, at Bruges.

MY DEAR SISTER,

I know not if your letter reached me in due time, for it was without date, but I received it yesterday, and hasten to answer it this morning. How rejoiced I was to receive a few lines from you, seeing, thereby, that a communication was opened between us! I had been longing, for some days, to impart to you the good tidings of our conservation, and to beseech you to return thanks to God, for the benefits we have obtained from his hand. His goodness has been conspicuous in our regard: we have been preserved in a manner which every one deems a kind of miracle; our convent being pretty near the citadel. During the bombardment, the cannon-balls were the least evil we had to fear: the bombs and the fiery arrows which flew around us, exposed us to imminent danger. Our friends advertised us it was time to seek shelter in the cellar; which we entered at the half-past three in the afternoon, 27th of October. ¹⁸³⁰ We spent the time in prayer, sometimes praying aloud, at others, interiorly putting ourselves in the dispositions, in which we wished to die; for, as the town began to be in flames, we expected nothing but our final dissolution. We asked pardon of each other, in the same manner as is our custom to do at

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// the death of each individual: we were willing to die in whatever manner God should please, desiring nothing but the accomplishment of his divine will, yet feeling a certain hope, that God would preserve our convent, through the intercession of the Blessed Virgin, of whom we have a miraculous image in our Church, and through the prayers of our venerable Mother (Anne of Bartholomew, the individual companion of St. Teresa, and foundress of the Carmelites, of Antwerp) whose body remains entire in the cell in which she died, which is now a Chapel. In the middle of the night our bell rung in such an alarming manner, that we thought our church must have taken fire; but quite the contrary. Each time we sent to know how things were going on, all our premises were safe: our neighbours saw the bombs passing over our roof without touching it, or they burst in the garden without reaching the convent. Some good people in a neighbouring street, instead of retreating to their cellars, posted themselves against our wall, saying, the nuns were at their prayers, so no harm will come to us whilst we stand here: and in fact, not one of them was hurt. Shut up in the cellar, we continued our exercises of piety as well as we could: we said Complin, and sung the *Salve Regina* devoutly, but could not observe the ceremonies of the choir, because the roof of the cellar was so low, that some of us were obliged to stand in a bending posture. Towards midnight the bombardment seemed to cease: we quitted our station; but what a spectacle did we behold in coming up stairs!! Never shall I forget the awful sight: all around us was in flames, whilst our convent stood untouched. What can hurt those whom God protects! May his holy name be for ever blessed! The night of the 26th and the day following, which we passed before the Blessed Sacrament, were also very terrible, and equally marked by the Divine protection: for the combatants used their utmost endeavours to break open our court door, which communicates with the street, but could never compass it. Time will not allow me to follow the dictates of my heart in speaking to you of the goodness of God, Thank him for us, and beseech him to grant, that we may correspond to the abundance of grace he confers upon us, by serving him with greater fervour than ever. Above all, ask in my behalf, that I may be more faithful than I have hitherto been. I impute to my fellow-sisters the benefits we have received from God: our community contains many souls, who are very pleasing to Him. The Almighty seems only to have chastised the inhabitants of Antwerp in their temporal goods, which is not a matter of surprise, for too many seemed to make a God of their money. We hope the losses they have sustained, will turn to their spiritual advantage. All the churches have

been wonderfully preserved: the cathedral in particular, of which the steeple is of an extraordinary height, and at which the fiery arrows were continually aimed, sometimes twenty-five at a time, yet not one reached it. These arrows are of such a nature, that wherever they pierce the roof, they cause a conflagration almost inextinguishable.

Observations on the Claim of the Rev. John Daniel on the French government, rejected by the British Commissioners; and which rejection has been confirmed by the judgment of the Privy Council.

(CONCLUDED.)

I. ON THE PART OF THE FRENCH GOVERNMENT.

The convention was signed November 20th, 1815.

Considering that some sequestered property, belonging to Mr. Daniel's college of Douay, still remained unsold in 1816, and that there might be a considerable delay before the Commissioners appointed to execute the treaty would be able to put Mr. Daniel in possession of it, a petition was presented to the King of France for the immediate restoration of that unsold property to Mr. Daniel. It was restored to him in his quality of President of Douay College, by an ordinance of the King of France, dated 25th January, 1816. But lest this act, putting Mr. Daniel in possession of the property which still remained unsold, should prejudice his right to claim by the benefit of the treaty and convention, that portion of the property of Douay College which had been confiscated, the King added this clause in the first article of the ordinance: "Le tout néanmoins sans préjudice de l'Article additionnel du Traité de Paris, du 30 Mai 1814, et des Articles 1^{er} V. de la Convention de Paris, du 20 Novembre, 1815."

This was an affirmative acknowledgment on the part of the French government, that compensation should be granted through the treaty and convention for property which was held in trust for Douay College, and which had been confiscated as British property.

As the King of France, in 1814 and 1815, was the party made responsible, and who granted a compensation to British subjects for their property which had been confiscated by the revolutionary government in 1793, an official act on the part of His Most Christian Majesty, referring a British subject to the Commission appointed to execute the treaty and convention, in order to his receiving compensation for the value of his confiscated property, is surely a positive proof, that, in the intention of the French government, that person was included in the

benefit of the treaty. Mr. Daniel was referred to that Commission for compensation for the value of that very funded property which has been claimed of the British Commissioners.

By the Ordinance of the 25th January, 1816, above alluded to, Art. I., Mr. Daniel was to be put in possession of all moveable and immoveable property, not sold, belonging to his college. It appeared to some, that the term moveable property might include the funded property of the college, or the Rentes sur l'Etat; an application was, therefore, made to the Minister of Finances to have the value of this funded property transferred by a new inscription to the name of the Reverend John Daniel, in the great Book of the Public Debt of France. The Minister answered, that this could not be done but through the Commission appointed to execute the treaty and convention made for the purpose of granting compensation to British subjects.—The following is a translation of the official answer from the Minister of Finance (the original of which is in the hands of Dr. Poynter) on the subject of this application, dated 5th April, 1816, and addressed to Mr. Deshayes, Public Notary, in Paris, who was employed to transact this business at the Treasury for Dr. Poynter, who acted in virtue of a power of Attorney from the Rev. John Daniel.

The Chief Clerk of the Financial Department to Mr. Deshayes, Notary in Paris.

Sir,

The Minister has received, together with your letter of the 29th ult. the statement of the Rentes to which the English Colleges and Seminaries established in France are proprietors on the government.

I am directed by his Excellency to apprise you that he cannot, according to the legislation now in force, proceed in getting the Rentes in question inscribed without a previous liquidation, which liquidation he is not legally authorized to effect, and which can only be done by the Commissioners appointed in pursuance of the Treaty of the 20th November last; it is, therefore, absolutely necessary that Bishop Poynter of London, should, as has been recommended to him by the Minister, present direct to the said Commissioners, the claims which he has to prefer on account of the Inscription of Rentes belonging to the Establishments, the concerns of which are entrusted to him.

I have the honour to salute you very sincerely,

(Signed)

HARMAND.

(Superscribed)

Mr. Deshayes, Notary.

No. 9, Quai de l'Ecole, Paris.

By this official answer from the French government, direction were given to Dr. Poynter to present to the Commissioners appointed to execute the convention of 20th November, 1815, his claims for the inscription of the rents belonging to this establishment, for the inscription of that very faded property which has been claimed through the Commissioners.

Probably this is the only British claim which was directly and expressly referred by the French government to the Commissioners for compensation.

As it appears from these documents, that it was in the intention and contemplation of the French government to grant compensation for the property held in trust for the establishment of Douay College, whether that establishment was or was not inconsistent with British laws, or subject to the controul of the French government; as the government of France did, in fact, place a sum of money in the hands of the British government, for the purpose of making compensation to the claimant for this establishment, as well as for the purpose of making compensation to other claimants for other British property confiscated in France, the British government, by accepting this money, engaged itself to pay the compensation to this claimant, in furtherance of the intentions of the French government, provided the claimant should, like other British subjects, prove his right to compensation, according to the terms of the treaty and convention.

If the British government had conceived, that it could not with propriety undertake the commission of paying the compensation which the French government granted "for property held in trust for such establishments in France, and for purposes inconsistent with British laws, and which were subject to the controul of the French government," it is humbly submitted, that the British government ought not to have received money from the French government for that purpose; or, having received it, it ought either to pay it in France, according to the treaty, to the claimant for this establishment, or to return it to the French government, leaving to that government the charge of satisfying the demand itself.

This claim was before the Commissioners in 1818. When the British government, in 1818, received a capital producing three millions, five hundred francs interest, as the final payment to satisfy the claims of all British subjects on the French government, which were then before the Commissioners; if it had in its calculation positively excluded the value of the claim of Mr. Daniel for Douay College, the British government would, and, as it is humbly submitted, ought to have signified to the French government, that it had reduced its demand in

favour of British claimants, according to the probable amount of the excluded claims, and would and ought to have declared to Mr. Daniel and other similar claimants, that they must now seek compensation from the French government, and not through the British Commissioners appointed to execute the treaty, and would have signified to the Commissioners that they should not proceed any further with this claim.

The Act of Parliament of the 19th May, 1819, to enable certain Commissioners fully to carry into effect several conventions for liquidating claims of British subjects, and others, against the government of France, thus enacts relatively to the late convention of 1816: "And whereas a convention, between His Majesty and His Most Christian Majesty, was signed at Paris, on the 25th day of April, 1818, for the final arrangement of the claims of his majesty's subjects on the government of France, by the first article of which said last mentioned convention, it was agreed, that, in order to effect the payment and entire extinction as well of the capital as of the interest thereupon due to the subjects of his Britannic majesty, and of which the payment had been claimed in virtue of the additional article to the treaty of 30th May, 1814, and also in virtue of the first herein before mentioned convention of the 20th day of November, 1815, there should be inscribed in the great book of the public debt of France, a perpetual annuity of three millions of francs, representing a capital of sixty millions of francs, &c.—And whereas his Royal Highness the Prince Regent was pleased, by this commission, under the great seal of the united kingdom of Great Britain and Ireland, dated the 15th June, 1818, to nominate and appoint Colin Alexander Mackenzie, Esquire, George Lewis Newnham, Esquire, and George Hammond, Esquire, to be his commissioners of liquidation, arbitration and award, for the purpose of acting on behalf of his majesty in England, according to the provisions of all the said herein before recited several conventions, and to take into consideration all the claims of his majesty's subjects, which may have been at due time and in proper form presented to them, and to award the payment of such sums, as may appear to be justly due, to his majesty's said subjects.—Be it therefore enacted, that in order to enable the said commissioners to complete the exoneration and liquidation of the claims of such persons who shall have caused their names to be duly inserted in the herein beforementioned registers, &c."

According to this Act, made since the assignment of the last sum called for in order to effect the payment and entire extinction, as well of the capital as of the interest thereupon due to the subjects of his Britannic majesty, we see that compensation was to be granted for property, the payment of which had been claimed, in virtue of the ad-

ditional article to the treaty of 30th May, 1814, and also in virtue of the Convention of 20th November, 1815—Hence, the claims grounded on the treaty and convention of 1814 and 1815 were not shaken or changed by the convention of 25th April, 1818, nor by this Act of Parliament, but they were thereby confirmed. The Commissioners were thereby appointed to act according to the provisions of all the before recited conventions, and to take into consideration all the claims of his majesty's subjects, which may have been at due time and in proper form presented to them.—It is not pretended that this claim was not presented in due time and in proper form.

This claim of Mr. Daniel was grounded on the treaty and convention of 1814 and 1815, and was presented to the Commissioners in due time and proper form; consequently it was not shaken nor changed by the convention of 25th April, 1818, and the commissioners having a deposit in their hands for the payment of this as well as of all other British claims which have been presented in due time and in proper form, were bound to grant an award of compensation, in favour of this, as well as of others which are supported by such documents as are required by the treaties and conventions.

This claim is supported by such documents.

If no other arguments or observations were added, it is humbly, but confidently submitted, that the preceding appear to be abundantly sufficient to shew, that the claim of the Rev. John Daniel was included in the treaties, and that he is entitled to the benefit of compensation.

II. ON THE PART OF THE BRITISH GOVERNMENT.

The late Lord Londonderry was the negociator on the part of the British government in the treaty of the 30th May, 1814, and of the convention of the 20th November, 1815, and being Secretary of State for the Foreign Department, he must well have understood the scope of all the articles and conditions of the convention of the 25th April, 1818.

The constant support which Lord Londonderry gave from the year 1818 till August, 1822 (the time of his death) to Dr. Poynter, who prosecuted the Claim for the property of Douay College, in virtue of a power of attorney from the Reverend John Daniel, was an undeniable proof that it was in the intention and contemplation of the British government, as a contracting party, to allow compensation for the property of this establishment, according to the treaties and conventions.

It should here be remarked that, after the convention of 1818, and

the act of parliament of 1819, the Commissioners proceeded with the Claim; and when, in 1819, the Commissioners had some doubts concerning the admissibility of this Claim to the benefit of the property of Lord Londonderry, in consequence of an application to him by Dr. Poynter, by a Letter addressed to his lordship, and dated the 14th June, 1819, directed them to proceed in it. The Commissioners, in consequence, proceed with great activity for several months, in examining documents relating to this Claim, and preparing for its liquidation, till their work was suspended for want of certain papers, which the French Commissioners in Paris refused to furnish.

The British Commissioners in London directed D. R. Morrier, Esquire, Br. Commissioner of Deposit in Paris, to demand the documents wanted. In their letter to Mr. Morrier, dated the 8th September, 1820, they express the conviction they were come to on this point, that they considered Dr. Poynter, who was prosecuting this Claim for the property of Douay College, "as an object of the convention, and entitled to liquidation." (See the letter to Mr. Morrier.)—In fact, why did the British Commissioners claim these documents, which they then deemed requisite for the liquidation of the Claim of Mr. Daniel, if they had not considered this Claim as included in the contemplation of the treaties they were then executing?

The documents called for were not obtained; which was chiefly to be ascribed to the opposition of one of the French Commissioners in Paris. To overcome this difficulty, Mr. Mackenzie, one of the British Commissioners, on the 29th August, 1821, made a proposition to Dr. Poynter, as coming from Mr. Hamilton, Under-secretary in the Foreign Department, that the English government would afford its assistance towards procuring the documents required, if the English Catholic Bishops would sign a declaration, that the value of the property claimed by the Reverend John Daniel, when received, should be employed in ecclesiastical education in England, and not in France.

The following declaration was signed by Dr. Milner, Dr. Poynter, and Dr. Smith, and was confirmed by Mr. Daniel, as soon as it was made known to him.

DECLARATION.—"The undersigned declare to his Majesty's government, and to the Honourable Commissioners, that as soon as, by their kind interposition and assistance, the value of the property attached to their English secular college, formerly at Douay, shall be restored to them, the whole of it shall be remitted to England, as it shall be awarded; shall be placed in the English funds, and be for ever employed in England, and not in France, for the proper purposes of its ecclesiastical destination."

This declaration, signed as above, was delivered by Dr. Poynter to Mr. Mackenzie, and presented by him to Mr. Hamilton, in the month of September, 1821; and Mr. Mackenzie reported to Dr. Poynter, that the declaration gave complete satisfaction.

Is not this an affirmative proof that the Marquis of Londonderry, from whose office this proposal was made through the Commissioners, considered that this Claim for the property held in trust for Douay College was included in the contemplation of the treaty of the 30th May, 1814, and of the conventions of the 20th November, 1815, and of the 25th April, 1818? This proposal was made by the British government, not only with a knowledge of the ecclesiastical destination of this property, but even with a requisition that it should be employed in England for the proper purposes of this destination.

The Catholic Bishops in England having performed the condition required on their part by the British government, the British Commissioners, by a Letter of the 28th day of September, 1821, addressed to the Marquis of Londonderry, requested his lordship to favour them with his diplomatic assistance, to overcome the difficulties opposed to the production of the documents called for: they submitted to his lordship the propriety of instructing his Majesty's Ambassador at Paris to demand the documents in question.

Lord Londonderry wrote to his Majesty's Ambassador at Paris, Sir Charles Stuart, in strong terms to that effect. The letters were at the house of the Embassy in 1823.

It is submitted, that these facts constitute a continued chain of positive proofs that Lord Londonderry, than whom nobody could be better acquainted with the meaning of the treaties, considered the Claim of the Reverend John Daniel (for the liquidation of which he lent his diplomatic aid to obtain the required documents) included in the contemplation of the parties to those treaties.

The documents were not obtained.—In August, 1822, Mr. Mackenzie, the Commissioner, informed Dr. Poynter that, if they were not procured, the claim of the Reverend John Daniel must be rejected.—Dr. Poynter went to the Marquis of Londonderry, to solicit his effectual interference. His lordship promised to demand the papers in a diplomatic way, if the Commissioners would officially inform him that the documents had been called for and refused. He added to Dr. Poynter that, if he should go to Paris to expedite the business, he would give him a letter to Sir Charles Stuart.

Dr. Poynter went to Paris, with a diplomatic letter of recommendation to Sir Charles Stuart. Still such was the obstinacy of the

French Commissioners, that, notwithstanding all the demands and efforts of Sir Charles Stuart, the documents could not be obtained.

Dr. Poynter stated these difficulties to the successor of the late Marquis of Londonderry, the Right Honourable Mr. Canning, in a letter, dated the 14th of February, 1823, in which, citing article VI. of the convention of the 20th November, 1815, applicable to this case, Dr. Poynter requested Mr. Canning to be so good as to direct the British Commissioners to proceed in liquidating Mr. Daniel's claim (as they might be authorized to do according to the article cited) without the formal documents, which had been refused by the French government, provided the Commissioners judged that other authentic documents, which Dr. Poynter had delivered to them, would supply the want of the papers refused. In his letter to Mr. Canning, Dr. Poynter clearly stated the nature and purposes of the monies which were the object of his Claim. Mr. Canning was pleased to give directions to the Commissioners to the effect desired.—Mr. Mackenzie communicated to Dr. Poynter the agreeable news of Mr. Canning's instructions, and congratulated Dr. Poynter on his success.

The Commissioners, in consequence of these instructions, immediately invited all other Catholic claimants for property belonging to their former ecclesiastical or religious establishments in France, to furnish them with the strongest proofs they could in support of their respective Claims. The following is an extract of the circular, dated London, the 2nd April, 1823, which was written by the Secretary of the Commissioners to the superiors of the religious communities claiming compensation in virtue of the treaties.

"The French government having refused to deliver up the papers belonging to the British Catholic establishments subsisting in France in the year 1793, and for which Claims were entered at this office, the Commissioners have received instructions from his Majesty's government to proceed without further delay to the adjudication of these cases on such other proofs as can be adduced.

(Signed.) "CHAS. B. BALDWIN, Secretary."

These claimants are not called upon to bring proofs to show that they were included in the intentions of the French and English governments, the contracting parties in the treaties, but only to produce the strongest evidences they could to support the items of their claims, and to supply for the absence of some formal documents, which might be called for, to prove certain particular points relating to the sums they formerly held in the French funds.—This carries, without doubt, it is submitted, an acknowledgment of their admission to the benefit of the treaties, provided they satisfy the conditions required for the

liquidation of claims within the contemplation of the contracting governments.

But, what is it that the Commissioners here acknowledged?—They acknowledged that “The Commissioners have received instructions from his Majesty’s government to proceed, without further delay, to the adjudication of these cases (of the Claims for property belonging to Catholic ecclesiastical or religious establishments) on such other proofs as can be adduced.”

How could his Majesty’s government give instructions to the Commissioners, appointed to execute the treaties made between the French and English governments for granting compensation to British claimants on the French government, and direct them to proceed to the adjudication of the cases of particular British claimants, unless his Majesty’s government considered these particular claimants as included within the benefit of those treaties?

With all these affirmative proofs supplied by the late Marquis of Londonderry, the British negociator in the treaty and convention, by Sir Charles Stuart, by Mr. Canning, and by the Commissioners themselves, shewing that, in fact, the Claim of the Reverend John Daniel was not excluded by the British government from the benefit of the treaties, but that it was equally included in the contemplation of the British government as the claim of every other British subject; it is difficult to conjecture on what documents, or on what information, the statement, that it was not in the contemplation even of the British government to include this Claim within the treaties made in favour of all British subjects, was founded.

By the general terms of the treaties and of the act of parliament, this Claim is included; and by the conduct of the late King of France and of his ministers, explaining their sense of the treaty, there cannot be a doubt that the claimant for this property was considered by them as within the provisions and benefit of those treaties.

The French government, which granted the compensation, the English negociator, who accepted the compensation, both knew perfectly well the nature and object of the Catholic establishment of Douay College; and neither excluded it from the benefit of such treaties in common with other British demands. The property claimed, was confiscated because it was British property; why should not an indemnity be granted for it as such? If the British government had intended to exclude the claimant, the Rev. John Daniel, from the compensation he had a right to claim, according to the express tenor of the treaties, why was not this declared from the beginning? Why did Lord Londonderry, during so many years, support Dr. Poynter,

the agent for Mr. Daniel, in the prosecution of this claim before the Commissioners appointed to execute the treaties? Why did he direct the Commissioners to proceed in preparing for its liquidation, when they had entertained some doubts concerning its admissibility? Why did he require the before-mentioned declaration from the English Catholic Bishops, the vicars-apostolic? Why did the Commissioners include this claim in the list which they annually delivered to Parliament, of claims which still remained to be liquidated? Why was the claimant put to great trouble and expence in prosecuting this claim, and in carrying it before the privy council; when, by telling him at the beginning that he was not included in the treaty, all this would have been saved?—Who was more qualified to know than Lord Londonderry, whether the claimant was an object of the treaty or not? His lordship supported the claimant, as being entitled to the benefit of its provisions.—It is quite impossible to suppose that his lordship knew that the claimant was excluded from it, and, at the same time, gave him constant encouragement and support in the prosecution of his claim.

N. B. Consistently with the existing laws, the lords in council might not have had it in their power to pronounce any other decision, than that which they have placed upon record; but had the claimants been any other description of persons, with a similar impediment in their way, there can be no doubt but a bill of indemnity would have been demanded, and passed, to enable the council to liquidate the claim, with the money which had been appropriated to the purpose, and which had been paid by the French government with that view.

REVIEW.

Alton Park.*

It may, perhaps, gratify the curiosity of some parties, whilst it offends the delicacy of others, to learn that a *Religious Novel* has recently issued from the press, entitled, "*ALTON PARK*," chiefly designed, it seems, for the instruction and entertainment of young ladies. For ourselves, we must confess, we were a little startled at the an-

* Alton Park; or, Conversations on Religious and Moral Subjects, 2 vols. 12mo. Keating and Brown, London.

nouncement of the work; we feared that it belonged to that class of non-descript publications, with which the book-cases of the "Saints" are loaded—a compound of insipid detail and senseless cant; and we had almost augured its doom, before it made its appearance in the world. For the satisfaction, however, of the public, and for our own satisfaction, not to make any allusion to the author's prospects, our fears have not been realized, and our opinions have been corrected by the result. "*Alton Park*" does, indeed, wear many of the features of a novel. It has its heroes and its heroines, its incidents and its mysteries, its marriages and its deaths. How all these particulars can be embodied in a composition, professedly of a religious character, will, no doubt, appear wonderful; but, to us, the greater wonder is, that all this should have been accomplished in so easy and natural a manner; that the seriousness of the subject should not, sometimes, have been interrupted by the variety of the actors; and that this species of agreeable instruction should have been devised and executed with such singular success, on a first attempt, by a *Female*.

The plot of the narrative is very simple, though sufficiently involved to excite interest; thus the imagination becomes delightfully suspended, while the moral is not too obscure to make a due impression. We forbear to give an outline of the contents, lest we should detract from the pleasure which must afterwards accompany the perusal, and shall, accordingly, dismiss the subject with a very few general observations.

The Catholic doctrines, as they regard belief and practice, are interspersed, by way of episode, throughout the work; the Sacraments are defended and explained; the Festivals of the year are pointed out, and their obligations enforced; and the moral duties of children to their parents, and reciprocally of parents to their children are ingeniously and aptly illustrated. The foibles of infancy, and those which assume a harsher name at a more advanced period of life, are depicted with a close adherence to nature; they cannot fail to be recognized, and vice, "to be hated, needs only to be seen." In short, we are so fully prepossessed in favour of the work, that we give it our unqualified approbation. We praise its style, because it is graceful and unaffected; its descriptions, for they are lively; its object, for it is benevolent; and its reflections, for they spring warm from a feeling heart.

Novel reading is, unfortunately, too much the fashion of the present day: we must not be considered to countenance the mania, by recommending to notice the volumes under consideration. It is only in the mechanical composition, that "*Alton Park*" can be truly said to bear

any similarity to a Novel. The sentiments are, happily, very different from the common staple of the Circulating Library; and if lovers are introduced into the story, and unamiable characters have been considered indispensable to the plot, we have the satisfaction of discovering, that the latter invariably amend or receive the proper award of their misdemeanours, and the former regard Matrimony as a Sacrament, "honourable in all," and enter into it with christian sentiments and holy affection.

We subjoin an extract from the work, flattering ourselves, that the interest, which it will excite, will be more than an apology for its length. It is an episode, at the commencement of the work, by which the reader is introduced to the principal characters. Sir William Alton, having returned, after a long absence, to his estate, finds all in ruin and desolation. He meets an old servant of the family. At first, neither recognizes the other. The rest we leave to the author's own words:—

“He at that time was happy, because he was virtuous. Religion and piety guided his actions, and with unfeigned devotion he offered up his prayers to that God, whom he had long since ceased to adore, but to whose bosom he now again earnestly wished to return. Absorbed in these reflections, he walked on till he reached that wing of the house which was appropriated for the chapel and the use of the chaplain. He tried to open the door, and it was locked. Oppressed in mind, and fatigued in body, he looked around for a seat; and perceiving one at a short distance, occupied by a venerable looking old man, went towards it. At his approach, the old man arose and offered his seat.—“Here is room enough for us both, my friend,” said Sir William, “I beg I may not disturb you. I was trying to open a door that seems to lead into a chapel; but from appearance, I should judge it has not been opened for many years.” “Ah!” said the old man with a sigh, “it is now more than fifteen years, since our good pastor died; and from the time of his burial, I’ll be bound no creature has entered it, except it be rats and birds, and of them I warrant there’s a large congregation.”

“Are there many Catholics in this neighbourhood?”—“There were, your honour, some twenty years ago, but they are sadly fallen off at present. We have had no priest here so long, that the children have been neglected, and as they grew up without much regard for their religion, many of our young people have married Protestants, and their children are nothing at all. Some, even, are not christened.” Sir William’s conscience smote him.

“There is,” he resumed, “a good chapel, as I have been informed, about five miles off, and——” “Five miles, good sir? yes, that may do well enough for those that keep a carriage, or a horse; but it is a long way for poor people, who must trudge it, let the weather be what it will. And the poor children, your honour; why ’tis a day’s journey there and back.”—“But poor people in the country, my friend, are accustomed to walking, and the richer sort have a horse and a market cart: they are not, therefore, to be entirely excused for neglecting their duties, although there has been no priest here for some years. If it were question of a fair, or a horse race, I have no doubt that they would easily find the means of going.”

Yes, that I verily believe; but to go to church every Sunday five miles, when we ought to have a chapel in the village, is really a great hardship to our wives and little ones; while the fair, or the horse race, does not come more than twice or thrice a year, and then the pleasure repays the toil. But to walk four or five miles to a gentleman's house on a cold wet morning, and not have a bit of fire to warm you, or dry your clothes—and if you are fasting, to return the same—is enough to cool the fervour of such weak mortals as we are, who at best often want something to spur us on to serve our heavenly master, about whom, because he is so patient and long suffering, we are apt to think but too little.”

“Very true,” returned Sir William, who felt a truth he was not willing to acknowledge; “but, as you remark that there is a pleasure in going to a fair or a horse race which repays the toil, I suppose you mean to infer, that in the service of God there is no pleasure, unless accompanied with ease and plenty of good cheer.

“I mean no such thing,” replied the old man rather indignantly. “But I have not lived all these years in the world, nor you either, I believe, without remarking, how much more attention is paid to the body than to the soul; and that, if some few are willing to serve God for his own sake, the greater part of mankind must be attracted to his service by sweetmeats.” He paused for a moment, and then continued, “Yes, your honour, there is a pleasure in the service of God, an exquisite pleasure to the poor man who endeavours to serve him; a pleasure to which the great ones of the earth, with all their splendour, perhaps are strangers. The Lord who made us, is particularly the God of the poor; well does he know how to recompense us for our poverty; nay, even to make us love it. I have acquaintance with some in the village who for years have never failed, hail, rain, or sunshine, to present themselves every Sunday and holiday at the table of the Lord; and I am sure they would have forgone a thousand advantages, had they been offered, rather than be deprived of this happiness, so sweet is the Lord to those who love him. Yet these poor men have been suffered to return at all seasons without being offered the least refreshment.”

“Well, and were those who lived at a distance any better off when your chapel was open here?” asked Sir William, willing to prolong a conversation in which he felt interested. “Better off, sir! you must be a stranger indeed in these parts not to have heard of Sir William Alton! Yes; no one came to his chapel from a distance, and went away unrefreshed; no one went to his duty, who had not a good breakfast provided for him.”

“But, my friend, if there were a large congregation, a gentleman need have an immense fortune to do all this and provide for his family:”—“The late Sir William, sir, had a noble fortune, and he made a princely use of it. His gates were never closed against the poor, nor his bread denied to the hungry. He was idolized in this village; not a creature would have hurt a single thing belonging to him, nor have suffered another to do it unpunished, so much was he respected. Nor did his abundant charity make him the poorer; for our divine Lord hath said, that what is given to the poor shall be considered as lent to him, and that he will repay it a hundredfold: and truly my good master found it so.”

“Was he old when he died?” asked Sir William, affected at the recollection of his father's virtues.—“Ah no! why did I call him old? He was but in the prime of life—cut off like a flower in the midst of his days! rich in good works, and ripe for heaven. If all our nobles were like him, how respectable and how revered would greatness be!”—“Sir William has left in you, old man, an able panegyrist.”

—“Nor am I the only one,” said the old man, as he wiped away the starting tear. “Though it is twenty years or more since his death, he still lives in the memory of us all; and we take pleasure in relating his virtues to our children and grandchildren.”

“And his lady? he was married, was he not?”—“His lady,” resumed the old man; “Oh what a lady! an angel, if ever there was one on earth. Beautiful in person, but incomparably more in mind. Such humility! such sweetness of disposition! No one ever saw her out of temper; she was idolized by my master, and by all who knew her. She was truly the good woman spoken of in the scripture, whose price is from afar. She governed her house with the greatest exactitude; yet with much indulgence: though so perfect in herself, she made abundant allowance for the failings of others. The poor she considered as her children, and was never so happy as when she was doing them some kind office. No one ever applied to her in vain for relief; yet she knew how to discern the industrious poor from the idle beggar. How many times have I driven her in the winter, when the snow was half up the carriage wheels, to visit some poor sick person in the village, who, she thought, might suffer from the severity of the weather, or want in some way her assistance. God reward her!—we shall never see her like again: we were not worthy to keep such a treasure. As she lived like a saint; she died the death of the just. Not a dry eye was seen in the village for many a day, and her funeral was attended by a concourse of people that kings might envy.”

“Here by chance the old man looked up at his attentive auditor, and perceived with surprise his face bedewed in tears.—“I distress you, sir. Pardon an old man, who, when he gets on this subject, never knows where to stop. You look ill; I fear I have tired you. If you are a stranger here, and will condescend to come to my poor cottage, which I owe to the bounty of the late Sir William, you can rest more at your ease.”

“Thank you, my good friend, I am better now; and if it is not troublesome, allow me to ask you whether the late Sir William did not leave a son? I think you have not mentioned him.” “Look,” resumed the old man with a sigh, “at that mansion—see its state of desolation, its mouldering walls and broken windows; they will tell you what I would fain conceal.”

“Is he then also dead?”—“To us he is. He does not fancy a country life, and passes the chief of his time in London, or abroad.”

“What sort of a character does he bear? I suppose he does not much resemble his parents.” “Excuse me, sir, I have kept you long enough; I will go now and endeavour to procure the key, if you still wish to see the chapel.”

“Not so fast, good friend,” said Sir William, holding him by the arm, desirous to know what was the general opinion concerning himself. “As you say so little about the present baronet, his conduct, I suppose, does not please you.”

“If, sir, you have lived at all in the fashionable world, you cannot be quite a stranger to Sir William Alton.” “I know enough of him,” resumed Sir William, “to think him the worst of men.”

“Then why ask my sentiments? It is always a painful thought to me, that he has for so long a time forgotten the excellent precepts of his respected parents. Happily for them, they had not lived to see it.”

“Have you heard,” asked Sir William, “that he has sold his house in town, given up his establishment there, and gone no one knows whither?” “I did hear it, and I am not sorry,” said the old man, again relapsing into silence.

'Sir William was disappointed. He wished to know the opinion of a man whose interesting appearance prepossessed him in his favour, and whose veneration for his parents seemed to endear him to his heart.

"You were a while ago, my friend, so loquacious that I could scarce get in a word; you are now so taciturn that I cannot draw a sentence from you. Are you fearful I should repeat your conversation? Worthless as he is, he will not injure you."

The old man, unconscious of Sir William's design, looked at him with astonishment, and replied, "An old man like me, whose days are almost at their close, can have but little to fear from power or resentment; but Christian charity forbids me to blazon and proclaim the faults of any one, much less those of Sir William, whom I respect as the son of my revered master, and still love in spite of his faults. Ah! how often have these aged hands been raised in supplication; nor do I entirely despair of his return to virtue. Almighty God will not, I trust, leave to perish eternally the son of such virtuous parents."

"Should you know him if you were to see him again?" asked Sir William, much affected.

"I think I should, if he at all resemble his former self; but I have not seen him since a few days after the funeral of her ladyship. His friends persuaded him to go abroad to divert his mind, for he took the death of his parents very much to heart. He was then just turned one and twenty, about your height, but fair complexioned and with a fine colour. I am told, however, he is much altered."—"What was his disposition when a boy?"—"Amiable; his heart was the seat of every virtue. I knew him from his infancy, and took a delight in amusing him; little did I think the recollection of him would ever have given me so much pain. But such is the will of God; they are well kept who are supported by his divine grace, and those who stand know not how soon they may fall; for we are poor weak mortals, subject to continual changes."

"I see your partiality makes you still willing to excuse his faults."

"Yes, sir," rejoined the old man, "the world condemns him enough; I need not add anything to its censures."

"The world, my good friend," said Sir William, seizing the hand of his companion, impatient to discover himself, "does not condemn him more severely than he condemns himself. Look up, and examine if there are no traces left in me of William Alton."—"Sir William Alton? Impossible!"—"Not at all impossible, my good old Joseph, for so I just now recollect you were called; I am indeed the worthless son of your lamented master. The prayers you have so charitably offered for me at the shrine of mercy will not, I hope, be always fruitless; continue them still, and be henceforth my friend and monitor."

"Is it a reality?" exclaimed Joseph, "am I in my senses? Is it possible, then, that I have been talking to Sir William? that my eyes are permitted to behold, my aged arms to embrace my long-lamented master, for so permit me to call you." Joseph, unable to recover from his surprise, pressed with paternal warmth the hand of Sir William to his affectionate heart, and bathed it with his tears: then raising his eyes to heaven, "My God!" he exclaimed, "have I lived to see this day? How shall I express my gratitude? To see Sir William is a pleasure; but to see him returned to himself, to virtue, to Thee, is a happiness I do not deserve." Then turning to Sir William, he continued, "Oh, my dear master, this joy is more oppressive to my poor heart than all that I have suffered. Excuse an old man's

tears, pardon the freedom of my expressions; I hope I have not offended by them; I did not know to whom I was speaking."

"Fear not that you have given offence: your sentiments do you honour. I wished to hear the truth, and was, therefore, unwilling to discover myself; but when should I have met with another that would have spoken of me in terms so gentle; I did not at all recognize you, till you spoke of yourself as coachman. I rejoice that I have found one honest, virtuous man, in whom I may confide; for I had begun to mistrust all mankind, and almost to think that virtue was merely a name. But why did you say you were not sorry I had been obliged to give up my establishment, and become a wanderer? Was this sentiment in unison with the affection you expressed?"—"It was, because I was in hopes it would make you reflect, and look into yourself. I never could forget you had at stake an immortal soul."

"And I," replied Sir William, "who was the only one concerned, for years entirely forgot it. It is to sickness, to afflictions, to disappointments, that I am indebted for more serious thoughts."—"Ah! rather say, to the infinite mercy of God," resumed Joseph, "who sent those crosses, as so many tokens of his love, to wean you from the world, and make you think of him."

"You are right, it is to the goodness of God I am entirely indebted: but I have forgotten the language of piety. Twenty years' negligence has almost obliterated every thing serious from my mind."—"Will you permit me, Sir William," interrupted Joseph, "to announce your arrival in the village?"

"Not to-day, good Joseph, I feel myself too ill; I must return to the inn: perhaps after a little repose I may be better. If you have leisure, come and pass the evening with me, and we will consider what is needful to be done?" Saying this, he parted with Joseph and returned to the house in which he had passed the night.

The Parson's Horn Book.

The Established Church, as far as its enormous property and patronage are concerned, is on its last legs. In every part of the British Empire this feeling is beginning to prevail among all rational people. What every one thinks, no one has ventured adequately to express till now; and certainly, none could do it more successfully than the author, or authors, of the satirical work before us. It is one of the severest stabs ever given to the immense temporalities of an over-paid and oppressive establishment, which, under the cloak of piety, has turned the sanctuary of pure religion into a temple of "money changers." If, with the feelings now prevalent, this work be generally disseminated and further continued in parts as contemplated, it will be impossible for the Established Church to counteract the change of public opinion it will be likely to create. We have scarcely ever seen so splendidly got up a book issue from the Irish press, at so low a price as five shillings—a price which, in fact, can scarcely pay the expenses of publication, considering the superior style of the engravings, twelve in

number. The matter of the book consists of numerous prose pieces, in a variety of style; poetry, occasionally Hudibrastic, and occasionally epigrammatic, or didactic. In the latter we noticed many terse and condensed passages, which would not have disgraced a Baviad or Maviad. There are copious notes in a light and familiar style, which convey a vast deal of information on the temporalities of the Church Establishment. The sketches of character are admirable, and seem to be all drawn with great faithfulness from real life, as also the dramatic scenes and incidental dialogues. We do not recollect to have ever seen any thing of the kind more true to nature and less caricatured than the *patois* of the Irish peasantry; their extraordinary shrewdness is also most truly depicted. There is scarcely any part of the book amused us more than the mock quotations, as epigrams to each article, they are so apt and pointed. The etchings are equal, if not superior, to any thing of the kind we have ever seen coming from the Public Press; to which, indeed, the whole work does the utmost credit. We shall be glad to revert to the *Parson's Horn Book* again; and if space permits, we may give a few extracts, that no doubt, will amuse our readers highly.

[The preceding notice, as it entirely expresses our own opinions, we have copied from the *Freeman's Journal*.]

Substance of the Arguments used at the late Discussion at Cheltenham, on the Rule of Faith. By REV J. BROWN.

We regret that our limits will allow us merely to notice this useful little work. It is a faithful report of the arguments which it professes to record, with an exception which enhances its claim to candour. In two places the author states that objections would have received such and such a reply, if the Catholics had been allowed the opportunity. The fact is, that those objections did receive the precise replies from Rev. T. M. M'Donnell. We recommend the work to our controversial readers, assuring them that they will derive great gratification from the perusal.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

Kidderminster, February 13, 1831.

GENTLEMEN,

By inserting in the Magazine, the following Address, either in its present form, or in any other shape, which your better judgments may suggest, you will serve the cause of Religion, and greatly oblige,

Your obedient humble servants,

THE KIDDERMINSTER CATHOLICS.

Address of the Kidderminster Catholics to the Catholic Public.

FELLOW-CATHOLICS !—Of the various religious societies, which compose the large population of this manufacturing town, we are the only considerable numerical body, who are not blessed with the possession of a resident Pastor and place of worship. We are all, especially the young and the aged, in a state of deplorable spiritual destitution ; and a strong sense of our necessities and wants has, at length, forced us into the adoption of strenuous endeavours to obtain an alleviation or even a total removal of these afflictions. The plan and practical success of weekly contributions, raised among ourselves out of our daily earnings, have been laid before our Venerable Bishop, and have received the expression of his warm approbation, eulogy and encouragement. By his lordship we have been urged, and almost commanded to persevere. His tender sympathy in our miseries, and his perfect conviction of the extraordinary call and necessity there are for the establishment of a new Mission among our 15,000 liberal townsmen, have been most unequivocally evinced, by the eager promptness with which he unhesitatingly seconded our efforts, not only by the golden eloquence of his munificent donation to our funds, but also by his personal and successful exertions to engage a generous friend in our interest, with a valuable yearly allowance towards the support of a Pastor. Thus, sources have already been opened, almost sufficient for the annual maintenance of a priest ; and, a most cheering prospect is presented to our view, through the fervent zeal and pious liberality of our venerated episcopal Superior, which will not suffer 300 of us to remain here, like sheep without a shepherd, destitute of the comfort and assistance of a resident minister of religion.

Fellow-Catholics !—We are now extremely anxious to acquire the means of erecting a Chapel, whose size shall be commensurate to our necessities, and capable of admitting within its sacred enclosure, the numerous converts, who seem already to begin to assemble around the beautiful attractions of the standard of truth. Money, even now, pours into our coffers from the voluntary and overflowing generosity of these lovers of consistency. Oh ! that we had the means of completing their conversion !—a Chapel, in which the truths of salvation might be effectually proclaimed. O help us then, fellow-Christians, to attain the object of our wishes,—to accomplish the full extent of the sacred command laid upon us by our venerated Prelate,—to erect a temple for the diffusion and perpetuation of that holy Religion, which

procures us so many comforts, promotes so extensively the greater glory of the Supreme Being, and so liberally dispenses spiritual blessings and divine consolations through the nations of the earth. Can we apply in vain to British or Irish hearts, filled with the seraphic fire of celestial charity? We are sure there is not a passing year, which does not witness their search for necessitous objects, by relieving which, they may lay up for themselves treasures in the kingdom of heaven. Charity never falleth away. Her beautiful flame is ever burning, ever warming, ever illumining, ever ascending. Our concern is her work;—her own excellent, spiritual, meritorious, remunerating work of mercy; a work, which is likely to plentifully scatter a profusion of benefits and favours through many successive generations. We throw ourselves and our undertaking into her arms, and cannot but indulge in the certain anticipation of prosperous and felicitous results. May the God of charity mercifully listen to our prayers, crown our incipient joys with the consummation of our wishes, and reward the bounty of our benefactors, with the plenitude of temporal prosperity and eternal happiness.

Signed on behalf of the Catholics of Kidderminster,

Rev. J. T. Brownlow, Harvington Hall, Worcestershire,

Rev. J. A. Mason, Stourbridge, do.

Adam Adams, Daniel Mahoney, Benjamin Cook, Patrick O'Leary,
and James Carmody, Members of the Committee.

Many Masses to be said for the Benefactors.—Contributions will be thankfully received by the Rt. Rev. Dr. Walsh, Wolverhampton; Wright and Co. Bankers, London; Rev. J. A. Mason, Stourbridge; Rev. J. T. Brownlow, Harvington Hall, Worcestershire; or by the foregoing Members of the Committee.

Elegy on John Bric.

True and false honor are contrasted—the many victims to the latter lamented, and amongst them the patriotic subject of the Elegy.

There is a spirit that never dies—

That radiates thro' all time—

For she drew her being from the skies,
And lives, in the light of heavenly eyes,

Pure, generous and sublime.

There is a phantom that passes away

As fleet as a mortal's breath,
 Yet glitters, illusive, to betray,
 And maketh the erring and proud the prey
 Of sin and the second death.

There is a spirit that God hath bless'd—
 Hath bless'd !—for HE loves her well—
 A spirit that leads the brightest and best
 Of all mankind to that place of rest
 Where GOD and his angels dwell.
 There is a phantom human pride
 Arrays in that spirit's form,
 And, oft tho' that phantom false was tried,
 Yet the WORLD still follows its wildering guide
 A meteor in a storm !

GOD ! how oft have the noblest hearts
 That thy WORD of LIFE redeem'd,
 Mistaken the gleam which the phantom darts
 For that holy ray the spirit imparts,
 And found, too late, they dream'd !
 Fallen is he—the great—the good !—
 There—there he lies pale—pale and wan !
 Who, amidst Iërne's patriots stood,
 And aroun'd her youth's young, burning blood
 To strike for Freedom gone !

In the prime of life—in the height of fame—
 In his towering intellect's pride—
 For a phantom of air—a shadow—a name—
 Despite of his suppliant country's claim
 Un-annealed he died !
 Yet do we not yield to bleak despair,
 For, his penitent sigh did blend
 With Erin's fond and fervent prayer
 That, haply, THOU wouldst deign to spare
 The patriot and the friend !

C. J. O'C

MONTHLY INTELLIGENCE.

Dr. Lingard.—We learn from a correspondent, that this celebrated historian is at present engaged in revising his History, and preparing for publication a Review of his Reviewers.

Dr. Waterworth.—We are informed that this gentleman has nearly ready for the Press, a work on the Infallibility of the Catholic Church. His arguments in favour of this important dogma, (which is so offensive to our opponents, who are crying out “no infallible Church,” and who are, consequently, satisfied with a fallible one) will, we understand, assume a new feature. The origin of the forthcoming work may be referred to the very gentlemanly and very evangelical conduct, exhibited on a late occasion at Birmingham, by the gallant and reverend deputies of the Reformation Society. Thanks for their fruitful exertions.

New Edition of the Garden of the Soul.—A new and improved edition of this excellent manual of devotion will shortly make its appearance. There will be as little deviation from the original matter and form as possible.—Some deficiencies as to the Sacraments of Extreme Unction and Matrimony, &c. will be supplied. To reduce the size and expense of this book, prayers that occur twice over will be omitted. Numerous typographical and some grammatical errors will be corrected. Some difference of arrangement will be adopted; an arrangement, we anticipate, which will be deemed more natural and more convenient.

We recommend to our brother labourers in the vineyard an admirable little work, which the Rev. T. J. Brown, of Downside, has just reprinted. That a fresh edition of this publication might be given, was the dying request of the late Dr. Collingridge. Its title is “*Monita Confessorum*,”

its author, Blessed Leonard, of the Order of St. Francis. We regret that this reprint, which in its material and mechanical department is so very excellent, is not free from typographical errors. Like our own periodical, it owes its errors perhaps to those who are as yet but novices in the art of inspecting the corrections of the press. We would, therefore, solicit indulgence for it as well as for ourselves.

Pope Gregory XVI.—Manto Cappillari was born at Belluno, an episcopal city in the Venetian territory, situated among the Alpine mountains, on the 18th of September, 1765. At an early age he retired from the world, and made his monastic profession, as a monk of the Camaldolese order.—This is a branch of the Benedictine order introduced by St. Romuald.—Equally distinguished for the love of piety and learning, he made great progress in both, and was gradually advanced to the most distinguished offices of his order. For several years he resided at the monastery of St. Gregory, on Monte Calio, in Rome, of which he was chosen Abbot. This house on Monte Calio, was the family house of St. Gregory the Great, and of his mother, St. Sylva, and was converted by St. Gregory himself into a monastery, in the sixth century. It was from this house that St. Gregory sent St. Augustin, St. Justus, St. Mellitus, St. Hilarion, and other holy monks, to convert our Anglo-Saxon ancestors.—

While he resided in the monastery of St. Gregory, the Abbot Cappillari was constantly consulted in the most difficult ecclesiastical affairs; especially in those which were referred to him by the sacred congregation of Propaganda. His learning, his prudence, and his talents for business, were eminently displayed on these occasions; and his reputation was continually on the increase. Though it is not usual

Cappellari

Calio

to have two Cardinals of the same religious order, at the same time, and Cardinal Zurla, a Camaldolese, had already attained that dignity, yet on the 13th of March, 1826, Dom Mauro Cappellari was created Cardinal by Pope Leo XII. and immediately appointed to the dignity of Prefect of Propaganda. The piety, wisdom, and ability, which he has uniformly displayed, in this important and difficult charge, joined with a spirit of modesty and moderation, of dignity and firmness, have recommended him to the highest of earthly honours. His elevation is due solely to his own merit.— He was elected to the chair of St. Peter on the first of February; and to the joy of all Rome, was announced on the morning of the second as the Sovereign Pontiff, by the name of Pope Gregory XVI. The circumstance of his having been of the same, or nearly the same monastic profession as St. Gregory I. the inhabitant of his house, the abbot of his monastery, and now his successor in the see and throne of Rome, may account for his predilection for the name of Gregory. At the time of his election, his Holiness was Cardinal Priest, and had not received episcopal consecration.— In person his present Holiness is rather tall and robust; he enjoys an excellent state of health; and, by the blessing of God, we may hope that his Pontificate will be of long duration. We sincerely hope that the efforts of the revolutionary committee in Paris, to disturb the tranquillity of the Papal states will soon be suppressed.

New Chapel.—A handsome new chapel has just been opened in the town of Keith, Scotland. The order of architecture is the Doric, taken from the much admired church of St. Mary de Angellis, at Rome. It is supposed to

be the only specimen of this kind of architecture in Scotland. An altarpiece, representing the incorpulation of St. Thomas, has been presented to this Chapel by his majesty Charles X.— The site on which this edifice stands is peculiarly favourable. It was granted to the Rev. Walter Levi, the present incumbent, by the Honourable Colonel Grant, of Grant, on whose extensive estates the new town of Keith is built.

The Rev. John Walker, of St. Patrick's Chapel, Liverpool, has been appointed Professor of Rhetoric at Ushaw College. The Rev. Mr. Gibson, of the same seminary, has succeeded Mr. Walker on the Mission.

OBITUARY.

Died, lately, at an advanced age, much and deservedly respected, Mrs. Crawford, of Alnwick, Northumberland.

Dec. 26th. Rev. S. Corbishly. He had been educated at Lisbon, and had been for several years Pastor of the congregation at Teamore in Oxfordshire. *T.W.S.*

Jan. 17th, at his seat Foxcote near Shipston on Stour. Francis Canning, Esq. In him a large circle of friends laments the loss of one of its brightest ornaments, the friend of his country that of a true patriot, and the philanthropist that of a real friend of the human race. His Catholic friends are consoled in some degree by the reflection that his preparation for his last moments was truly edifying, truly penitent.

Lately at Brecon, Rev. M. Havard. On the 31st of January, Mr. Joseph Palmer, of Aston Cottage, near Birmingham, aged 66,

R. I. P.

Erratum in our last, page 35, for "this pledge," read "his pledge."

THE

CATHOLIC MAGAZINE,

AND REVIEW.

Vol. I.

APRIL, 1831.

No. 3.

The Reformation Society,

PUBLIC DISCUSSIONS.

Utrum horum magis accipe.—Hos.

One of the professed objects of the heterogeneous Society to which attention was directed in the last No. of the Magazine, is to invite Catholics to public discussion with its members. Many such discussions have been held, and they have afforded occasions to Catholics, both ecclesiastical and secular, of exhibiting to their Protestant brethren expositions of catholic tenets, widely differing from those offered by the itinerants. If this effect alone were produced by meetings of this description, Catholics would entertain but one opinion as to their propriety. The lovely picture of Religion presented by the doctrines of our holy faith, more powerfully than any other exhibition, verifies the Poet's maxim. That,

—Truth has such an air, and such a mien,
As to be loved, needs only to be seen

But these discussions are attended with other effects, which equally call for the regret of every true Christian: and, as confessedly good and evil result from such exhibitions, it has long been a question amongst us, whether the good or the evil preponderates. It is a question of some importance: it is one, too, of very difficult solution: few persons are met with, whose opinion, whether in the affirmative or negative, amounts to more than a doubt with a gentle inclination; and yet few have avoided forming one or other of these opinions. Hence it is presumed, that a thorough and impartial investigation of the subject will be interesting to the great majority of the Catholic Public.

It is proposed, therefore, to examine, as carefully and candidly as possible, both sides of the question : but it is necessary to state, previously, that as the editors of the Magazine are five in number, and the present article is written by one only of that number, for the conclusion which may be deduced from the reasoning upon this topic, the editors generally are not responsible.

1st—The Reformation Society, in the plenitude of its arrogance, presumes, at times, to dictate conditions to its Catholic antagonists, on the ground, that it is a “responsible body.” This pretension is thus ably exposed by Mr. Smith of Edinburgh, a gentleman celebrated for his utter discomfiture of the Hector of the body, Captain Gordon, “You say,” writes Mr. Smith, in a letter to the Captain, “that your Society is a responsible body. But to whom is it responsible? to the Church of Scotland? to the Church of England? to the Methodists, the Ranters, the Jumpers, or to any other of the numerous Sects with which these kingdoms abound? To none of all these, you will reply, is the British Reformation Society responsible. But perhaps you mean to say, that the Office-Bearers of your Society are amenable to it for their proceedings. And what does such a responsibility amount to? To nothing. For, the Society being regulated by no fixed principles, as professed by any Church, it is placed beyond the controul of ecclesiastical interference, and its acts can therefore be no more recognised in Christianity, than the firman of a Turkish Emperor. Your boasted responsibility is, therefore, a *personal* affair amongst yourselves, in which his Grace, Dr. Magee, Lord Archbishop of Dublin, as a Vice-President of your Society, is accountable to Lord Viscount Mandeville, the President, who in his turn may be amenable to Sir George Rose, M. P. another Vice-President; all of whom may again be accountable to Mr. Edward Craig, ‘the Secretary, 59, Great King Street,’ or to a more formidable member of your Committee—the Governor of the Carlton Hill Jail! The only responsibility worth anything in my estimation, and which you of course care little about, is that by which your salary, as *Honorary* Secretary, is guaranteed to you.”

The Society has, indeed, made the Clergy and the whole body of the establishment responsible to itself. The Archbishops, Bishops, &c. as they are styled,* have no longer cognizance of the state of their religion throughout the kingdom, except inasmuch as they are members of this “responsible Body,” a committee of which sits in

*It is proposed to examine hereafter in the pages of the Magazine, the validity of the equsecration of these personages.

London, to whom, and not to the before mentioned personages, reports are sent from the different parts, on the state of Protestantism, and what they are pleased to term Popery, and on the conduct and character of the clergy, as far as it is dared, of these respective bodies.

These proceedings ought long ago to have inspired a well founded jealousy into the established hierarchy, the members of which it would appear ought to resign their functions into the hands of this "responsible Body." This body appears to have received such shocks from its Catholic antagonists, that its continued existence for any length of time becomes exceedingly problematical: but, if it shall exist and flourish, it requires no great sagacity to foresee that its war will be, not against the Catholic Church, but for the emoluments, which now enrich the clergy of the establishment, over which clergy it is even now beginning to assume an indirect authority.

Thus, then, these itinerants have attempted to make their superiors responsible to them, but as to their own responsibility, it is a mere joke, a mere sport of the fancy of their most fanciful "Honorary Secretary."

And have such men, such a squad of ecclesiastical revolutionists, a claim upon the notice of Catholic controvertists? of men, who are seriously responsible for every word, which they may utter, to a widely extensive body, extensive throughout all climes, and throughout all ages? Presumptuous absurdity! And yet, one of these theological Quixotes had the assurance to direct the Catholic Bishop to suspend the more useful, but less ostentatious labours of his clergy, and to depute them to exhibit on the controversial stage, at the caprice of the postulant and his fellows, signifying to the Prelate at the same time, that his Lordship's disinclination to indulge their humour should be construed as an acknowledgment that the "position assumed by the Church was untenable." But, when a Catholic layman, who, to say the least, had, attached to him, a responsibility beyond comparison greater than could be incurred by their whole fraternity, stepped forward to encounter them, he was met by the silly self-condemning requisite, that he should be "deputed by the Clergy." The impartial citizens of Edinburgh have formed their judgment of this pitiful trickery.

2.—Again, if this Society be not responsible to any *person*, neither is it to any *thing*. It has no creed, no common articles of belief, no common principle, except merely hostility to the Church of God. Take the following from among a thousand illustrations. In reply to the silly demand and taunt just stated, the Rev. Mr. McKay, the Catholic Priest, proposed to discuss with the writer, Rev. E. Craig, as a

Scotch Episcopalian, the two-fold question, whether the Catholic Church, or any one of the sects, which had left her communion, had the better claim to the title of the Church of Christ. What was the answer? that which might be expected,—a refusal to maintain the claim of his own congregation, and a desire to confine his part to mere attack.

This was indeed consistent with their only principle, the protesting one, and consistent also with the conduct of the various members of this self constituted society, who are perpetually contradicting not only one another, but even themselves. Thus Mr. Finch, at Bristol, very seriously wished that Protestants would practice more generally the discipline of fasting; and at Bradford he said he did not object to fasting after dinner!! Mr. Dalton was uncertain at Liverpool, whether he was right in his faith; at Wolverhampton he was certain!! Thus they acknowledge the infallibility of the Church of Christ, the real presence, &c. &c. and immediately proceed as at Bristol, at Wolverhampton, and Birmingham, to argue against the very tenet, which they have admitted!! Besides minor assertions, which involve mere personal veracity, and which may, for the present, be omitted.

Hence it is obvious, that, as a mere disputant, the Catholic labours under every disadvantage. Not only is he responsible to the great society of the church of God, but he professes a creed, which embraces numerous articles, clearly defined and generally known, articles which are encircled by the multitudinous events of eighteen hundred years; embracing every variety of times, persons, and circumstances. His adversaries, therefore have the advantage of seeking amidst the dust of ages, or of travelling amongst distant countries, for a topic of misrepresentation. This would be no advantage to the friend of truth; because it would be his object to seek for the good as well as the bad, the honey as well as the poison; and to examine without prejudice, how far that, which should appear to him objectionable, was insulated in its character, and attached responsibility merely to the individual, and how far it was identified with the system, and emanated from the principles, which he was inclined to combat. Such a man would not be anxious to grope in the dark. He would not hesitate to apprise his Catholic antagonist of the objections, which he had discovered to the faith of the Church; in order that obscurities might, if they should admit elucidation, be satisfactorily elucidated. But such a man could hold no communion with the Reformation Society; the members of which, imitate not the candour of the enquirer after truth, indifferent where it may be found, but the craftiness of an enemy, who lies in ambush; that he may more securely and certainly destroy.

To the mere disputant these disadvantages would be sufficiently formidable, but they are the least that he has to encounter. A knowledge of his religion, a clear apprehension of its principles, and an ordinary acquaintance with the canons of reasoning, will enable him to encounter them; although, even in this view of the case, he must aim at not only defending the truth, and confuting error, but also at making that defence and that confutation palpable to the apprehension of a prejudiced multitude.

8.—But he has other disadvantages to encounter, with which nothing but the strongest cause will enable him successfully to contend. He goes into the assembly of enemies. His argument is shackled by rules, concocted by those enemies, in the formation of which, he is excluded from all participation, and in the adoption of which even the mixed audience is deprived of a vote. These rules provide every advantage to his adversaries. They enact, that these adversaries shall commence and conclude the discussion; and the most unworthy and shallow artifices are adopted to screen this disingenuousness from universal reprobation. At Walsall, in particular, the Catholic advocates pointed out the injustice of such a regulation, as securing to the assailant an advantage, to which he was, of all parties, the least entitled. The reply was “if it is an advantage to us to day, you will enjoy that advantage to-morrow.” “Will you then” said the Catholics, “meet to-morrow?” What honest man is prepared for the answer? The answer was, “No.”

The rules dictated by these men go so far such is their effrontery, as to regulate even the arguments of the Catholic advocate. In every discussion since the world began, in which reason has been allowed to preside, every disputant has been permitted to argue from the tendency of his adversary's principles. From the days of Luther, to the present moment, the Catholic controvertist has invariably exposed the fatal tendency of the principles of his antagonists. He early proved that infidelity would be the necessary consequence, and that the Protestant had no reply to the Infidel. The prediction has been fully verified; not only by a mass of historical evidence, but by the acknowledgment of Infidels themselves; among whom, it may be sufficient to particularize Bayle and Rousseau.

The principle, that private judgment is the only key to the only deposit of Revelation, is the principle, to which allusion is made above. But the anti-Catholic disputants have admitted another principle, more obviously fatal still to Christianity. They have pretended to measure the Revelations of infinite wisdom, by their own limited reason. Now, it is worthy of remark, that, truth, however extensive and numerous

its ramifications, is yet compact and uniform, and admits of no assault upon any of its details, which, if successful, would not equally militate against itself altogether. It follows, that, when men assail those doctrines of the church of God, which they disclaim, by arguments derived from their own *ignorance*, for such is the correct designation of that, which is called the objection from reason, those arguments will be found, on their principles, utterly irresistible, when directed against the few remaining truths, which they have not rejected.

This they have perceived; and, accordingly, to support their declamation against the faith of the church, they are careful to enact regulations, which shall prevent the Catholic from exposing the hideous deformity and anti-christian tendency of their principles. They do this, under the hypocritical pretence of disclaiming infidel arguments; artfully concealing, that the Catholic proves, and proves to demonstration, not his own, but their, coincidence with infidel principles, which are, either bad, and therefore not proper to be urged at all, or good, and therefore proper to be urged to their full extent.

Controvertists of former days have admitted, indeed as mere ordinary logicians they could not deny, the legality of this argumentation: they have laboured merely to avert the force of the proof, by denying its applicability. It was left to the shallow theologians, the disingenuous sophists of the Reformation Society, to deprecate the use of a weapon, the force of which they acknowledged at Cheltenham, that they dreaded, and to interdict it to their antagonists. It is to be presumed that the Roman knights, could they have re-fought the battle of Pharsalia, would have stipulated that Cæsar's veterans should not strike at their faces.

Our divine master was interrupted by the cry of blasphemy. You have heard the blasphemy, what think you? But they answering, said, he is worthy of death.* This is a very accurate model of the conduct of the society. At Cheltenham, and at Birmingham, finding that Mr. Falvey was, by the clearest and most forcible argumentation, driving their own objections home to their infidel origin, they have risen, like the hypocritical priest of old, and have cried out, you have heard the blasphemy, what think you?

At Cheltenham, it was so palpable an acknowledgment of complete discomfiture, that a respectable clergyman of their own party, in the greatest agitation, made his way to the platform; told them they had

* Matt xxvi 65, 66.

ruined themselves ; that this mode of driving away the Catholic advocates was a confession that their arguments were unanswerable, and entreated Mr. M'Donnell, who was the last of the Catholic party that quitted the platform, to recal his friends, assuring him that he would procure them a hearing. Mr. M'Donnell was, however, satisfied with an acknowledgment, that the Catholic arguments were unanswerable, and declined the invitation.

At Birmingham, Mr. M'Donnell insisted that the regulations should be put to the assembly. This was refused by Mr. Gordon, who declared that the assembly had no vote at all. And yet, the next day, to this very assembly, when he was writhing under the merciless laceration of Mr. Falvey, who was proving, by demonstrative argumentation, that Mr. G. had adopted only the principles of the infidel, he, appealed for protection, by proposing a resolution that the reasoning was blasphemous. That it was blasphemous no one could doubt, but the absurdity was, that it was not blasphemy in him, by whom it was adopted, but in him, by whom it was repudiated. The resolution was, however, carried, and the consequence was, not that the original blasphemer was reproved, but that the exposé of his blasphemy was silenced.

4.—It is not a legitimate subject of surprise, that men, who descend to the artifices already exposed, should select, for the chair, their own creature. Sometimes this functionary has partial intervals of a sense of justice, as at Cheltenham. Sometimes he is altogether an upright and impartial man, as at Bristol : but usually, as at Bradford, Birmingham, Wolverhampton, Walsall, &c. &c. he is the mere tool of the Society. At the first place, in the above list, he announced as a law, that the disputants, on both sides, should adhere rigidly to the subject of discussion, and, that the subject for the next day, was justification by faith alone. The subject was proposed and ably argued on the Protestant side ; but the Rev. Mr. Sharples having made an utterly irresistible exposition and defence of the Catholic doctrine, and exposure of the opposite opinion, was followed by the most efficient member of the Society, in a speech, which, with the exception of one minute, was altogether devoted to the subject of the preceding day's debate, and this in defiance of the repeated protest of the Catholics. What will the reader imagine was the excuse of the chairman, alleged *after the Catholics had quitted the meeting* ? That, after the formal promulgation of the law, and announcement of the subject, the members of the Society had, *among themselves*, agreed that it should not be binding !!! An instance, equally gross, occurred at Birmingham. The chairman was the Rev. T. Moseley, rector of the parish church ;

the subject, the Infallibility of the Church; the speaker, Mr. Gordon. This gentleman made a furious attack upon what he was pleased to designate the persecuting spirit of the Church of Christ. He was called to order by the Catholics, but in vain. The chairman permitted him to continue. The Rev. Mr. Furlong, in the course of a very powerful argument, proceeded to repel the charge, when he was interrupted, declared out of order, and thus prevented from proceeding. He was succeeded by Mr. Armstrong, who again adverted to the subject, notwithstanding the clamour of the Catholics against this repeated injustice, and, in a fierce strain of calumnious invective, declaimed to the passions of a prejudiced audience.

5.—This prejudiced audience forms, after all, the most powerful obstacle with which Catholics have to contend. Such is the splendid superiority of their cause, that, like the sun in the heavens, it will break through the mists, composed of all the difficulties above enumerated; but an excited and prejudiced people unite, like the branches of a dense forest, to exclude its sacred rays, so that nought but faint and insulated glimmerings can, here and there, be found floating over a soil, guarded by this obstinate obumbration.

This prejudice is excited in various ways; but, passing over the multitudinous seductions of private influence, it is more germane to the subject, to advert upon a special and characteristic artifice of the Society. Its emissaries usually number amongst them, some one, who prefixes Rev. to his name. This person contrives to occupy the pulpit of some minister of the establishment, who may think, like himself, that the great character of Christianity is hostility to his fellow-men. In this pulpit, secure against the contradictions of the Catholic, and at liberty to distort, mutilate, misrepresent, or *devise*, he exhibits, to the disgust of the unsuspecting assembly, a creed, which is not believed, and never has been believed, by any class of men on the face of the earth. This creed is fastened upon the Catholics, who are obliged to face an assembly, thus prepared to refuse them that very liberty which they affect to force upon them; liberty to choose and profess their own creed, instead of the monstrous invention of their inveterate enemies.

Hence, with the single exception of Bradford, or, perhaps, of Bristol also, the Catholics have, every where, had reason to complain of the most atrocious injustice. Persons have avowed that they were going "to hiss the Priests;" and men, affecting to preserve order, and not always divested of the so much prostituted prefix Rev. have acted, on various occasions, as fuglemen to the intemperate uproar of their partizans.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D.

(CONTINUED.)

The sun was setting, when we entered the gates of the citadel of Dourlens. We entered by the postern gate, and walked through the midst of prisoners, who had arrived at different times, and from different places, before us. Some of our acquaintance from Douay, came to announce what we were to expect; and our minds were filled with the pleasurable prospect, which words like these, from one of them, could convey, "you will be treated like dogs," *on vous traitera comme des chiens*. Another asked, "have you much money," to our answer, "no alas I pity you." In this manner we made our solemn entry, and passed into the lower citadel, where a commandant, a ci-devant soldier in Dillon's regiment, but then advanced to the rank of General, and his sub-commandant, with other soldiers and guards, were assembled to count us over. Little accustomed to military evolutions, we were very awkward in forming our ranks. Many hard words and very little pity accompanied the command of standing two deep, or wheeling about. After a good deal of awkward motion, we at last formed into a line, visible enough for the muster to be made, though it was not strictly either rectilineal or curvilineal. Our head guard attended, and delivered his bill and warrant. Our numbers were defective, and he in vain solicited for a receipt of the whole number.

The pretended crime of our countrymen, at Toulon, had prejudiced the minds of our new masters against us. One of them was heard to say to the Frenchmen, our companions in distress, "I pity you; you do not deserve this treatment; but I rejoice to see these cruel English, who have murdered our representative, brought to punishment." A compliment like this, with other hard words and threatening looks from the stern *Masin*, the second in command, filled us with some concern. Some tears stole down the cheeks of one or two, and before they were dried up, the word of command was given to march. We obeyed, and found ourselves in a subterraneous passage, under the rampart, or sally-port, which communicated with the secret works under ground. Centinels were placed at the mouth of our new apartment. The carts were unloaded, our bundles brought to us, with the loss, however, of one small parcel, in which were a few books, and books were a commodity, which we could little spare. We ima-

gined we were placed there, till a convenient lodging could be found, in some part of the buildings. When soon appeared a man, a man strongly impressed on our memory, a serjeant in the garrison, who asked with a coarse loud voice, *straw! who wants straw?* we did not perfectly comprehend his meaning at first, till one asked him, *why so? what need of straw? to sleep on,* roared he. This was a clap of thunder. *What! sleep here? yes, sleep here, I assure you; so provide yourselves with straw or let it alone.* We did not hesitate long, we all called for straw. *But where is your money, eight sols a bundle.* At this price we were furnished with a bundle for each individual, which served for our bed. Curiosity brought soldiers and others to see us. One brought his brandy bottle to market, and met with a good sale. Our bread basket was emptied, and October the 17th, at night, in the black hole at Dourlens, we ate the last morsel of flesh meat, that was dressed in the College kitchen.

While we settled ourselves with our bundles, bags, boxes, and straw, a curious miscellaneous conversation took place, gloomy or cheerful in proportion to each one's spirits. At last, forty-seven individuals, in one posture or other, resigned themselves to pass a very cold night, in a space much too short and narrow, to permit us all to lie down. They, who lay nighest to the mouth of the hole, felt a very piercing cold; others were more sheltered, and warmed also, by the heat of the company. The two centinels had positive orders not to permit us to go out on any account. It was not long before we had a proof of the rigour, with which they were obeyed. It is well known, at whose expence and with what comic ceremony, when one requested permission to retire to a private corner, a centinel attended him to a very few yards distance, and stood over him during the whole time with his firelock: and with what banter the individual was treated on his return. Every one remembers, with what inconvenience to the whole company, the motion of a single individual was attended. It happened once or twice, during the night; once in particular, and it was the *prima quies*, one in his progress to the mouth of the cave, stumbled, and fell over the legs and feet of them, who slept nearer the mouth than himself. More than one was awakened, and a loud conversation ensued. We were tired of our position, and in our wishes for morning, easily believed, that the night was almost over. One pulling out his watch, proclaimed it to be only eleven o'clock. However, our wishes could not bring morning sooner; but loud talk and laugh made the night much longer for some, who were awakened and kept awake till morning came. Some however, slept sound, and others very poorly, or not at all. As morning broke,

it was curious to see so many different postures and accommodations. No one laughed then or since, more than ourselves. Each one had his remarks, or complaints to make. We were, however, kept confined, till near eleven o'clock; when we were called forth, and told to remove our bundles up to the garret of the Commandant's seat (*chateau*.) Many sour looks and hard words were the concomitant *douceurs* to induce us to be expeditious. Scarce would they let us return, even a few yards, to fetch a second handful of straw, or to make two journeys to fetch our blankets, bags, straw or any thing else. Safe housed at last, we began to lay out our apartment, and to furnish it in the most convenient and elegant manner. About seven foot from the farther wall, was the funnel of a chimney, and behind it, as in the best place, we placed the bundles and straw for the beds of the President, Father Prior, and some others. The rest disposed of themselves, as whim dictated on each side; all observing this uniform position, of having their heads at the wall. So that when each whisp of straw was spread, as close as possible, and covered with sheets and blankets, with two or three beds in the small unoccupied space in the middle, nearly the whole floor was covered. One corner was parted off with a blanket, instead of a more elegant curtain, for a pantry, or store room. As to our windows, they were not very diaphanous. They were five in number, made of solid oak plank, with one single pane of glass in each, about six inches by four in size. When it rained or blew hard, and we had much of both, it was curious to observe our positions at each window, and our manœuvres to catch what light we could, in order to read our breviary, or other books. If he who sat, or stood nighest to the light, happened by rising, bending, or other posture, to cause an eclipse, every book was immediately raised, lowered, or inclined, in some other position, to catch the precious ray of light.

Soon as we rose in the morning, a general sweeping took place; for cleanliness was our first care. Every man carefully gathered his own whisp of straw, and placed it, with his blankets and sheets, upon that of his neighbour; so as to make a pile three or four beds thick. The position was inverted, that is, they were placed sideways against the wall, and thus, what was a bed by night, became a sofa by day, on which we sat to read. Our straw diminished every morning; for it was not possible to gather it so clean, as not to leave several straggling stalks. As well as our eyes, our shoulders, sides and hips, bore witness to the loss. A young gentleman from Wales, sighed over the loss, and taught us a remedy, by sewing up his whisp in a blanket, which he set aside for the purpose. This new patent *padli-*

case was immediately adopted by every one, who could spare a blanket, or if a blanket could not be spared, by sacrificing a sheet to this very commodious, clean and economical expedient. We made our beds, placed our sofas, and swept out our apartment, with greater expedition and without loss of a single stalk of straw. So much for the apartment and furniture, let me not forget a part no less essential, our fare and diet. The first day well deserves a special mark to distinguish it from any that followed. I have already said, that Alsop's basket was emptied in the black hole. On Friday morning, the feast of St. Luke, we came out, as we hoped, to breakfast or dine. Neither money, love or pity, could procure for us more than a single loaf of 3lb. weight, for forty-seven hungry mouths. Small indeed was the slice of a single loaf cut into forty-seven shares; yet this slice with half a stewed pear, was our whole allowance till six o'clock at night. Father Prior, of the Benedictines, has often remarked, how well adapted to initiate and inspire us with becoming sentiments, were the words of the prayer in the office of St. Luke. *Qui crucis mortificationem jugiter in suo corpore, pro tui nominis honore portavit.* (Who continually bore the mortification of the cross in his body, for the honour of thy name.) They were both a memento and exhortation to us.

We were not indeed remiss in our endeavours to procure an earlier and more plentiful repast. Our fellow-prisoners could have relieved one or two; but so great a number as forty-seven frightened them. Moreover we were strangers, and the cause of our confinement was widely different from theirs; and it would have been impolitic and imprudent to have made common cause with them. A correspondence with them, assistance received from them, as we had too much proof some months later, would have brought us both into danger. They would have become obnoxious for aiding and abetting Englishmen, the sworn enemies of the French; and we for having joined with them in some counter-revolutionary scheme or other. We were now convinced that our daily bread was to come from *Our Father who is in heaven*. And the sequel of our confinement was one of the million of proofs, that *it is good to hope in the Lord*. At our entry into Dourlens we were possessed of a few hundred livres; but they were soon spent. And on the first day, which I have said was well worthy a special notice, we bargained with the cook, who served the gentry and noblemen, who were under confinement in the upper citadel, for a dinner at a certain price a head. But he could not serve us till three or four different companies had dined. When our turn came it was full six o'clock; and our dinner was a plate of soup, and a small al-

dowance enough of fish ; for it was Friday. Very few words passed, and we arose from table nearly as hungry as on ordinary days we sat down to it. It was now time to retire to our garret, where the sergeant of the guard soon followed us. His commission was to superintend us more immediately. Silence being proclaimed, he made his speech on the hours we were to keep, on the care with which we were to watch our lights ; on the *disagreeable feelings* of being burnt alive, in case of fire ; disagreeable he added, to himself, as well as to us, if he should be so unhappy as to suffer. For fear of this he prohibited any one smoking his pipe within the house. He added an *imperative* advice, not to make a noise, for his own importance slept immediately under us. He then called for the President, whom he dignified with the title of *Grand Chef*, repeated these injunctions, and put us all under his control. The originality of this peremptory speech, delivered in a coarse, loud voice, with such looks from such a man, was listened to with silence. No sooner had he shut the door, but one of the boys cried out, " what a speech ! what a man ! for all the world he is like Oliver Cromwell, when he dissolved the parliament." The conceit was applauded with a loud laugh, and from that day poor *La Taillie* was known amongst us by no other name but *Oliver*. Oliver however had a good deal of frankness about him, and at times would chat with us. I remember one time, he gave us a pateristic on the guillotine. What a fine easy death ! nothing like it, said he. I saw it first handseled at Paris ; and oh ! it was delightful to see what a face was made, when the head was chept off ! He then illustrated it, by grinning horribly a ghastly smile, to show how it was. *Risum teneatis !* But let us leave Oliver alone. He was not the only one for whom we found a name. Some resemblance or other, in person, complexion, or manners was *discovered* or *fancied* between old college friends and the soldiers and others, who guarded us. We called them by those names. By this means and by the favourable opportunity of speaking English, we talked about them, as we pleased, without fear of being understood or suspected.

When we found ourselves safely quartered, without hope of delivery, or expectation of removal, we began to make what use we could of circumstances. Our time was distributed and employed, as near as it well could, in the manner we had been accustomed to in the College. Bed-time in winter saved us fire and candle, nor were we allowed to go out of doors before seven o'clock. We arose between six and seven, said a few prayers in private immediately, after rising ; and then as I mentioned above, placed our beds, blankets, sheets, bags and boxes in the most regular and convenient order we could.

The room was swept, and the windows and door left open, to freshen the air. At seven we were permitted to go forth, which we did in all seasons and weather, up to a well and trough in the higher citadel, where the French were confined. Perhaps it will be matter of surprise to an English reader, that this regular practice of washing every morning astonished the French. Yet true it is. Soldiers and prisoners wondered alike, and thought us a rough, hardy set of men, when they saw young children and grown up men washing hands and face in cold and even frozen water. To do the French justice, some of them washed their hands, and I have seen them wet their eyes with the tip of their finger; but a thorough wash like ours, I seldom, if ever, saw. On our return into the house, immediately as we had washed ourselves, public prayers began. One of the meditations of Bp. Chaloner was read aloud, and for near half an hour we were left in silent recollection and thought, to ponder on it. After that some prayers were said aloud from different English prayer books. We indulged ourselves in a certain variety, by assigning different prayers to different days of the week. Sometimes we read the prayers assigned for the day out of Mr. Gother's three volumes of prayer, but generally, acts of faith, hope and charity, with litanies or other prayers, in the Garden of the Soul, and Double Manual. The last was a favourite book, and once or twice in the week, it furnished us with a moving prayer, which seemed expressly made for us.* The first time that prayer was said, one of the company; to whom the book was new, raised himself to see, if it was said from MS. or print. After prayers we breakfasted. A short allowance of milk, milk lowered with water much under the London standard, and a slice of bread, or a little bit of butter and a slice of bread, was our allowance. For

* Among the "Prayers on several occasions," in the Manual is the following. "O Lord Jesus Christ, true God and true man, who sufferedst an ignominious death on the cross, for our redemption, we humbly offer up to thee our souls, our bodies, our lives, our lands, our goods, and all our fortunes, to be wholly disposed of, according to thy most blessed will; and if it be thy holy pleasure; that we should lose our lives or fortunes, for the profession of thy holy name and the Catholic religion, Lord, we humbly and freely submit thereunto; beseeching thee, of thy infinite goodness and mercy, and by the merits of thy bitter passion and death, to be pleased to forgive us our sins: give us strength and patience to overcome all temptations and adversities; pardon all our enemies and persecutors, and all the injuries they have done us, in thought, word, or deed, and make us all partakers of thy heavenly kingdom; who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen."

some days at the beginning, we varied our repast, and instead of butter, had half a stewed pear.

From our arrival till November the 4th, we had no fire at our command, and a warm breakfast was necessary for some stomachs. Happily one brass tea kettle, three or four cups and saucers, a few ounces of tea, and a small quantity of sugar, had shared our fortune, and kept us company from the college parlour to our garret. The whole prison beheld with wonder the humility of one individual, who, every morning, during that space of time, went from door to door to beg a place at some fire to boil water, which never wet his own lips, or took off the chill from his own cold draught. I may mention here, as well as later, that many times the bread which we ate was procured by this same individual, who, with the humble obedience of a lay brother, with the drudgery of a menial servant, went from door to door to borrow or buy, what our errand-servants had not been able to procure for us in the town.

Ante leves ergo pascentur in cethere cervi
Quam nostro illicies labatur pectore vultus.

Oh! Mr. Croskell,* receive the grateful thanks of every one whom you thus served. We will remember you while memory lasts; but to God we leave the care of giving a reward;—a reward proportioned to your humility and fervent perseverance in the very drudgery of a menial servant to us all.

After breakfast, studies and school employed us till ten; at ten we indulged ourselves in a walk of ten minutes or a quarter of an hour; our books filled up the rest of the time till noon. Until Nov. 30, our dinner-hour was very irregular. In the upper citadel lived noble men who could afford to pay higher rates than we; and every one knows how natural it is for the master of an eating-house to serve his best customers first. He had to serve different tables at different hours; so that our turn came last; often at four, or something later. But in one or two instances I believe, on Fridays or Saturdays, when we were not served with the leavings of our betters, we dined as early as twelve, or even sooner. An unlucky discovery spoiled one or two of our meagre dinners. Some one, whose eye was keen, and palate very discerning, saw and tasted gravy in the soup on a Friday. Oh, the Frenchman! cried he; there is meat in the soup. This

* Rev. William Croskell, now living at Durham, and V. G. in the Northern District.

very unwelcome discovery made us look aghast at one another. Hunger was an ingenious casuist, and would willingly have resolved our perplexity in a favourable manner. But hunger and wishes were obliged to yield to our conscientious fears; and by much the best part of our dinner was set aside, with many complaints against French liberty and indelicacy of conscience. We had indeed provided, as we imagined, against such a woful mishap, by express stipulation for *soup meagre*; but our French cook was not so theologically nice as we wished him to be. This happened more than once, and made us, at last, so distrustful, that we borrowed a kettle and made our own soup, some one or two days of abstinence, before we commenced cooking in full form. This irregularity of time for dinner, made the distribution of time in the afternoon very irregular. We did what could be done, and some part of the afternoon was spent with our books. At five o'clock we were ordered within doors, and when our dinner was late, went to bed supperless, or, at best, with a very slender allowance. When dinner was early, a slice of bread and butter or half a stewed pear, with a slice of bread was our fare. From the 30th of November our dinner-hour was noon; till two we recreated ourselves; books and schools occupied us till four or half-past four. We then indulged ourselves in walking for fifteen minutes, and were ordered within doors at five; studied till six; read prayers as at College, and a chapter in some spiritual book; supped, as well as we could, on bread, butter, and milk; at nine o'clock made our beds; said litany with examination of conscience, and a meditation for the day following, and lay down to sleep. Such was the general distribution of time, which we followed as closely as circumstances would well permit. Want of clocks, bells, &c. sometimes lengthened the time of recreation; but not so much as was natural to expect. We were prisoners; indulgence was more necessary than in colleges. When we consider all circumstances, a scanty supply of books; no great accommodation for study; scarcely an easy posture for our body; we must be allowed to have done much, even if we did little. Some improvement was certainly made by many, and regular employment found for all.

Mr. Sharrock's family shared with us all the rigours of confinement, and by their company, conversation, example, and courage, helped and edified us in every change of scene and distress. They were but six in number, of consequence it was easier for them to find a regular meal at a fixed time. This they did at the licensed ale-house (*cantine*) if any thing like ale can be found in France, which was, for one part of our time, within the narrow precincts of our enclosure. In

this alone they may be said to have fared better than ourselves. But bad was the best. Their finances, like our own, were limited and precarious. French fare at the time, when the law of *maximum* and *requisitions* had nearly shut up shops, shambles, and markets, was very poor doings for hungry stomachs, at any price which their poor pockets could afford. We found more than sympathetic friendship at their hands. Their extraordinaries were liberally extended to many of us. A cup of coffee was luxury; and the writer of these lines and others have often received it from their generous hand. A glass of unadulterated and generous wine, since the time that the law of *maximum* had frightened all wine into vinegar, and had poisoned all brandy with vitriol, was a very scarce boon indeed. Some friends, however, supplied them with some of a very choice and valuable quality; and this their liberality poured out to the sick, for the use of the altar, and to individuals, with the hospitable charity of Benedictine religious. Greater cordiality and union could not exist between brothers, than existed between the English Benedictines and us.—And at this day I and others cherish the recollection of the black hole, the garret, and other circumstances of our confinement, with a soothing satisfaction, for the acquisition of six such friends, as Mr. Sharrock, Mr. Lorymer, Mr. Lord, Mr. Barker, Mr. Eldridge, and Mr. Barber. *Animas candidiores nusquam tulit tellus*. To them we were indebted for the great happiness of being able to say mass. They had just time enough before the arrival of the gens d'armes at Esquerehin, to secrete a chalice, an altar-stone, about a hundred unconsecrated hosts, wax, and one complete set of green vestments.—Providentially the whole arrived safe and unknown to our persecutors. Even in our garret we ventured to say mass; and thrice, at least, was the holy sacrifice offered with circumstances as extraordinary, as history recounts of the days of ancient persecution. Our garret was directly above the bed-chamber of the sub-commandant and serjeant Oliver. To have risen at an earlier hour would have displeased, or perhaps have given room for suspicion.—For how could forty-seven individuals rise without some noise?—We were at a loss for a table, on which to place our altar-stone and altar-clothes. Necessity, the mother of invention, erected an altar-stone of a new construction. We had brought with us the baker's bread basket. This we placed on the wide side. To lift it to as convenient a height as possible, we set it upon boxes behind the chimney, which I mentioned before. We then took one of the windows from its hinges and placed it upon the basket. A blanket was spread to hide the whole, and answered the purpose of an antepen-

dium; and by covering the pane of glass in the middle, made it more convenient for placing the altar-stone. The altar-stones, the altar-clothes, the chalice, crucifix, missal, cruets, vestments, and wax tapers were soon in readiness. Each man dressed as quietly as could be done, knelt on his own bed to prevent noise; and thus mass was said, at least, on one Sunday, on All Saints, and All Souls. Only one French gentleman, a fellow prisoner from Douay, and a man of great piety, was privy to our devotion, and was admitted to assist. Oh! how clearly did the celebrated *Maury* see into futurity, when, plucking the mask of hypocrisy from off the hidden fiend of impiety, he told them, that religion would not only lose its splendour, but again be driven to find an asylum in the darkest recesses to which access could be had.

On Sunday, Nov. 3, we celebrated the last mass in this place, for on Monday morning our accommodations were changed. From the garret we descended to the ground-floor. This was divided into two parlours, both of them boarded; between them was a communication by a folding door. Each of them had a fire-place, and adjoining to one of them was a small square closet or pantry, exactly of the dimensions of the space in the garret, and perpendicular over it, which we had parted off by a curtain to serve for our store-room. This below served for the same purpose. In a corner was a brick hob, with two convenient charcoal fire-places, to warm and dress our ragouts, or to keep a second course hot till ordered on the table. To us, indeed, it did not answer that purpose, but a much more noble and more necessary end. It was our altar, and on it, every Sunday and holiday for many months, was offered the holy mass. During the Monday, the 4th of November, we were busy in arranging our persons and furniture in our new quarters. Two parlours, with chimneys well lighted with two elegant windows in each, a closet and pantry lighted with a window, gave a cheering prospect of better fare. In each was a table on moveable legs, and two benches in each belonging to the cook, besides one or two rush chairs. Neither tables, benches, nor chairs, did much honour to the artist's hand that formed them; however they served us the full purpose of tables, benches, and chairs, for eating, resting, and studying. The paper, or tapestry, with which the parlours were formerly hung, had been removed from the walls for the good purpose of revolutionary confiscation. The frames, however remained: so that what with pegs, nails, or hold-fasts, we were abundantly and comfortably supplied with conveniences on which to hang our bags and sundries. A few shelves were added, on which was extended a front of classic, ascetic, historical, and other writers.

The mantle-piece of the innermost parlour was the most valuable part of the library. On it were placed bibles, biblical and theological writers.* We likewise placed our beds and blankets in a much more convenient and *elegant* manner. On each side of the fire-place was a kind of recess, equal in depth to the distance between the back of the chimney and the mantle-piece, and about five feet long from the fire-place to the wall on each side. Each of these recesses was filled with bed upon bed, to about the height of a convenient seat, and the whole was covered with the most sightly blanket we had. On the opposite side of the room, and in the corresponding divisions between the folding door which fronted the chimney and the side walls, we placed bed upon bed to make another seat covered in the same manner with a decent blanket. As the number of beds was too great to be formed into three seats, in one corner they were raised full breast high. Before this desk was placed a small trunk, which thus rendered it one of the most convenient praying desks I ever knelt at.— Thus during day we began to think of snugness and comfort; but it was only during the day. Night came, and every man had to find room enough for his bed. Our numbers were not diminished, but the space in which we were confined was much contracted, full seven feet in length and five in width. In the inner room the beds were placed as above stairs, alongside each other, with the heads to the wall. Between the feet of the opposite beds was just room to admit the breadth of one single bed. Thus, in the space of about ——— square feet seventeen grown up men were obliged to sleep. It may not appear a hardship to them who have heard and read of the English confined in the black hole at Calcutta. No, it was not so great as that; but it was a change of situation very sensible and painful to individuals, who, except the last fortnight, or little more, had always slept in airy apartments. During the day there was very little oppor-

*The Rt. Rev. Doctor Gradwell, who, by the bye, was the youngest and last of the students of Douay College, who embraced an ecclesiastical state—with some difficulty got a bag of books conveyed to their first prison, the Scotch College, in Douay, when the English College was seized on the 12th of October, 1793. Among these was the register of the Prefect of Studies, which contains the list of all the schools, read up by him, annually, on the 1st of October, from the year 1743 downwards. It is now at Ushaw College, and contains the list of 1794, made at Deurlens, by Dr. Foynter, then the Prefect of Studies. When Dr. Gradwell gave the St. Remigius's book to the late Rev. Thomas Eyre, the first President of Ushaw College, he was desired by him to draw up a short narrative of the suppression of Douay College, and the adventures of their imprisonment. This he did in two sheets, while the particulars were fresh in his memory.

quite in correct. The one is in Dr. Mehan's li.

tunity of freshening the interior air, though the individuals enjoyed a wholesome, keen and clear atmosphere out of doors. With doors and windows close shut, it is easily conceived, that before morning we had to breathe a very foul air. The second night a resolution was passed to have a ventilator; this was done by taking out a pane full twelve inches long from the sash window:—but, in the morning this was found to be attended with great inconveniences. It would rain on the beds immediately under the window, the breadth of which was filled with two beds. It blew cold directly on the heads and faces of them who slept on the opposite side; so that we were under the necessity of fastening a piece of linen, close enough to keep out the rain, and loose enough to admit a current of external air. This was our ventilator. The individuals who slept in the other room were young, and most of them little. They, likewise, completely covered the floor from wall to wall, and, though more in number, did not suffer greater inconvenience than others. About four slept in the pantry upon the table, and an additional plank or two to keep them from the cold and damp brick floor. Thus we were accommodated, and arose every morning panting for air and wishing for more room.

(TO BE CONTINUED.)

CORRESPONDENCE.

Conversions in France.

[Our readers will remember that the following singular letter took the round of the English papers, a few weeks ago. We have thought it right to prefix it to the correspondence which we insert in contradiction. We must, however, direct attention to the characteristic and modest request for £10,000.]

32, Sackville Street,

DEAR SIR,

THE subjoined extract of a letter, just received from Paris, I am sure will be read by you with great pleasure.

Our chapels are overflowing—300 children are attached to them. We know not what to do, to get accommodation for the numbers who wish to attend. If we had £10,000 to provide chapels, we could have congregations of a size, and schools of a number, to astonish Europe!

A remarkable circumstance has just occurred. A large body of reformed priests have applied for means to separate themselves from the Church of Rome. They affirm that there are 2,500 priests of their body, affiliated with them, throughout France. They have just drawn up a confession of faith, almost analogous to English episcopacy. Application has been made to the English bishops. Already many parishes have sent for priests of this body. One has been sent to Montaigne. This day, the celebrated Dupin has applied for one, for Nevers, (a place of 30,000 inhabitants) where the national guard has taken possession of the church, declaring that they will have no Jesuits for curés. The confession of the reformed body of priests is this:—No Pope—no infallible church—no Latin mass—two sacraments—no celibacy of priests—no injunction to regular confession—but the word of God as the only rule of faith.

"This day a royal ordinance has appeared, suppressing the Catholic missions, and taking its funds, and abolishing all holidays, but those of Easter, Christmas, and Pentecost. You see that the highway is politically opening for the grand march of gospel truth."

"Paris, January 9th, 1831."

Trusting that you will give the above the widest circulation,

I beg to remain,

Your's truly,

R. E. RHIND.

To Mr. Billingsley, Bermondsey Terrace.

Letters from Boulogne.

Boulogne, February 24th.

In my last I told you, that I had written to Paris, and expected to have, in a few days, full information respecting the Truth or *Falsity* of Mr. R. E. Rhind's statement. I addressed myself, for it, to M. L'Abbe —, who, for several years has been one of the parochial Priests of St. Roch, and greatly esteemed both by his good old Curé, as well as by a numerous set of friends and acquaintance. I have received no answer. Whether he was afraid of trusting his answer to the Post Office, I cannot say. I am this day told that he has written to his friend Mr. Carrol a most dreadful account of the state of things in Paris, and that all English and Irish Catholics are leaving it, and that himself may be expected here, either to day, or at least before the end of this week. I therefore attribute his not writing to his desire of giving me a *viva voce* account, which when I receive it, I shall imme-

disaster report to you. All I can now tell you is, that everything is in the most deplorable state of confusion and alarm in Paris, and indeed all through France. The English Papers (setting aside their vile remarks,) the *Morning Herald* for one, give you a pretty exact and fair account of the disturbances in consequence of the funeral service at St. Germain L'Auxerrois parish. It is quite certain, and I know it from an English gentleman, who was in the church, that nothing took place during the service, that could offend the liberal party, no white flag, no arms of fleurs de lis, on the Cataphalte, and no bust of the Duke de Bordeaux, as was reported. Every thing went off quietly and decently. But when the Clergy had returned to the sacristy, some imprudent royalist, or as it is said, some of their enemies, purposely to throw odium on them, threw a print representing the prince, on the Cataphalte, and a crown of green everlastings. This immediately was caught hold of by the mob, as a pretext to the most atrocious proceedings. The church was entirely gutted, and crosses and statues pulled down and destroyed; and it is now said, that venerable old church is to be demolished. Similar disturbances took place at the same time in many other churches in Paris. The external crosses on the churches, attracted their brutality principally. A rope was placed round the cross, on the dome of the Assumption, and they endeavoured to pull it down, but found it so firmly fixed, they could not succeed in removing it. The Archbishop's palace was again attacked, and everything in it destroyed; amongst other things one of the most valuable libraries was entirely destroyed, some burnt and the remainder thrown into the river. The same outrages took place at the Archbishop's country house at Conflens, where, if the mob had found him, he most likely would have been murdered. During these two shameful days, the Ministers and head of the Police took no steps to put down the insurrection, nor did the garde nationale interfere. At the Archevêché, the same gardes stood looking on, and lighting their pipes with leaves from the books. You will naturally ask whether the Bishop did anything to bring this vengeance on his head? It is allowed by all that not a single act even of imprudence, has been proved against him. I heard to day, that he had gone through this town in his way to England, which I think very likely. On Sunday last, the church office was performed as usual in all the churches in Paris, but under the protection of strong detachments of gardes. The Clergy everywhere are exposed to insult from the lower class of these miscreants. Since the sovereignty of the people is the fundamental law, the K. and his Ministers don't dare to expose their popularity, places and influence; they give way, and to all appearance, are the chief instigators of all

this mischief. Even here, where the Clergy are the most respectable set possible, laborious, and quite inoffensive, it is feared that next Sunday we shall have some disturbance. Last Sunday, during high mass, the military insisted on the organist playing the Marseillaise, and it was performed. Nevertheless the churches are well filled and crowded, by pious and well-disposed people. What will be the end of all this, God knows. At present, anarchy, complete anarchy, is the order of the day, both in church and state. The chamber of Deputies will probably be dissolved next week, and a new set chosen; who, to all appearance will be still worse composed than the present, since, by the new law of elections, approaching nearly to universal suffrage, moderate and well-inclined people, will have little or no chance of being chosen. Your papers will have told you, that a certain Abbé Chatel at Paris, announces himself as a *constitutional* priest, independent of the Archbishop of Rome, and that he will perform Mass in French, and has actually set up a shop in the great room, in the *Bazar*, in the Rue de St. Honoré, surrounded by toy shops, and perfumers, &c., but whether he has performed in French, or has any followers, I have not as yet heard. I am told that he has eight or ten priests of his own sort, who combine with him, but the Minister has sent circular orders to all the departments, not to admit any of them to occupy parishes, as being disowned by the Bishops, their superiors; so I think that will soon fall to nothing. There is a new sect, calling themselves St. Symonians from a M. de St. Symon, their institutor. Their principles appear to be quite anti-Christian, but they have but few followers, and are generally laughed at. The truth is, that the fashionable creed is indifference to all religion, and great infidelity. You may safely assure whom you will, that the letter of Mr. R. E. Rhind, is no better than a complete *falsity in all its parts*, a compilation invented by some one, purposely to deceive the shameful credulity of John Bull. The two thousand five hundred priests affiliated and professing a faith, analagous with English Episcopacy, is only laughable, and I am assured, they are at most twenty of the Abbé Chatel's body, and even they call themselves constitutional Catholics, profess no other articles of belief than our own, but attempt an independence of the Bishops, and to say prayers in French, in lieu of Latin, and you may be assured they will meet with no success or encouragement, either from the ministry or the public. The ordinance abolishing some holydays, is nothing new, but a repetition of what took place two years ago, leaving only Easter, Christmas, Pentecost and the *Assumption*, all others, to be solemnized on the Sunday following their proper dates. I lay down this Mr. R. E. Rhind, to be a fiery

zealot, who, to advocate his own tenets, sticks at no untruth, lies and calumny are the usual arms used by such. Truly religious zeal shows itself by charity, truth and sincerity. The numerous motley sects of christians in our country, make slight of calumny and falsity for the sake of giving vent to their hatred of old *Alma Mater*, from whom they sprang, and to whom they owe all they do know. Their general hatred is one of the most evident marks of truth on our side. They exult and rejoice at the disturbances on the continent, but if they had a true zeal for christianity, they would join with us in lamenting them, for there is not in these disturbances, *the least disposition to become Protestants*, the attack is not against Catholicity, but against christianity of every denomination.

February 26th

I kept my letter open till now, in hopes of seeing the Rev. M. — from Paris, but he has not made his appearance. The news from Paris, this day are less alarming. The chambers and the government are ashamed of the late attack on religion and declare their determination to prevent such occurrences in future, and it is in agitation to replace the crosses which have been removed from the tops of the churches. I leave you to guess what dependance is to be placed in their promises!

Boulogne, February, 26th.

Mr. — arrived yesterday, an hour or two after my letter was put into the post, so I take up my pen again. I unfortunately was not within when he came, and as he was in a hurry, he staid but a very little while, but found — and — at home, and from them I learnt the few particulars they got from him. His account, like all others, of Paris is very bad. As I had particularly desired of him to certify positively the statement of M. R. E. Rhind, as to Monsieur Dupin's, having asked for one of the new soi-disant reforming priests for the town of Nevers, he went accordingly to Monsieur Dupin himself, who told him it was a downright falsity, — from him he proceeded to the office of the *Ministre des Cultes*, and the Minister there told him the same thing, that it was a lying invention, and that Monsieur Dupin was a good Catholic, and incapable of any such thing, — so you may now *ex officio* contradict that malicious story. I think you receive the *Ami de la Religion* by Picot, and no doubt there you will see an account of the proceedings at the Bazar, for the service for Kosciusko,

and subscription for the Poles. If you could see the *Gazette*, le *Journal des Débats*, you would there read an excellent and circumstantial account of that strange ceremony. The mass was sung by M. Chatel and his Clergy, *in French*, accompanied by the musicians of the Opera, and some military musicians, the Priests and attendants at the Altar, dressed as usual; Crucifix, wax tapers, &c. Curiosity, not prayer, seems to have attracted a crowd, and all the streets adjoining were filled with Troops to prevent any disturbance. The number of Priests who have joined this M. Chatel, amounts in all to fourteen at most, and a set such as you may guess. Some few children are educated by them, and I am very sorry to say four children were, by them, made to make their first communion! They are in no way patronized by Government, but as every one is allowed by law now to teach what doctrine he please,—Government cannot prevent them —But it is pretty certain they will not be allowed to take possession of parishes or places of trust. To all appearance they will soon be put down by ridicule, and contempt. The placing of them at Montaign, is as false as the story of Nevers. In the chambers it was proposed to *replace* the crosses on the churches, but the Paris papers now say that scaffoldings are erecting to *take down* those that have been spared hitherto. The real truth is that the present Government is composed of infidels. I must observe to you however, that it is only the crosses *outside*, but no disturbance has attacked, *as yet*, the crosses *inside* the churches.

To the Editors of the Catholic Magazine and Review.

GENTLEMEN,

Among the unworthy artifices resorted to by the enemies of Catholic Truth, there are two on which they appear to rely with the greatest assurance. Either they mistake our doctrines, imputing to us principles, which we disavow and abhor, compelling us to subscribe to conclusions, which are the offspring of their own ignorance or malice, and impudently rejecting the unequivocal contradictions which, with one voice, we oppose to their foul calumnies; or, instead of a fair and generous combat, in which the fundamental principles of Catholicism and Protestantism are openly arrayed and urged against each other, their object is to engage only in flying skirmishes, whereby the consequences of a decisive defeat are artfully avoided, and the shout of victory may, with greater impunity, be raised by the vanquished party.

The former practice had ever been, from the first ages of christianity, the disgraceful resource of every heresy which had reared itself up against the Catholic Church. "It is enough for the disciple, that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more those of his household?" (Matt. x. 25.) When assailed, therefore, by the weapons of calumny, the Catholic can only interpose an explicit denial of the unsubstantiated and false charges brought against him—appeal to the written and oral declarations of the Universal Church—and, in accordance with the advice of his divine Master, (Matt. v. 44.) pray for those who persecute and calumniate him. Conduct, such as this, has indeed, oftentimes appealed more successfully to the candour and judgment of our adversaries, than the strongest arguments.

But when the second artifice, to which I have referred, is employed against us, when, perpetually changing his ground, our opponent seeks to confuse us and put us off our guard, by the perplexing variety of his attacks, the conduct of our most eminent contravertists suggests not to allow our adversary the advantage of exhausting us by an endless warfare. To exemplify my meaning, should the subject on which I was contending, be the comparative security of the Catholic or Protestant church, before troubling myself to refute or to silence the invectives and calumnies, so continually dinned into our ears, concerning papal tyranny, popish miracles, and that favourite topic of ignorant abuse, the creed of Pius IV., I should deem it more in accordance with the laws of sound and methodical reasoning, to confine my antagonist to the matter under debate, to compel him to acknowledge the palpable insecurity of Protestant doctrine, in some of its essential articles, and to display the solid foundation on which are erected Catholic dogmas. By observing this method, the range of controversy would be limited; much time and labour would advantageously be spared; the source of innumerable difficulties would be cut off, the inconsistency of Protestantism, would be more easily exposed; and the security of our church would become more manifest.

The advantage of such a method was decisively displayed in the public discussion of last August, at Cheltenham. The delegates of the Reformation Society, writhing under the exposure to which their Rule of Faith was subjected, and having in vain tried various shifts to rid themselves of a system of attack, for which they were unprepared, and which to their cruel disappointment, was persevered in till the sixth day, and would have been adhered to, until the subject should be exhausted, were compelled at length, to force the discussion to an abrupt termination, by exciting, as a last resource, a violent

outcry against the arguments irresistably urged by the Catholic advocates, on the pretext of their being calculated to support infidelity.* "The substance of the arguments," adopted by the Catholic speakers, upon that occasion, having been published, it was attacked at great

* As the outcry of "Infidel Argument" has been, of late, so often raised by the defenders of Protestantism, against every attempt to set their principles or their arguments in inconsistent opposition with each other, it will not, I trust, be unacceptable to the readers of the Catholic Magazine, to peruse a reply made in the Cheltenham Journal, of December last, by the Rev Mr. Brown, of Downside College, to a letter of Mr. Gordon's, in the same Journal. After having shewn that the argument called, by our adversaries, "Infidel," is no other than the legitimate argument *ab absurdo*:—that, by exhibiting, at one view, the contradictions and inconsistencies of Protestantism, it is best suited to the different capacities of mankind:—that, divine Faith and Protestantism not being synonymous, by displaying the absurdity of the latter, we give no advantage to infidelity over the former:—that, it is a mode of reasoning of which Catholics are not afraid:—and that, in fact, it is incessantly attempted by Protestants against us, Mr. B. meets by the following reply, the principal objection of Mr. Gordon, that, "neither Christ, nor his disciples ever adopted against their adversaries, *the Devil's weapons, and the Devil's armour.*"

That Christ did not, as you pretend, always appeal to the scripture for his reasoning, is clear, from Matt. xii. 25, 26, 27, wherein he convicts the Pharisees of their malicious blasphemy, by opposing to them the absurdity and contradiction to which it leads. But it is in c. xv. of the 1st Epistle to the Corinthians, that we have a most apposite illustration of the "Infidel Argument." There were among the Corinthians certain persons (christian converts, as Commentators, generally Protestant as well as Catholic, are agreed; see Gilpin, Doddridge, Clarke, &c.) who denied the resurrection of the dead. At the 12th verse of the chapter to which I have referred, the Apostle commences the refutation of their heresy. Now, Sir, to what arguments has he recourse? Why, to the very arguments which you term *Infidel*, and to no others. It is thus that the Apostle argues: "Your doctrine cannot be true, for its principles are at variance. On the one hand, you deny the resurrection of the dead:—on the other, you admit the resurrection of Christ, and the truth of our preaching. These positions cannot both be true, for they are in contradiction with each other. If, therefore, you deny the resurrection of the dead, then you cannot maintain the resurrection of Christ, nor your faith in our ministry." Precisely thus, we reason against you. You cannot, we say, without contradiction of principles, exclude the Unitarian from the pale of salvation, because he interprets the scripture differently from you,—and, at the same time, maintain that each reader of the bible has a divine right to exercise his individual judgment on the meaning of the holy scriptures. "Verse 13. But if there is no resurrection of the dead, then Christ is not risen: v. 14. And if Christ be not risen, then is our preaching vain, and your faith is vain also. V. 15. Yea, and we are found false witnesses of God. V. 16. For, if the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain." See Clarke's Comm. on that chapter, and Doddridge's Exposition of the 12th and following verses. At the 32nd verse of the same chapter, the Apostle returns to the proofs of the resurrec-

length in the *Cheltenham Journal*, by three letters from the pen of Mr. Gordon, with many awful menaces of the terrible execution he was about to inflict on Catholic doctrines, and the reasons which support them; but lo! 'ere half his task was, by his own confession, accomplished, such an exposure was made in the same *Journal*, of the gross ignorance, and of the illogical attempts at reasoning, of the gallant officer belonging to his majesty's navy, that he seems to have been glad to shrink out of the controversy, and is probably consoling himself, by telling his own story, where no one is able, or permitted to question its veracity.

The foregoing observations are intended to be followed, if it meet your approbation, by an exposure of the principles on which Protestantism is based. My object will be to furnish those of your readers, whose circumstances do not enable them, to provide explicit solutions of every objection which may be urged against their tenets, and who are, nevertheless, compelled to engage in frequent controversy, with such tried weapons, borrowed from the armoury of the most approved champions of the Catholic faith, as shall suffice to inflict a mortal blow on the Protestant system.

Yours, respectfully,

T. J. B.

March 17, 1831.

tion, and urges, in its support, a new "Infidel Argument," and still more revolting than the former, because it was borrowed from the infamous maxims of the most depraved sect among the Pagans, the disciples of Epicurus. "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." Thus he places the principle which they held, that the dead will not rise, in juxtaposition with a consequence, naturally following from it, which they abhorred, and he endeavours, thereby, to make them blush at the absurdity of their system.

Hear the commentary of your own Bishop, Zachary Pearce, on the 32nd and 33rd verses. "If there will be no resurrection to a life after this, in which I may receive a reward of my present labours, then the old saying of the Atheistical Philosophers would be right: *let us eat and drink, and indulge ourselves, to day, in all manner of pleasure, for our life is short, we shall die to-morrow, die soon, and never wake any more.* But, do ye, who are true Christians, not be deceived by those who say that there will be no resurrection of the dead; be upon your guard, for it is true, (as the poet, Menander, says) that evil company is contagious, &c."

Your objections are, I hope, set at rest, by the explanation into which I have been forced. Let it, however, be borne in mind, that, although we may argue against your principles, by exposing their contradictions to one another, we neither renounce the holy scriptures, nor the arguments which they furnish,

REVIEW.

The Influence of the Clergy in England, France and Spain.

NO. 2.

—His nunc præmium est qui recta prava faciunt.

TER.

No pen can enumerate all the evils which have resulted from the alienation of Church property under Henry VIII. and his successors. To the event, which, by a forgery upon language has been denominated *the Reformation*, we may justly attribute the evil of a non-resident Clergy. As Fuller admits, a great part of the Church property was given to the nobility and gentry as an inducement for them to coincide with the views of Henry: and thus by the frequent presentations of Church property to laics, the Clergy became the nominees and dependants of those laics. At the period in question, *progresses* were much in fashion. These *progresses* were journeys through the country, undertaken by persons of rank and distinction, accompanied by as many of their dependants &c. as circumstances would permit. They arrogated to themselves the right of compelling the Clergy dependant upon them, to take a part in these ostentatious displays, and consequently, *de facto*, they exercised the power of dispensing them from the obligation of residing upon their benefices. M. Rubichon asserts that the privilege of granting such exemption is now enjoyed by our presenters to livings in the following proportion. Each Duke and each Archbishop exempts six living holders from the obligation of residence: each Marquis or Count exempts five: Viscounts or Bishops exempt four: the members of the Royal Family, Barons and the Knights of the Garter exempt three each: the widows of Peers, the Ministers and the Judges, exempt one or two, and the King as head of the Church, may, it is supposed, exempt as many as he pleases. The English Clergyman who possesses only one benefice, considers himself in a kind of purgatory, from which, if he be possessed of influence, money or the intercession of friends will speedily deliver him. But whatever may be the anxiety evinced for the attainment of pluralities, the pious christian must be forcibly struck with the awful responsibility which a non-resident Clergyman incurs. If the seed be not sown, how can the corn be gathered? if the shepherd leaves his fold, or if he intrusts it to a hireling, will not the wolf enter?—without adopting the opinion, we may record the expressions made use of by the celebrated Latimer upon this subject, he says, if a man might have

the contemplation of Hell, he would see a space as wide as from London to Calais *filled with unpreaching prelates*. Sermon 8. vol. 1, p. 153. Ed. London 1791. Bishop Burnet's Biographer states, that the Bishop, in his first visit to Salisbury, was very warm in the condemnation of *pluralists*, and for their meditation, related the following anecdote. A priest requested Saint Bernard's permission to hold two livings. St. Bernard asked him how he could discharge the duties of more than one living. "Oh, said the priest, I intend to officiate in one of them by proxy."—"Will your proxy be damned for you," said the Saint; you may serve your cure by *proxy*, but you must be *damned in person*."—This anecdote, continues the Biographer, had such an effect upon the Rev. Mr. Kelsey, who was present, that he immediately resigned the living of Bemerton in Berkshire, which was worth £200 per annum, in order that his whole attention might be given to that which he retained in his possession. The following may be considered a correct statement of the present system of presentation in England. England contains 10,801 parishes. Of the livings of these, the 26 Bishops nominate 1290: the Deans and Chapters to 1108, and the two Universities of Oxford and Cambridge to 530. Therefore the number of livings at the disposal of the Bishops and Clergy is 2928. The King presents to 1015 benefices, and the nobility and gentry, gentlemen, ladies and *children*,—to *six thousand eight hundred and fifty eight*. Thus the laity present to 7873 livings, which places more than two thirds of the Church property at their disposal. This is most probably, the so much boasted of union between the Church and the state: many of the patrons of the Church, are the chief officers of the state; and therefore, each, to disguise the defects and hoodwink the abuses of the other,—endeavours to stem the torrent of public inquiry by calling out when abuses are attacked, "*the Church and State in danger*."—A system, which makes 2928 of the Clergy the nominees of each other: a system which places nearly eight thousand livings at the disposal of a corrupt and wordly-minded laity, cannot but be productive of innumerable evils. It must beget jealousy: it must lead to a sacrifice of principle; it must break down the independence of the clerical character, if any of it still remains—and it must change the should-be unbending ministers of a bold and uncompromising gospel, into "*downy doctors who recumbent doctrines preach*!" the ministers whom such a system provides for the people, take their ease for their rubrics; the will of their patron becomes their ritual: their text book is the tithe list: the ultimatum of the tithe law is the gospel, and giving receipts for money paid, is the basis and the summit of their charity. No words can express the awful consequen-

oes of the present presentation system. In it, self-interest and that only, is consulted, morality or the spiritual welfare of the people is disregarded,—is trodden under foot,—is crushed into the dust. The evils of this system have been frequently attacked, but have never been sufficiently exposed. One writer, who was formerly a minister of the Established Church, and who wrote in the year 1797, speaks thus. “I will mention a third curious instance of clerical sagacity. A certain rectory not 50 miles from this place, is said to be of the value of near £2000 a year. A kind young lady, whose friends have sufficient interest with the patron, falls in love with a wicked swearing dashing officer in the army, and marries him. That a comfortable maintenance may be secured for the happy pair, it is agreed that the gentleman shall change the colour of his clothes, apply himself to the attainment of a smattering of Latin and Greek, and admit himself a member of one of our famous Universities. There he actually now is, qualifying himself to take possession of the bouncing benefice. The incumbent being dead, a pliable parson is put in for a time, as a *locum tenens*, and when the *quondam* officer has obtained his proper credentials, the worthy Levite must resign all his *fat pigs* in favour of this son of Mars. The whitewashed officer will then come forward and declare, in the face of God and man, with a lie in his mouth, that, “he trusts he is moved by the *Holy Ghost*, to preach the gospel.” Here let us cast a veil over the consequences which must result from the system which tolerates, nay sanctions such abuses as this; and let us hope that the day is not distant, when merit and not money be the stepping-stone to advancement; and when the priests of a pure religion, having obtained their due rank in this country, will place their disinterestedness and gospel-like conduct in pleasing contrast with the present melancholy state of things. It requires little penetration to discover that the system we are alluding to, does in fact, go to establish as many heads of the Church as there are presenters to livings; for in the words of the too celebrated Thomas Paine, a multiplicity national Popes grew out of the downfall of the Pope of Christendom.” We need not here enter upon an illustration of the consequences of the present presentation system: it makes the property of the Church the tool of family interest, and of avarice; and it leads religion into temptation; for if a clergyman, to obtain a living is condescending on his patron’s carpet, will he not, to keep that living, be too complaisant in the pulpit? and what, in the meantime, becomes of the salutary influence of the Clergy?—The origin and progress of lay impropriations and presentations will be considered in the next paper. We now proceed to the subject of *non resident rectors*. Owing

to the law-suits and general acrimony, which the tythe system begets between the clergy and their parishioners, we find that the former exert every effort to absent themselves from their livings. They do this, sometimes upon a trifling plea, sometimes upon no plea at all, and always upon the very powerful and gospel like consideration of their own *self ease*. Upon this head, M. Rubichon gives the following information. p. 13.

2668 are non residents by exemption.

2207 do. do. permission.

1033 are non residents without either permission or exemption.

403 do. do. for want of churches, and by reason of similar causes.

Therefore, the number of non resident rectors, is 6311, and the number of residents is only 4490: consequently, nearly *two thirds* of the English rectors are non residents. And it is worthy of remark that the 4490 rectories, which have a resident rector, generally enjoy this singular privilege, merely because the rector is too poor to keep a substitute. The disparity which exists between the value of different livings is very briefly noticed by M. Rubichon. It would have been well if he had applied the energies of his acute mind, to this part of his subject, which is more than any other, pregnant with abuse. Several livings, those of Stanhope and Rochdale, to wit, are worth about £4000 a year; others are not worth as many pence. Nay, there is the living of Wintburn, in Cumberland, the income of which, as recently related by the Literary Gazette, is of the following tempting value: fifty shillings per annum, a new surplice, a pair of clogs, and feed on the common for *one goose*. Without entering upon the calculations from which the inference is deduced, we may observe, that Simpson, with every appearance of truth, asserts, that all the best livings, and all the most valuable places of Church preferment, are monopolized by less than *a seventeenth part of the established Clergy*. At this we need not wonder, when we reflect that the possession of *one* emolument, is almost a certain passport to the attainment of *others*. Hence, a late Bishop of Carlisle, was, at his death, possessed of ten or more different preferments. He was Bishop, College Rector, Prebend, Librarian, Rector, &c. &c. &c. One who has so much to do, cannot do all well; a man who has so many duties to discharge, must neglect some of them; those which are neglected, become adverse to the moral advancement of the parties concerned, and this is placing *the Influence of the Clergy*, from whom that neglect arises, in no very favourable light. The condition of the English curates is also well worthy of attention, and tends much to establish the title of our rectors to

the character of a money making presbytery. Within these few weeks a work has been published, entitled "A Letter to the King, by a country Curate." In this pamphlet, it is stated that 892 curates do not receive more than £60 per annum, 451 do not receive more than £50; 173 do not receive more than £40; 59 do not receive more than £30, and six do not receive more than £20! This scale of payment convinces us how little the dignitaries of the Church value the duties which they have to perform. Upon this subject there is one important question, which English tithe payers and living supporters should unceasingly revolve in their mind. If the working curate receives enough, the absentee rector receives too much; and why should the property of the church, which is in fact, the property of the public, be thus squandered away upon the drones of the Clergy of the established Church, the *really active members of which*, are obliged to live on a paltry stipend inferior to the salary of a common gamekeeper? Out of the 18,000 individuals who compose the English established Clergy, not more than ten or eleven thousand, attend to the duties of Clergymen; the other eight thousand lead a secular, easy and too frequently a dissolute life, squandering in the profligacy of the capital, in the luxuries of the continent, in the gaities of a watering place, or in the amusements of the country, *three-fourths* of that sacred patrimony of the church, which the piety and patriotism of our forefathers set aside for the promotion of the glory of God, for the benefit of the poor, for the solace of the pilgrim, and for the reward of a pious, assiduous, enlightened and *resident* Clergy. In spite of law, which ordains that no Clergyman shall pursue any secular avocation, it is a known fact, that many Clergymen do pursue such avocations. Not many days ago the name of a *Reverend merchant*, appeared in the Gazette amongst the bankrupts; and in fact, although secular employments are, by law, incompatible with the duties of an English Clergyman, they are not so from the nature of his office. During the week, he has no catechism to explain; he has no penitents to exhort; he seldom *very seldom*, has any converts to instruct; he has no confessions to hear, no office to recite, no mass to say, and he will perform but few of the important and alarming duties of the death bed. Such being the case, is that law politic, which forbids a curate to employ his time in some useful pursuit? Why should he not, like St. Paul, labour with his hands, that he may not be a burden to the faithful? But it will be said, "*The priest ought to live by the altar.*" Granted: he who discharges *all* the duties of the altar, deserves *all* the privileges of the altar; but he who neglects all, or a part of the duties of the altar, should be paid only in proportion to

his labour. Let diligence, and diligence only, be requited with the rewards of diligence, and next year's budget will exhibit a saving of some millions in the expence of our over grown establishment. The English Clergy are clergy only *in partibus*; that is to say, they are Laymen during the week, and Clergymen on a Sunday. They assume the sacred character on Sunday morning, when they put on their cassock, and with the cassock, they lay it aside. It is thus that M. Rubichon has ventured to banter the Church as established by law; and when such is the conduct of the Clergy, it is needless to describe their *Influence*.

Some of the English Clergy devote themselves to the study of Theology: but in general, it is from prospect, not from principle. Such students labour with unceasing diligence, to discover that true philosopher's stone of an English living-seeker, the time for the fall of the Mystic Babylon; for thus has their mysticism been graciously pleased to denominate the faith delivered to the saints. Whether the discovery of the time for this fall be made from the Revelations, or from Mother Shipton's prophecies, it matters not to them. Often indeed, has the period for this "doleful fall," been proclaimed with pious intonation of voice, and with the usual appendages of fortune-telling accuracy. Often have the orthodox dignitaries of the Establishment, prepared to perform the duties of the sextonship, to the existence, and even to the memory of the Pope of Rome. But more vivacious than the Sphynx, or the Hydra, he has flourished over the prognosticated decay, whilst his spiritual children in England and in Ireland, live to attest and laugh at the fallacy of these caterwauling prophecies, which, as Blackwood says of Religious tracts, "have been so profusely scattered over a *justly ungrateful land*." Whilst the Pope was incarcerated in a dungeon, these prophets exulted; but when he was liberated, their title to credence became bankrupt, and great as was formerly their claim to public attention, they now receive but a small dividend, and that only by unprofitable instalments, from *sneering* and credulous misses, or from weak minded and loquacious old *maids*. M. Rubichon remarks that our Protestant Clergy seldom read the lives of their saints. Anthony Ulric, Duke of Brunswick, exculpates them from all blame upon this head, by observing that *they have* no saints, and consequently they cannot read their lives. M. Rubichon also accuses them of neglecting the acts of their martyrs. Alas! they hardly ever *claimed but one*; he was the tergiversating Thomas Cranmer, and of him, Doctor Lingard, in spite of Hume and Goldsmith, has made them ashamed. It is perhaps in bad taste that our author reproaches the English divines, with neglecting to write comments on the Sacred

Scriptures, for, not even in the writings of Voltaire or Paine, do we find the word of God more insulted, than it is in the few existing comments of our modern Protestant enlighteners. Witness Burkett's comment on 16 v. of 2nd Chapter of St. Paul to the Romans. Speaking of the day of Judgment, he lays it down "that the verse above stated, asserts" as a fundamental doctrine, "that there will be a general judgment." He then goes on in a "mob of metaphors" to talk about "reading the registers and records" and about "examining all the witnesses, for, and against man;" and then to complete this climax of absurdity, he says, that "things will not be huddled up, nor shuffled over in haste," and that therefore, "*some divines* (query, who are they?) *are of opinion that the day of Judgment may last as long as the world hath lasted.*" The commentator, here, speaks as if that God, who hath put all things under his feet, were to be crippled and circumscribed, in the extent of his omnipotent operations, by the same fetters of circumstances and time, which affect our county courts. If this be wisdom, "'tis folly to be wise." And yet, this commentator is a kind of Protestant St. Augustine; one wisest amongst the wise; but in the words of De Cailly,

Dieu me garde d'être seavant
D'une science si profonde:
Les plus doctes les plus souvent
Sont les plus sottes gens du monde.

But it must not be understood, that the English Clergy have written nothing for the *improvement* of the people. One of them has written a treatise upon fishing, and shooting, another has enriched the larder with cooking recipes; another has elucidated the law of tithe; another has written against popular sports; another has produced a treatise on Houses; another on the art of checking the progress of population, and three volumes of the coarsest poetry, which our language can produce, were written by one of these said Clergymen, who was dignified with the title of D. D. The feelings which Protestantism engenders, render her followers inadequate to the production of works of merit on Theology and Spirituality: they have therefore with the pride and arrogance of the Jackdaw in the fable, invested themselves in a plumage not their own. Clarke has pilfered most of his commentary from Cor. A Lapide: the book of Common Prayer is a garbled edition of our liturgy; Dom Calmet has been protestantized, so has Masseillon, so has Fenelon, so has Dr. Challoner, so has Bossuet, and so has A Kempis. The works, or parts of the works, of all these illustrious Catholics, have been adopted by the English Cler-

gy, and it is in keeping with their other inconsistencies, that they use for the instruction of their flocks, the works of the most zealous followers and advocates of a Church which they declare to have been, and still to be, in a state of damnable idolatry. Another paper will complete our observations on the English Clergy as such; they then will be viewed in the comparison with the Clergy of France and Spain. We pretend not "graphically to display *all* the anomalous peculiarities" of the establishment: such an undertaking would be little inferior to the labours of Hercules. Another article will, however, complete the sketch. The people are directing their mind to this question: the Church, that great immedicable vulnus of the state, is already in the hands of public opinion, and one great advantage to be expected from *Russell's Purge*, is, that it will act as a tonic upon the constitution, and prepare the way for the administration of such further remedies, as are required for eradicating the numerous diseases which lurk in the established Church, and which the least irregularity of bigotry, or party cause, at any time, irritate into a contagious distemper, fatal to civil rights and religious toleration. Yes, those who have so often, so confidently and so *chimerically* foretold the downfall of the priests, may soon be called upon to apostrophize their emoluments and ascendancy, with, "I, decus, I, nostrum: melioribus utere fatis."

M. P. H.

The Polemic Catechism of James Scheffmacher.

THE celebrated Scheffmacher came into the world in the year 1688; and was appointed by Louis XIV. to fill the controversial chair in the Cathedral of Strasbourg, in 1715. By his commanding talents, and untired zeal, he succeeded in bringing back many of the unhappy followers of Luther, to the peaceful fold of unity. The productions of his able pen, induced many to venture into the field of wordy warfare, and dispute the vantage ground, which he had so effectually assumed. Among these were conspicuous, Pfaff, Chancellor of the University of Tübingen, and Armand de la Chapelle, pastor at Haye. The laurel of victory was not the reward of their polemical contest. Pfaff's work, though badly written, is still superior to that of the minister of Haye. Scheffmacher died at Strasbourg, in 1733.

That Scheffmacher's works are of a superior character, we have only to remind our readers, that the great Colossus of literature, the late Dr. Milner, had frequent recourse to them. Our present object

is briefly to touch upon one, entitled, "The Polemical Catechism." It has recently been translated into English, by the Right Rev. Dr. Coppinger, Bishop of Cloyne and Ross. He has prefaced it with an able and argumentative prolegomena, and, appended to it, an interesting account of the ancient religions and literary establishments in Ireland. In the Polemical Catechism are contained, in a compressed form, the whole of Scheffmacher's thirteen celebrated controversial letters. Their predominant object is to shew the fallacy and fatal tendency of that novel principle of private judgment, introduced by Luther. Whilst on this point, and previous to laying before our readers a specimen of the Catechism in question, we are strongly invited to transcribe a passage, on the effects of private judgment, from a profound metaphysician of the present day, and, we are happy to add, from an accomplished scholar, recently converted from Protestantism to the Catholic faith. Dilating on this point, the writer says: "It appears that Locke took great pains to inform himself of the proofs to be derived from scripture, on points connected with the leading doctrines of the Church; and that he pursued the same plan, in elucidating them, as Milton had done before him; that is to say, he adopted a similar plan of confronting the various texts of scripture, and drawing conclusions, founded on the balance of evidence. Thus, for example, if he found two passages favouring the doctrine of the Trinity, and three supporting the Unity of the Godhead, he would, at once, admit, *ceteris paribus*, the latter to be the best supported of the two. Now, it is a very remarkable fact, and one, which should be deeply impressed on the minds of all theologians, but, particularly, on those of the orthodox members of the Church, that all the principal dissenters from orthodoxy have proceeded on this very plan of examining texts of scripture, and yet, all of them have differed from each other: a circumstance, which points out, as strongly as anything can do, to every reasonable and reflecting mind, the fallacy of private judgment in matters, confessedly above human reason; and shews the necessity for that sort of authorized exposition of scriptural truths, which emanated from the approved Councils of the Church, and which it is the province of the Apostolical Vicars to maintain, from age to age, for the purpose of useful instruction, and for maintaining the Christian unity of the people at large.

"In defiance of all that liberal writers may say, about the right of private judgment, in matters of religion, the orthodox will always have this strong argument to throw in the teeth of the heterodox, namely, that those who have exercised this said right of private judgment, on the most extended scale, have differed the most widely from each

other; and that, too, in the most essential points of doctrine. I shall just take a few examples from sectarian writers of the age of Locke, or thereabouts, in order to exhibit this discrepancy of opinion in its proper light, and to compare it with the disunion of heart and of mind, that it occasioned: Locke, as has been said, using the best of his judgment, became a sort of mixture of the Arian and the Quaker; he evidently disbelieved the Trinity, the Atonement, (at least, in the usual sense of that word,) the Immaculate Conception, and the divine right of ecclesiastical polity. Milton, another expounder of scripture, after the same method, has also denied the scriptural authority for the Trinity, but has added to his creed, the novel doctrine, that the keeping of the Sabbath Day, on Sunday, was not an institution of christianity, nor authorized by the Testament, nor does he consider it as binding on Christians to keep one day, in seven, holy. He, moreover, allows of polygamy, and defends, on Christian principles, various other innovations of a dangerous nature. Hence, we infer, his private judgment had a different sort of warp from that of Locke.

“Newton, our great astronomer, who also wrote on religious subjects, and made abundant use of his private judgment in spiritual things, is recorded by his biographer as being a Unitarian, and yet believing in several of the most important predictions of the prophets, who foretold and typified the advent of the Messiah. Clarke, who wrote on the Attributes, and was a man of considerable judgment, appears to have been a Trinitarian, but to have dissented, nevertheless, from some other important doctrines of the orthodox church. Lord Shaftesbury was a Protestant, but of what particular persuasion does not appear.

“Lord Bacon was as far from orthodox, as a man could be, but he likewise has concealed his particular belief; and whether he was a Christian or a Deist, cannot now be very clearly ascertained; as he lived in times, when the expression of any opinions but those received and adopted at court, was very dangerous; and he himself was a courtier and a sycophant, in spite of all his vaunted philosophy.

“These were all philosophical writers, who advocated the right of private judgment; and if to them we add the professed theological defenders of the same cause, we shall find as much discordancy. Calvin was a Predestinarian, a Trinitarian, and a believer in the miraculous conception, &c.; Luther, an Armenian, who professed belief in consubstantiation; Price was an Arian, and Priestly a Socinian. I shall not swell the catalogue, as almost every sectarian writer has professed something peculiar, whereby he has been distinguished, while the orthodox members of the Mother Church, including all the early martyrs, the saints, and christian Bishops, and thousands of eminently

learned, and pious men of every profession, and living in every age of Christianity, have been united in opinion respecting the Immaculate Conception of the Blessed Virgin Mary, the Trinity, the Atonement, and in short all the other leading dogmas of the Church. Such men have composed all the great Councils of Trent, of Nice, of Lateran, &c.; and have conferred on, agreed on, and expounded doctrines, which have been admitted by nine-tenths of the Christian world, in every century since the coming of our Lord to the present day, as the necessary ground work of human salvation. Hence I infer, that the particular opinions of Mr. Locke, and other philosophical writers, are of very little moment, and, when considered in relation to the contradictions of the cotemporary writers alluded to above, constitute no valid argument, either in favour of Arianism, or of any other doctrine whatever; while the collision of contradictory opinions, which I have glanced at herein, is calculated only to confirm the notion entertained by all churchmen, Protestant as well as Catholic, that there must be some authorized exposition of Scripture, in order to keep the members of the Christian Church, connected together in harmony of sentiment, and to bind them in the bond of peace.

"Again, if we examine into the talents and virtues of the contending parties respectively, we shall find that the orthodox will bear away the palm. What, for example, are the philosophy and ethics of Locke, Clarke, Bacon, and Price, combined, when compared with the erudition and power of mind, possessed by St. Augustine alone? What is the learning and theology of Mosheim, or of Priestly compared with that of St. Jerome, St. Epiphanius, or St. Bernard? What are the humane and benevolent exertions of Hanway, of Penn, or of Howard, laudable as they may have been, when compared with the charity of St. Ignatius of Loyola, of St. Francis Xavier, or of Fenelon?"

We could not curtail the sentiments of the learned writer, contained in this extract. It is indeed long, but the soundness of the observations conveyed in it, their pertinacity to the point, and the fund of information, which it unfolds, must plead its apology.

Extracts from Scheffmacher in a future number.

Tithes.

In answer to a query from one of our Correspondents, relative to the object and the appropriation of Tithes, we might satisfactorily reply by simply putting another query; before the days of Elizabeth,

were there any poor in this country, and were they supported? We answer, that there were poor, and that they were supported. Again, before the days of Elizabeth, were there any poor's laws, and poor's rates in this country? We, and every one else must answer, No. How then were the poor supported before the memorable reign of this Queen? There is but one answer to this question; it is this, there is not a shadow of doubt, that the poor, before the reign of Elizabeth, were supported and well supported too, by the Bishops, Clergy and the Religious of the monasteries and convents, then in being, in this country. This is sufficient to satisfy every rational enquirer; but to establish this position beyond all cavil, we will supply our correspondents with chapter and verse.

Among the many conclusive testimonies as to the threefold distribution of Tithes, commonly maintained, but sometimes questioned by those who are nearly interested in the matter, we would refer our inquirer to the authority of Blackstone, who quotes Selden, (c. h. 57.) His words are "Charlemagne established the payment of them (tithes) in France, and made that famous division of them into four parts,* one to maintain the edifice of the Church, the second to support the poor, the third the bishop, and the fourth the parochial clergy." A division similar to this he will find in the *Annales Alfordi*, Tom. 3. p. 207, where he speaks of the grant of King Edward, the Saxon Monarch, to the new minster at Winchester. Venerable Bede is very precise on the point. These are his words; they are an answer from St. Gregory to St. Augustin, who had requested to know from the Pontiff what distribution he ought to make of the offerings made by the faithful to the altar: "*mos autem sedis Apostolicæ est, ordinatis Episcopis præcepta tradere, ut in omni stipendio quod accedit, quatuor debeant fieri portiones. Una videlicet Episcopo et familiæ propter hospitalitatem atque susceptionem, alia clero, tertia pauperibus, quarta Ecclesiis reparandis.*" (Beda c. 27.) † Such are the words of Bede in his history of the English Church, not the Church of England, which was a pure nonentity for 800 years after Bede's time. Not having a copy of Wilkins at hand we cannot give his words, but he also is conclusive on this point.

* When a fourfold division occurs, it is in consequence of the bishopric not being endowed. In this case the fourth portion is for the maintenance of the Bishop.

† The Pope replies that "it was a custom of the Apostolic See to prescribe to such as were ordained Bishops, that they should divide the revenues of the Church into four equal portions, one for the support of themselves, and to enable them to exercise hospitality, another for the Clergy, a third for the poor, and the fourth for the repairing of the Churches."

One further authority, and we trust that our querist will be satisfied. It is to be found in Spelman's English Councils, page 578, and forms the 24th canon of Alfric to Bishop Wulfin. These are the words of this celebrated canon: "Sancti etiam patres statuerunt, ut Ecclesiæ Dei decimas suas quique conferant, tradanturque eæ Sacerdoti, qui easdem in tres distribuât portiones: *unam*, ad Ecclesiæ reparationem: *alteram*, pauperibus erogandam, *tertiâ* vero ministris Dei qui Ecclesiam ibi curant." *

Such are a few of the authorities in favour of this three-fold appropriation of Tithes.

Canada. Catholic Affairs.

[The following address of the House of the Commons of Lower Canada, was presented to his late Majesty, George IV., a little while before His Majesty's death. It was moved for by Mr. O'Connell, in the British House of Commons, and laid upon the table of the House, by Sir George Murray, then Colonial Minister, a few days before the dissolution of the last Parliament.]

TO THE KING'S MOST EXCELLENT MAJESTY,

May it please your Majesty,

We, your Majesty's loyal subjects, the Commons of Lower Canada, in Provincial Parliament assembled, humbly pray, that we may be permitted to approach your Majesty's throne, and to represent to your Majesty:

That, the Seminary, or Ecclesiastical Body, known under the name of the Seminary of St. Sulpice, at Montreal, in this province, was founded in the island of Montreal, and, that the Seigniorship of the said island and its dependencies, were granted, in mortmain, by his Most Christian Majesty, according to the provisions of the laws then in force, so far back as the year one thousand six hundred and seventy-seven, in order to the erection and establishment of the said Community and Seminary, in the said island, for the education of the inhabitants of the country.

* The holy fathers have also decreed, that all should contribute their tithes to the Church of God, and that these tithes should be given to the Priest, who should divide the same into three equal portions; *one* for keeping the church in repair; *another* to be given to the poor; but the *third* to be granted to the ministers of God who perform the ecclesiastical duties of the place.

That, the object of the Edict, or Ordinance, of the year one thousand six hundred and seventy-seven, was to sanction the said establishment, and to ensure its permanency; and; that this act of legislative power and authority was founded on the donation of the said Seigniorry, which, to use the express terms of the said donation of the said Seigniorry, was made to the said Seminary or Community, engaged in the instruction and edification of the inhabitants of the country, and with the intent that the nett income of the said Seignory, and the increase thereof, should be employed for the advancement of the objects thereof.

That, the inhabitants of this Province felt the most lively alarm, when they learned that a project had been formed, a few years ago, which, if carried into execution, would have had the effect of transferring, into other hands, the said Seigniorry, and the other property of the Seminary, so established at Montreal, which, during upwards of sixty years under the government of your Majesty, and of your Majesty's August Father of glorious memory, and even for more than a century before, had been peaceably possessed and enjoyed by the said community, the establishment of which is connected with, and of nearly as ancient date, as the settlement of the country.

That the execution of a project of this nature, with respect to an Institution, the utility and even the necessity of which, as respects the civil and moral education of the inhabitants of the country, is acknowledged, would have the effect of placing your Majesty's faithful Subjects in a most critical situation, and would moreover give birth to an anxiety but too well founded, as to the security of Institutions, which are, in fact, the property of the people, and of which the present possessors could not be allowed to dispossess themselves in favour of others, without the intervention and consent of those, for whose advantage they enjoy them, and which they have received on the condition that they should fulfil with regard to the inhabitants of the country, the obligations attached to the possessions thereof.

That none but the most distressing consequences, could follow the execution of a project of this nature; the tendency of which must inevitably be to shake that confidence in the security of property, which forms the safety of a people; and to weaken the feeling of confidence even in your Majesty's Government, under the protection of which your Majesty's faithful Canadian Subjects had a right to believe their rights assumed and inviolable.

That the present possessors of the property in question, could not, under the laws of this country, dispose thereof in any manner, without the concurrence and the consent of their immediate Superiors in this Pro-

vince, nor without observing the formalities prescribed by the law of the Land, in all such cases for which provision has been made; and still less without the consent and concurrence of the Provincial Parliament, in which the people of this country, who have so just a claim on the said property, are represented by your faithful Commons of this Province.

That the opinions and feelings in which attempts may have been made, to cause your Majesty's government to participate, for the purpose of inducing to countenance a project of so fatal a nature, could have a reason solely from statements, in which for want of precise informations, an exact description of the actual state of things, and more especially of the nature of the said property, and of the conditions on which those in whose hands it now is, enjoy it, and the rights of the inhabitants, as connected with it, was not laid before your Majesty's government.

Your dutiful Commons of Lower Canada, therefore, pray your Majesty to take this matter into your serious consideration; to weigh the lamentable consequences of such a state of things, and even of the existence of doubt respecting the security of the said property, and of rights of your faithful Canadian Subjects, and to adopt measures for permanently quieting the alarm which the apprehension of the formation of a project of this nature has exacted throughout this Province.

Proclamation of Gregory XVI.

DEARLY-BELOVED SUBJECTS,

CALLLED by divine providence, notwithstanding our lowliness, to the Sovereign Pontificate, and to the government of those States, which form its patrimony, with solicitude of heart, We hasten to inform them, what sentiments We entertained for them, from the moment, that the will of Him, in whose hands are the destinies of men, was made manifest in our regard. Appointed to be their Prince, and what is more, their most loving Father, We put on the feelings of a Father, who aspires only to the good of his children, and makes them the only object of his solicitude. Making ourselves all to all, We immediately turned our thoughts to the various classes of those, whom God gave us for our children, and, in the bitterness of our spirit, We beheld the unhappy result of those circumstances, which in so many ways, have every where brought misery and disorder among them.

Our glorious predecessors of beloved memory, applied their cares and exerted all the means, which the greatness of their views, and

their paternal tenderness for their people, could suggest to their beneficent minds to this same object. Convinced, notwithstanding, that further measures are now requisite for the relief of our subjects, although the multiplied cares to which the government of the Church calls us, form, in our mind, a complexity of other and still more weighty thoughts, their subject occupies, and shall incessantly occupy, our attention. God knows, how We mean to exert our limited resources, rendered still more limited by unfortunate occurrences, that not only by the blessings of Heaven, but also by the fertility of the earth, those whom God has committed to our care, may live joyful in the shade of peace and of quiet abundance. These truly are the ideas, which We have already manifested; these the instructions We have recommended to those respectively, who are invested with office, that all, and especially those, whom *Providence* has placed in the state of the indigent, may know how vigilant, and how solicitous their new Father is, as much as possible, to relieve their distress.

But while We were engaged in the pleasing thought of comforting our children; while We were devising the best means of carrying our plan into speedy execution, We received the lamentable news of disastrous disturbances having broken out in some of the provinces of our states. But strong in that help which imparts firmness in difficulties, We humbled ourselves under the mighty hand of the *Lord*, at the reflection, that these inauspicious circumstances have attended the first moments of our Pontificate; even the very day appointed to honour, in our lowliness, with the solemnity of august ceremonies, the dignity of the *Prince of the Apostles*, which does not fail, even in his unworthy successor. But in all this agitation, the thought comforteth Us, that the *Divine Father*, who vivifieth and mortifieth by those counsels, which are impenetrable to short sighted mortals, knows how, with loving traits of his mercy, to raise his servants from the deep, into which he at first plunged them, not permitting that their tribulations be greater than their strength to bear them.

It is in these sentiments, that we address even those, who, if incautiously they withdrew themselves from our bosom, did not and do not cease, to be dear to *Him*, who cherishes for them, a spirit of charity and of mercy. Persuaded that their not knowing they had already obtained a Father, who supplies the loss of Him, whose death they lamented, caused them to think their going astray less monstrous, We address to them assurances of pity and pardon, such as become the Vicar of a *God made man*, who gloried, as by his special prerogative, of being meek and humble of heart. Let the unhappy men reflect what a wound they have opened in the bosom of their tender Father,

what tranquillity they have lost : what dangers they incur : and at the painful comparison with the state of disorder and inquietude, into which they cast themselves, let them deplore with sincerity of heart, their having left the living waters, and formed for themselves broken cisterns. Having none but pacific and conciliatory desires, not seeking but the good of those, whom We shall always hold for children, We already open for them the bowels of love, meekness and forgiveness : being too much pained at the very thought that We may be necessitated to have recourse to measures of rigour, while We are determined to extend to those places, equally with the rest of our dominions, the measures which we have in view for their welfare and prosperity.

May the *Father of Mercies* hear our humble prayers, which as mediators between *Him* and his people, We fervently offer up, that all error being dissipated, all adverse machinations dissolved, the love of religion, subordination, and concord may be the spirit that animates all our subjects, as that of rendering them happy, is the desire which guides Us, in the effusion of heart with which, imparting to all the Apostolical Benediction, We implore on all the fulness of heavenly consolations.

Given at Rome, at St. Peter's, the 9th of February, in the year 1831, of our Pontificate the first.

GREGORY XVI. POPE.

POETRY.

The following lines were written in a copy of Lord Chesterfield's "Letters to his Son," supposed by the late Rev. C. Plowden.

Vile Stanhope (demons blush to tell,)
 In twice ten thousand places,
 Had taught his Son the road to Hell,
 Escorted by the graces.

But little did the ungenerous lad,
 Concern himself about them ;
 For base, degenerate, meanly bad,
 He sneaked to Hell without them.

Monody of the Right Rev. Dr. R——r, Prelate of the church by law established, on reading in the public papers that the Honourable and Rev. G. S. had abjured the errors of Protestantism, and relinquished a golden benefice to embrace the olden faith.

Detested scrawl—you bid me 'gain
 To renovate a horrid pain,
 I struggl'd long—I argued much
 To save the youth from popish clutches,
 God's holy word I slowly quoted,
 (The version's truth I never noted,)
 And whether out of place, or no ;
 The same, but could I slay the foe.
 And when the Scripture sword I'd plied,
 The carnal weapons next I tried,
 I ask'd what relatives would say
 At yearly thousands cast away ?
 I ask'd what scandal to the nation ?
 What scandal to his congregation,
 If Parson like to him they'd see
 Fly over to the Papacy ?
 Oh ! how I prais'd the reformation,
 That bade good priests to swell creation,
 By taking to themselves a wife
 To form the comfort of their life,
 And be what mother church requires,—
 True nursing fathers—wedded sires,—
 Kind papas—smooth, gentle spouses ;
 And gripe the pelf to build up houses,
 For one's own sons—and sons of brothers,
 (To build God's house is left to others,)
 And not be like those Popish fools
 That, rib-less, lov'd to build up schools,

Erect a church, or found a college,
 To worship God and scatter knowledge
 From their own purse—nor taxed the people
 To hear the Parson—build the steeple;
 One third from out their church's store
 Bestow'd upon the sick and poor,
 Nor cast this burden on the state,
 Nor wrung from paupers parish rate:
 The whole in single bliss, they say,
 They wasted precious life away.
 Nor knew the love, the father's glee
 While dandling on his cassock'd knee
 The twelfth last—ruddy—brawling boy,
 His father's hope, his mother's toy.
 Or when the sabbath's labour's done
 View the young urchin at his fun.
 (What harm at close of sabbath day)
 (To let the bantling parson play)
 With pap's new shovel on his head,
 With papa's silken apron spread
 Like mantle round him—and astride
 Pap's golden-headed cane to ride
 Cock-horse, trip up his mother,
 Scrape uncle's shins, scratch elder brother,
 And wheeling round with sudden bounce
 Tread on pap's corns, tear aunty's flounce;
 Break sister's dolly, bid her squall,
 Make Thomas giggle in the hall,
 While thro' the vicarage he scampers
 Like papa's grizzle when he canters.
 But pshaw—'tis done. Ah lackaday,
 My eloquence was thrown away.
 The stubborn youth my words withstood
 And call'd them sounds of flesh and blood;
 Yes boggled me, e'en made me say,
 "To Heav'n he'd surely find his way,
 "While I presumed some chance was giv'n,
 "For me to win my way to Heav'n."

C. S.

MONTHLY INTELLIGENCE.

FOREIGN

ROME.

Further interesting particulars relative to his late Holiness Pius VIII, extracted from our own correspondent now in Rome.

His short reign of twenty months was an uninterrupted career of mental fatigue and of bodily infirmity. The activity of his mind however, stimulated by the deep sense of the awful duties devolving upon him, enabled him to struggle for a while with the mortal malady, that was carrying him to his grave, and he continued to preside at the public functions, and to attend to all necessary business even up to a few days before his lamented death. On the 17th of November his Holiness was seized with a violent pain in the bowels: on the 25th his habitual asthma was alarmingly increased; on the 28th it became evident that his Holiness was in a dying state. Ever since the 29th, public prayers had been offered up in all the churches, *pro Summo Pontifice infirma*, but on the 28th, symptoms becoming still more alarming, his Holiness received on that day, from the hands of Cardinal de Gregorio, the last sacraments of the church with a fervour of devotion that edified all around him. He lingered in great pain, suffered with exemplary resignation until the 30th, on which day, the feast of St. Andrew, he gave up his soul calmly and sweetly into the hands of his Maker. Pius the VIII. had just entered the 70th year of his age, and had reigned one year and eight months. During that period he created six Cardinals—Cardinals Nembrini and Cresini on the 27th of July, 1829—Cardinals Weld, Mazio, and de

Simone on the 15th of March, 1830, and Cardinal de Rohan, Archbishop of Besancon, on the 5th of July, 1830.

His character was thus drawn by the elegant pen of the Abbate Amati, and on the base of the sumptuous catafalque that was raised to him in St. Peter's, it was inscribed under the respective heads of Piety, Justice, Learning, and Prudence. I. *Pietas*. Quam ab ineunte ætate amplexus fuerat; quam studiis optime selectis coluerat; quam in Sacerdotio, in Episcopatu ostenderat Religionem summam—eam, ad Petri cathedram evectus, exemplo, vigilantia, sacrarum institutionum tutela, auxit, adseruit, propagavit. II. *Justitia*. Æquissimi ipse ac mitis, magistratibus et iudicibus quam in fori arena viam, rectam humanitatisque memorem sequi deberent, demonstravit. Populis onera benigne remisit, providis legibus reipublice consuluit, plura præstiturus, si tempora, et vitæ spatia sivistent. III. *Doctrina*. Linguarum eruditione, veterumque librorum assiduo usu, eam hauserat sapientiam, quæ a Deo est. Hæc illa solida Theologiæ oracula, humanorum juridum scita, antiquitatem omnem aperuerat. Monumentorum priscae artis testimator eximius artes, quibus Roma floret dilexit, patronicio fovit. IIII. *Prudentia*. Hinc ipse, qui et divina et humana tam probe norat; ita cum potentissimis Europæ regibus et gentibus egit, ut Catholicorum sortem perorbem universum, celesti et Christiana lenitudine, conciliaret: ingentique sane in ætatem nostram, in artes et scientias beneficio, populorum, Sanctorum Sedis pacem, sartam tactam, ratam reddiderat. *

* We could not deny ourselves the pleasure of quoting the Latin for the gratification of our classical readers and as a specimen of elegant Latinity.—

The body of his holiness was conveyed to St. Peter's with the usual funeral honours, and consigned in due form to

For those who may not be acquainted with this language, we subjoin the following translation, which must necessarily be feeble, when contrasted with the nervous energy and brevity of the original:—1. *Piety*. That piety, which he had embraced from his earliest years; which he had improved by an application to studies the most judiciously selected; and that religious character, which, on his elevation to the Sacerdotal and Episcopal rank, he had displayed in all its perfection, on his nomination to the chair of St. Peter, by example, by vigilance, by upholding the sacred institutions he failed not to increase, to maintain, to disseminate.—2. *Justice*. Meek and scrupulously just himself, he marked out to the magistrates and judges the path of rectitude and humanity to direct them in their official stations. In the spirit of kindness he mitigated the burthens of the people; by wise laws he provided for the welfare of the republic, resolved at the same time to continue his beneficent career, had the course of his days permitted him to do so.—3. *Learning*. By his knowledge of the languages, and his unwearied application to the study of the ancient writers, he had acquired that wisdom, which comes indeed from God. This it was, that revealed to him the oracles of sound Theology, the principles of human jurisprudence, the volumes of antiquity. Admirably fitted to estimate aright the productions of antiquity, he loved and cherished with a patron's care, those arts in which Rome peculiarly flourished.—4. *Prudence*. Hence, his perfect acquaintance with the sciences, both human and divine, enabled him to treat with the mightiest monarchs and nations of Europe in such a manner, as by his heavenly and christian meekness to deserve the suffrages of the Catholic world; and by his commanding services to the

the lofty niche, whence his illustrious predecessor had just been removed to commingle with the ashes of the great St. Leo. *

Allusion having been made to the melancholy subject under consideration, from the *English* pulpit in the Church of Santa Maria de Miracoli, we are rejoiced that a correspondent enables us to

age in which we live, to the arts and sciences, he left that peace, which the subjects of the Holy See before enjoyed, improved, secured, confirmed.

* For the information of some, it may be proper to observe that on the decease of a Pope, his body is conveyed to St. Peter's, and deposited in a lofty and conspicuous situation, to remind the reigning Pontiff of his future destiny, and that though now he is seated on the highest pinnacle of honour, he must one day take the place of those very ashes, which are daily before his eyes. This is but one of the numberless mementos of mortality, which the Church is careful to present to her supreme Pastor to suppress the aspirations of ambition and admonish him, that if he is the prince of the hierarchy on earth, he is still the servant of the servants of God: *servus servorum Dei*. That such ceremonies and memorials are highly useful in a moral point of view no one will dare to deny, were he to do so the voice of nature, reason and religion would depose against him. We read in the page of profane history that the mighty monarch of the East (whom a noted writer denominates the "mighty murderer of the human race,") had continually at his side a monitor to advertise him in his ambitious moments that he was mortal. We read also that Saladin, the Sultan of Egypt, in his last illness, ordered to be unfurled before his army the winding sheet, which was to encircle his remains, whilst a herald proclaimed aloud, this is all, which Saladin, the vanquisher of the East can retain of all his conquests.

lay before our readers a short extract from his discourse. It will serve as a specimen of our English orators now residing in the eternal city. Alluding to these words of the Baptist: "I am the voice of one crying in the wilderness, prepare the way of the Lord, make straight his paths:" the elegant preacher thus addresses his audience: "the solemn events, which have lately occurred to interrupt the series of these discourses, may be expected to draw from him, who resumes them, some allusion at least to a subject, in which all have felt, and must continue to feel, a more than ordinary interest. Death indeed has been dealing in "the high place:" he has struck the dome of the Christian Capitol; and at a single blow, aimed with a double purpose, he has levelled in the dust the Pontiff and the Prince! *A voice hath been heard on high, lamentation and mourning and weeping,* (Jer. xxi. 15.) Rome and her senate, not less than the Church and her children, have mourned the loss of a common father; and the city has witnessed an entire population thronging around the holy altars to supplicate the God of mercies in behalf of the departed soul. We take comfort in the hope that these suffrages have been either heard or anticipated: and that he, who was the representative of Jesus Christ upon the earth, has been associated to the company of his holy predecessors in heaven. In this consoling view of the subject, we may see matter of congratulation as well as of condolence. The victory of death is the triumph of religion. And on the very tomb of her Pontiff, the Church, "as a giant," will be seen to "refresh her race," and renew her ancient charter of immortality. Thus whilst kings and dynasties tumble around her, and earthly thrones totter in the up-heaving of nations, she heeds not the volcano, that spreads desolation abroad; but safe on that rock, on which her divine architect placed her, she smiles at the "Gentiles' rage, and the vain devices of the peo-

ple;" and as fast as her chiefs drop in to the grave, she beholds another length added to that chain of apostolical succession, the first link of which descended from heaven, and the last link of which shall be rivetted there. These, my brethren, are topics of profitable reflection; but they have probably suggested themselves as forcibly to your minds, as they produced, I acknowledge, a deep impression upon mine. Moreover, it is not my province to dwell upon them *officially*; I glance only at the passing arguments of our common mortality to remind each one here present to "take order to his own house," and to exhort you more earnestly with the Baptist in the Gospel: "to prepare the way of the Lord, and make straight his paths." We make no apology for the length of the present extract; indeed it needs none. In conclusion we can only say; may the once illustrious individual, who gave birth to the admirable sentiments, which it contains, rest in peace.

It was our intention in our last number to have expressed our regret, that, when noticing the funeral dirge in London for his departed holiness, we omitted to state that the Right Rev. Dr. Gradwell delivered on the occasion an excellent and impressive oration, in which he did honour to the virtues of the deceased, and imprinted deeply upon the minds of his audience lessons of instruction, which the stroke of death should never fail to leave in the breasts of those, who contemplate its awful visitations.

We are rejoiced to present to the public perusal, some further authentic and interesting particulars relative to his present Holiness Gregory XVI. He was made Cardinal Priest of the title of St. Calixtus, on the 12th of March 1826, by Leo XII. He was prefect of Propaganda. His activity of mind and body, joined to his habits of business, bespeak him well-fitted for the station and the times. Cardinal Pedicini is appointed to succeed him in the Propaganda. In

the conclave the influence of Cardinal Albani was exerted in favour of Paccanari and de Gregorio. They uniformly for the first weeks at least numbered fifteen and twelve votes respectively. There was however a strong party against Albani; and Gregorio finding that matters did not advance, proposed to unite in favour of a third. This third was Giustiniani, a most holy man, but one dreading the dignity. Votes steadily accumulated in his favour, and he was within one or two of the canonical number, when Spain interposed her Veto, probably on account of the Cardinal's dispositions towards the Mexican bishops. When this was announced in conclave, Giustiniani arose, and observed that if he had not been well acquainted with the practice of courts he should have been surprised at the intervention just announced; that as it was, he could not account for the act of his Catholic Majesty. That when he had the honour of retiring from his Court as the delegate of the Holy See, he had received intimation from his Majesty of entire approbation by substantial testimonials as great as they were rare. That of those honours he was fully sensible and grateful also; but for nothing was he so grateful as for the act of unspeakable kindness, which he had received that day. He thanked the Cardinals for their good wishes towards him, and recommended them to turn their votes to a more deserving subject. The good Cardinal then resumed all his accustomed cheerfulness, for the prospect of the tiara had deprived him of sleep, appetite and spirits; "he went away and did eat, and his countenance was sad no more." The Cardinals then united in favour of the modest and humble Camaldolese Monk, and on the morning of the 2d of February, the Purification of the Blessed Virgin, Capellari was announced from the Quirinal as the successor of Pius VIII. Rome is full of joy. A new Pope and a Carnival make Rome a scene of continued splendour. The good Pope has commenced his reign by deeds of Chris-

tian and princely munificence. On Saturday, a distribution was made to the poor in small sums, of about 4500 crowns, in English money £1000, clothing and food were given to 500 families in Rome, and 5000 in the country. Fifty poor girls received a dowry in the city, and 500 in the country; and on Sunday, the day of his consecration, another distribution was made to the poor of 50,000 pounds weight of bread and the same weight of meat. Also all goods pledged to government were gratuitously restored, besides large deductions of arrears in taxes, chiefly in the articles of tobacco and salt.

When the Honourable Hugh Clifford and a party of nine English Gentlemen were presented to him the first evening of his election, he told them, that he was moved to take the name of Gregory for two reasons; first, because he began his career in the monastery of St. Gregory; and secondly, because of a particular devotion, that he entertained to the great St. Gregory, who from that very monastery sent St. Augustine to preach the Gospel to our Pagan ancestors. This is a great compliment to the English nation. But I trust, that under God he may be the author of more substantial blessings to our benighted country. The choice of heaven has been manifest in his elevation. Indeed, it is admirable to behold how quietly and beautifully the plans of God work their own arrangement. Here is a man, who but five years ago was buried in the obscurity of a convent, dividing his time between study and prayer. The penetrating eye of Leo discovered his value, and he drew him from his obscurity and invested him with the purple and with office. He goes into the Conclave with no pretensions, even under the *ban* of a powerful monarch; for it is well known that Cardinal Capellari was the *first* on the list, against whom the Spanish Veto was to be levelled. The scrutiny proceeds, and He "in whose hands are the lots," brings forward the man, who was

obnoxious indeed, but not the most obnoxious to human policy, and having thus exhausted the force of the courtly weapon, draws out the object of his own choice, through the approbation of the conclave, with the acclamation of Rome, and the joy and gratitude of the whole Catholic Church. "*Elegit eum Dominus sacerdotem sibi.*"

Our esteemed correspondent speaking of the political state of Rome, expresses himself in the following words: the Romans appear uniformly to be pleased with and attached to their Government. Rome is at this time, leaving the noise of the carnival, the quietest place in Europe. I wonder that the English Papers have not fabricated a conspiracy out of a good practical joke, that was played by some wags upon the Cardinals towards the close of the Conclave. I suppose the fellows thought that if there was no Pope, there would be no Carnival, and were therefore desirous of hastening their deliberations. They accordingly contrived to lay in some part of the premises two large fire balls with a train so calculated as to burn half an hour before explosion. About half past nine at night, these balls burst with a tremendous explosion. The Cardinals were all roused. The alarm bell rung, the drums beat to arms, troopers buckled on their cuirasses, Swiss guards sallied forth in slashed woollens and red stockings. There you might see the Knave of Clubs and the King of Hearts and the Jack of Trumps trotting through the courts and purlieus of the Palace, feeling with one hand if their own heads were on their shoulders, and grasping their halberds with the other, to strike down the villainous Guy Fawkes with his lanthorn and matches. They found however no Guy Fawkes; but they found the smoking tinder, that indicated squibs and crackers. Whereat they being satisfied, and having taken due cognisance of the same; the Senator and all his men; having marched up the hill, marched back again!! and so ends my epic and my letter.

Further Intelligence.

The feast of the Purification was a joyful day in this city. The votes of the Cardinals in conclave gave the requisite majority in favour of Cardinal Cappellari's election to the papal throne. The Pope elect was asked by the Cardinal Dean whether he would accept of the supreme dignity of Chief Pontiff. His Holiness answered that he resigned himself to the divine will. Soon after this, Cardinal Albani appeared at the balcony of the Quirinal palace, and addressed the immense multitude assembled in the square: "I announce to you a great joy: we have a Pope, his Eminence Dom. Maer Cardinal Cappellari, who has taken the name of Gregory XVI." The cannon of the castle of St. Angelo fired a salute. The news was received with transports of joy, which were increased when His Holiness appeared at the balcony, and gave his pontifical benediction. On the morning of the third, he went from the palace of the Quirinal to the Vatican, and intoned the *Te Deum* in the church of St. Peter. The hymn of thanksgiving was sung in all the churches in Rome, which, spacious and numerous as they are, were crowded to excess on this joyful occasion. Sunday the 6th, was appointed for the episcopal consecration and coronation of the new Pope. The whole hierarchy of Rome, the papal court, and a very large proportion of the Roman people, with all the distinguished strangers in Rome, attended to indulge their feelings of piety and joy, and to witness some of the most splendid and striking ceremonies of the Catholic Church. The procession moved along the porch of St. Peter's, while the choir sung "*Thou art Peter,*" &c. Entering into the magnificent temple, and after remaining some time in prayer, before the altar of the Blessed Sacrament, the procession continued to the throne erected near the high altar. One of the Masters of Ceremonies kneeling

before the Pope, thrice, according to the ancient ceremony, set fire to a handful of flax, fixed on silver batons, while the choir sung in Latin, "Holy Father, so vanisheth the glory of the world."

His Holiness put on the papal vestments, and proceeded to the high altar, Cardinal Pacca, the consecrating bishop, and the Cardinals Galeffi and Arezzo, the assistants, were in readiness to confer on his Holiness the episcopal consecration. His Holiness ascended the papal altar without his mitre, and made the solemn profession of faith. The litanies were sung; and the usual rites and prayers in the consecration of a bishop, with the application of the book of the gospels, the imposition of hands, and the sacred unction of the hands and head of the new Hierarchy succeeded. His Holiness then continued the mass, the Cardinal Dean assisting henceforth, not as consecrating, but assisting bishop.—When the solemn mass was concluded, the procession moved to the great saloon over the vestibule of St. Peter's.—The Holy Father sat on the throne erected for the solemnity of his coronation, in sight of the Roman people assembled in the Piazza di San Pietro. The customary prayers and anthems were sung. Cardinal Albani, the first Cardinal Deacon, then placed the triple crown on the head of the new Sovereign Pontiff. His Holiness concluded these august and moving ceremonies by twice giving his papal benediction. The joy of the immense crowd, which was painted on their countenances, and expressed in their applause, was exhilarated by the bands of music belonging to the papal troops, and the artillery of the castle. On Saturday and Sunday night the cupola of St. Peter's was illuminated in the most brilliant style, and fire-works displayed on the mole of Hadrian. His Holiness commanded abundant alms to be distributed to the poor in all the parishes in Rome. On the 9th, Pope Gre-

gory XVI. visited the Camaldolese monks in the monastery of St. Gregory, on Monte Celio, where he had spent so many happy years. On the 11th, His Holiness visited the College of Propaganda, and stayed some time in the apartments which he had occupied during the last six years, while he was Prefect of that sacred congregation: On his return to the Vatican he visited the church of St. Laurence and Damasus. On the 12th His Holiness gratified the Camaldolese nuns of the convent of St. Antonio, with the honour of a visit; and then went to the Patriarchal Basilics of St. Mary Major and St. John Lateran. Whenever His Holiness appears in public, the streets are crowded by the joyful population, all anxious to testify their unfeigned respect and enthusiastic attachment to their "Holy Father," and pouring out execrations on the miscreants, who are excited by foreign revolutionists to attempt the disturbance of the public tranquillity.

Among the new appointments already published, we observe the following:—Cardinal Bernetti, Pro Secretary of State; Cardinal Giustiniani, Secretary of Memorials; Cardinal Pedicini, Prefect of Propaganda; Monsignor Pandolphi Alberici, Maestro di Camera, and most of the domestic prelates of the two late Pontiffs, have been confirmed in their former offices. Rome is joyful and happy in her new sovereign; but not without alarm for the attempts of incendiary revolutionists, who have created so much mischief and misery in different states of Europe; and have, by means of emissaries and secret associations, made some impression on the different states of Italy.

An insurrection broke out at Modena in the beginning of February. On the 4th it extended to Bologna. The conspirators assembled in arms, went to the residence of the Pro Legate Clarelli, whom they deposed, declaring themselves a provisional government. Petaro and Senegaglio followed the example of Bologna. The first attempts of the traitors were repulsed at Macerata and Ancona,

not without bloodshed. At the head of this pretended government are a ruined spendthrift, an attorney, and a professor of chymistry in the university. The news of this revolt filled the mind of the new Pope with sorrow, and drew from him the proclamation which appears in our pages.

On the festival of the conversion of St Paul, 25th of January, an interesting ceremony took place in the Church of the Carmelites of St. Joseph in Rome. Dr. Miazzi, a distinguished physician of Reggio, having repaired to Rome, expressed his earnest desire to the Cardinal Vicar of becoming a member of the Catholic Church. He was admitted into the College of St. Bonaventure, went through the requisite course of instruction under the direction of Father Orioli, and received baptism and the other sacraments from Fôreolo, patriarch of Jerusalem.

Dr. Wiseman.—Our correspondent informs us, that Dr. Wiseman, author of the *Horæ Syriacæ*, and one of the first biblical and oriental scholars of the day, is preparing for the press a work on the Bible Societies. It will be written in Italian and dedicated to the Propaganda. We should perhaps inform some of our readers, that Dr. Wiseman is rector of the English College at Rome. From what we know of Dr. W. we are prepared to state (for the consolation of the parent Bible Society, and its numerous affiliations in these kingdoms,) that no one is so competent to give them correct information as to their auxiliary societies abroad, as the learned rector of the English College. We know that he is perfectly acquainted with the plans and proceedings of the emissaries of the Bible Society abroad; and we also know, that he is in possession of documentary evidence, which will convict the vagrant children of this society of deeds, which their foster parent may be ignorant of, or which she would gladly veil from the public eye. We trust ere long to re-

live these statements, by laying before our readers some of the documentary evidence in question. Though Dr. Wiseman's work will appear in Italian, we shall not fail, for the benefit of the advocates of the Bible Society, to make them acquainted with its interesting contents.

There is now at Rome a Father Pasquale, from the Armenian convent at Venice, a very learned man and great linguist, and brother to the celebrated editor, who published the splendid edition of Eusebius's Chronicle. On being shewn the able work "the Faith of Catholics &c" (the joint production of the late Rev. J. Berington, and Rev. J. Kirk of Lichfield,) it was suggested to him to add to it the testimonies of the Armenian Fathers, which together with the promised addenda of the Syriac Fathers by Dr. Wiseman, would render the present masterly work complete. We are not informed what reply the learned member of the Venetian convent made, but we have reason to hope that the suggestion will not be lost sight of.

The Cardinal de Rohan, on seeing the edition of the Roman Breviary given by the laborious and deserving incumbent of Cossey, expressed himself highly pleased with it, and requested Cardinal Weld to procure him a copy.

The Honourable George Spencer, who, for the last year has been pursuing a course of theological studies at the English College at Rome, has just been promoted to the order of Sub-deaconship. His zeal is unabated. He has delivered some discourses in the English College, which have been attended by numerous audiences, especially of the English residents in the city. Our correspondent informs us that his discourses are remarkably simple and unadorned, but very argumentative and replete with unction and pathos. We trust that ere long his zeal and his talents will be displayed in the land of his nativity, to which he is so

closely attached, that though absent in body, he is continually bending his affections to that scene of his ministerial labours, in what he deemed the vineyard of Christ. He is anxiously desirous for that period, when vested with authoritative power and jurisdiction from the chair of Peter, he may act, not as one beating the air or labouring at an uncertainty, but as one divinely commissioned, as one inheriting his orders and his mission from those, who form links in the unbroken chain of apostolical succession, in a word as one ordained for the real and consoling labours of an Apostle.

Charleston.—The episcopal see of Charleston, in South Carolina, was established about ten years ago; its first Bishop, Dr. England, an Irish ecclesiastic, was consecrated on the 21st September, 1820. On assuming his weighty office, he found himself entrusted with the spiritual direction of three states, the two Carolinas and Georgia, comprising one million, five hundred thousand souls. The white inhabitants consist of English and Irish descendants, and French protestant refugees; there are also some emigrants from Virginia, Maryland, New England, Ireland, France and St. Domingo. The Catholic population generally speaking are not wealthy, and but a few years ago had to encounter a variety of prejudices, which now happily begin to give way. Many of the slaves are Catholic, principally those, who come from St. Domingo. The diocese comprises some tribes of Indians, who, in consequence of a want of priests, are deprived of spiritual succour.

When Dr. England reached his destination, he found but one small brick church in South Carolina, and two of tolerably fashioned timber and one of rough wood in Georgia. The total number of communicants was 375; in South Carolina 200, in Georgia 150, and in North Carolina only 25. The three

states were possessed but of three priests.

The new Bishop of Charleston brought with him from Ireland three ecclesiastics, whom he promoted to the priesthood; he was soon afterwards favoured with a fresh supply of missionaries. In 1821 the prelate made an attempt to establish a college for the education of ecclesiastics, but the protestant ministers becoming acquainted with his object induced parents to withdraw their children from his seminary. Dr. England persevered and his parent institution has sent forth many worthy children to labour in the spiritual vineyard. The only pecuniary assistance, which he has hitherto received, is a donation of 500 piastres from Leo XII. He has educated twenty subjects, eight of whom are now profitably employed on the mission; four are resident in the seminary; one priest, one sub-deacon, and two students have died, and two priests and two students have left his diocese. Of the priests, who came from Ireland two are no more; two others, who succeeded them, are worn down with missionary labour, and three, who had retired into the country, have been obliged to return. Dr. England states that eighteen or twenty priests are requisite to meet the wants of his diocese, besides a professor of Theology to take his place, and enable him to attend to the other urgent duties of his diocese. The establishment of this seminary and the consequent expenditure for his support have entailed upon him a debt of 6000 piastres. He is also in want of that indispensable appendage to a seminary, a library.

The number of churches in his diocese amounts now to eight. There are three built of wood in Georgia, at Savannah, Augusta and Locust Grove. Preparations are making for the erection of 6 others. In South Carolina there are also three, at Charleston and Columbia materials are ready for the erection of two

others. In North Carolina there are two, at Washington and Fayetteville; three others have been begun.

The number of communicants in 1829, was at Charleston 550, for the remainder of South Carolina 100; in Georgia 350, and in North Carolina 150: total 1150. This is a portion of an exposé put forth by Dr. England, with a view to excite notice and procure that assistance, of which he stands so much in need.

Botany Bay.—The Rev. Vincent Dowling, a respectable Irish priest of the order of St. Francis, knowing the great need the Catholics in New South Wales have of pastors to attend to their spiritual concerns, has, with true apostolic zeal, volunteered the services of his sacred ministry to that important mission. His proposal has been gladly accepted by the Government, who have provided for the expences of his voyage, and have made him a suitable appointment on his arrival at Sydney. Mr. Dowling is about thirty years of age, strong and healthy, experienced in missionary duty, which he has exercised with applause, in the Isle of Wight, and in London; and has the reputation of being an eloquent preacher. His missionary services at Sydney, where there is, at present, only one priest, will be very valuable. He set sail from London in the beginning of the present month for his new mission.

China.—Very satisfactory accounts continue to arrive from the missions in China. In every province of that extensive empire many Catholics are found: but they are very numerous in the provinces of Chensi, Chansi, Fochin, and Houkan. In Chansi and Macao are colleges for the education of native missionaries. There are several bishops, vicars-apostolic, in China. The missions are in a prosperous state; but, in some parts, priests are much wanted. In

different parts missionaries are supplied from Portugal, Spain, Italy, and France. It is to be apprehended that the supply of the French Missionaries will now be cut off, by the suppression of the *Missions Étrangères*, at Paris. Three priests, natives of China, who have had the benefit of ten years' education in the College of Propaganda, at Naples, have lately arrived in London, to embark for their native country. They are accompanied by two Italian priests, the one of the Franciscan, the other of the Augustinian order, who have devoted their lives to the Chinese missions.

In the tributary country of Tonquin the Catholic religion is very flourishing. There are several bishops, and many missionaries, in that country.

In the persecution, which afflicted the church of China, about thirty years ago, the priests in Canton, Corea, and some other parts, were all either put to death for their faith, or banished into Tartary. Some of these exiled priests began to preach the Gospel at Cashegar, in Western Tartary. Providence gave a blessing to their labours. Many Pagans have been converted to the Christian faith. The mission of Cashegar now contains several thousand Catholics; and numerous conversions take place continually.

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DOMESTIC and MISCELLANEOUS.

Dr. Trevern.—The talented and indefatigable Bishop of Strasbourg, Dr. Trevern, has just published at Strasbourg a work of the most valuable and interesting description. It consists of a series of ten conferences or sermons on the evidences of Christianity, and in opposition to infidel opinions. We are rejoiced to learn from the best authority that this work is likely very soon to make its appearance in this country. Such books in these days cannot be too widely circulated.

As the literary connexions of the Rev. F. C. Husenbeth, may have already put him in possession of the *Conférences* of the learned author above-named, will he allow us to suggest to him to provide for the excellent work under notice an English dress, wherein to appear before the English public? or, if that may not meet with his approval, we would presume to offer a second suggestion; would he employ his indefatigable pen, in making the public at large acquainted with Dr. Treverne's late production through the medium of our pages, either in a condensed form or by supplying us with a review of the work.

End of Controversy.—We have to inform the readers of the Catholic Magazine, and those of our Protestant brethren, whom it may interest, that the present worthy incumbent of Shrewsbury, Rev. S. Jones, has just completed an abridgment of that unanswerable work the *End of Religious Controversy*. He has made it his endeavour to condense and simplify the matter as much as possible, at the same time however, preserving the argument unimpaired, and retaining the original language of the great author. It is his intention, we believe, to put it to press as speedily as he can.

We are happy to announce to the public that a new and improved edition of the Rev. F. C. Husenbeth's *Defence* against Blanco White has just issued from the press. Its typography is neat and good, and its price moderate, being One Shilling. On turning over its pages our eye was arrested by a pleasing fact, conveyed in a note annexed to this edition. This fact we transcribe in the author's own words: "While this edition was at press, the author had the satisfaction to learn from undoubted authority, that a young English lady had, a few weeks before, embraced the Catholic faith, at Rome, after having been tutored, when in England, by Mr. Blan-

co White himself, to abhor every thing connected with Catholicity. It is a singular fact, that this lady was placed in a convent at Rome, merely for education, and entered it with every prejudice imbibed from Mr. White's false statements respecting religious communities, and, that the detection of his falsehoods became the first step to her happy conversion. Though the author forbears to mention them here, he is in possession of names, family, places and all circumstances connected with the above event, glorious to religion, and confounding to its calumniators." As every priest must have observed, in the course of his missionary duties, that the lying and noxious publications of Blanco White are the daily food incessantly administered by our adversaries to poison the appetite of those, who are in quest of truth; it may be hoped that this common bane will be met with an effectual antidote, which antidote will not fail to be found in the able and argumentative pages of the Rev. F. C. Husenbeth.

William Irving Wilkinson, Esquire, of Gray's Inn. (late a student at Ushaw College) has published a spirited pamphlet entitled "Registration considered, with a view to prevent the adoption of the plan, for a Metropolitan Registry, proposed by his Majesty's Commissioners, appointed to enquire into the laws of real property."

The Comte de Maistre, in his admirable work "*Du Pape*," says that Protestantism is a grand conspiracy against truth. Of this we have daily proofs. Some weeks ago a statement appeared in the London Papers from Lieutenant Rhind, that 400 priests in France, had conformed to Protestantism, &c. That this was a palpable and malicious falsehood we have satisfactorily shewn in the pages of this publication. On looking into the Paris Journals for something like information on this point, we were

highly amused to find, that these conversions to Protestantism were occurring, not in France, but in England. The following will supply our readers with a specimen, how admirable is the monotony of slander, and how perfectly falsehood and malice, in one country, can copy and transcribe falsehood and malice in another. The *Globe*, a Paris Journal, which takes peculiar delight in insulting religion, informs us, in one of its late numbers; that 400 French priests, in England, had embraced the Protestant faith; this news, it says, is confirmed by letters received from England. It adds, that Charles X. had written to his intimate friend, the bishop of Winchester, and requested him to send him a copy of the Protestant ritual in English. An admirable counterpart, this to the statement sanctioned by Captain Rhind. The object of the actors in both countries is too manifest to be mistaken.

The Right Rev. Dr. Dubois, Bishop of New York, is now in this country, being on his return from Rome to his see,

The Right Rev. Dr. Fleming, Bishop of Newfoundland, has lately been in Dublin and London, on business relating to his See. We understand that he is returning with a good supply of priests, whom he has engaged in Ireland to devote themselves to the mission of Newfoundland, and the savage country of Labrador and the Esquimaux.

Monsignor Capaccini.—We are glad to hear that Monsignor Francesco Capaccini, Internuncio of the Holy See to his Majesty the King of Holland, has been in London since the separation of Belgium from the Dutch Provinces. It is a fortunate circumstance that this able Prelate has been here at this critical conjuncture, when London is become the principal seat of diplomacy and negotiation among the Powers of Europe. His Excellency is in daily con-

ference with our Ministers, and the foreign Ambassadors. Monsignor Capaccini is a native of Rome. He has long been employed in the most important concerns of the Holy See; and for several years was the acting Secretary of Briefs, up to the time of his delegation to the Court of Brussels.

The Catholic sheriffs for the present year are, George Silvertop, for Northumberland; Peregrine Towneley, Esq. for Lancashire; Sir Edward Smythe, for Shropshire; Thomas Fitzherbert, Esq. for Staffordshire; Charles Eyston, Esq. for Berkshire; Sir Henry Tichborne for Hampshire; and Sir Thomas Stanley, for Cheshire. We are informed, that, on the arrival of the judges at their destination, preparatory to commencing the assizes, Sir Henry Tichborne and Thomas Fitzherbert, Esq. escorted their Lordships to the Church door, but no further. They abstained from entering on the ground of religious and conscientious motives.

Northumberland Meeting.—On Wednesday the 16th of March, pursuant to advertisement, a meeting of the freeholders and inhabitants of the above county, was held in the New Court House, at Morpeth, (George Silvertop Esq. High Sheriff in the Chair,) to take into consideration the best means of supporting ministers in their measure of reform now before parliament, it was the largest and one of the most respectable meetings ever witnessed in this town.

On the High Sheriff taking the chair, it being the first act of his official duty, C. W. Bigge Esq. and James Losh Esq. proposed three times three cheers for the High Sheriff, observing the pleasure it gave them, to see their long tried catholic friend filling a situation which his birth and station in life entitled him to, this was done with great enthusiasm, never was there such a public congratula-

tion witnessed in this county as on this occasion.

The High Sheriff begged to return his warmest and most sincere thanks for the great and unexpected honour which had been conferred upon him, and of which no merit of his rendered him worthy. Those only who had felt the chains around their shoulders, could judge of the satisfaction the Roman Catholics experienced at getting rid of those disabilities which imposed shame upon them, and prevented their enjoyment of life, he could not help declaring that he conscientiously loved the religion which he professed.

Curious Parliamentary Fact.—A paragraph under this or a similar title, took the circuit of the press a few weeks since. It stated, as a matter worthy of note, that Mr. Wyse, a nephew of Lucien Buonaparte, and O'Connor Don and Mr. Kavanagh, descendants of the kings of Connaught and Leinster, should each of them be, at this moment, in possession of a seat in the British House of Commons.—The coincidence would have appeared more striking had a slight acquaintance with that sadly neglected, but most interesting branch of literature, Irish History, enabled the writer to present the public with the real case, as far as regards the two latter gentlemen, and to add the information which was subjects, touching one or two more Milesians in the "collective wisdom." The O'Connor Don, or more properly Dun, whose ancestor was so called from an Irish word signifying "the yellow," to distinguish him from O'Connor Faigly, O'Connor Sligo, O'Connor Kerry, and other chieftains of the same name, but of different lineage, who took their designation from their principalities, is not only the descendant of provincial kings, but the acknowledge representative of Roderick, the last monarch of Ireland, who, in 1172, resisted the English invasion; while Mr. Kavanagh is

a scion from the house of Dermuid, king of Leinster, whose abduction of the Princess of Breffni was the fatal cause of Strongbow's introduction into that country. It was in allusion to this circumstance, that Mr. Finn observed at the late election, "Mr. Kavanagh boasts that he sprung from a king;—ye, I admit that he is sprung from a king, but from the greatest scoundrel of a king that ever existed." But Mr. Kavanagh, (who is not Papist enough to take the O', the best ornament of an Irish name,) seems, however, not to be the rightful chief of his clan. This honour belongs, it is believed, to the Rev. Bernard O'Kavanagh, from whose grandfather, the professor of a persecuted creed, it was easily wrested, when the immediate ancestor of the present member for Carlow, to use a pure Hibernicism, "renounced the errors of the Church of Rome, and embraced those of the Church of England." His family having suffered severely by the penal laws, the Rev. Mr. O'Kavanagh, the head of this ancient sept, retired to the United States of America, where, as an humble Catholic priest, his zeal and talents are exerted with success, far from the green hills of his rightful inheritance. A fact of the members for Clare and Waterford heightens the interest of this curious parliamentary coincidence.—O'Gorman Mahon unites in his person a consanguinity with two illustrious clans, renowned, in the "olden time," for their native love of liberty and loathing of foreign misrule. The O'Gormans, redeemed by the celebrated chevalier of that name, from an obscurity superinduced by confiscation and legalized plunder; and the gallant Mc'Mahons of Thomond. O'Connell is the chief of that royal Milesian race from which the ancient kings of Scotland deduced their pedigree, and of which they were themselves but a junior branch. This fact, which caps the climax, is proved by one of the first

masters of Ireland's language, and ablest of her living antiquarians—John T. O'Flaherty, in a work of great learning and ingenuity, entitled a "Genealogical Memoir of the O'Falvy's of Kerry, dedicated to John Bernard, Esq. of Ballynegard." Mr. O'Flaherty adds a remark, which, no doubt, will startle the Marquis of Anglesea and his chief secretary—that the claim of O'Connell to the throne of these realms is stronger, by *hereditary* right than that of his Majesty—the King deriving merely through a female, whereas, in default of issue male in the line of Stuart, their inheritance should regularly devolve, not upon the Princess Sophia, but upon the representative of the elder and original stock, the ancestor of O'Connell.

Grant to Maynooth College.—A meeting was held at the Freemasons' Tavern on Saturday, G. Finch, Esq. in the chair, at which a petition against the future appropriation of a parliamentary grant to the Roman Catholic College at Maynooth was unanimously adopted on the motion of Captain Gordon, seconded by the Rev. Robert Daly, rector of Powers' court, Ireland. *Irishman*.

Our readers will derive some curious information from the following document.

To the Editors of the Catholic Magazine and Review

Gentlemen,

On Sunday, the 6th of February last, a sermon was preached before the University of Oxford, in St. Mary's Church, by the Rev. H. Buttel, M. A. Curate of St. Ebbe's, Oxford. It soon after appeared in print. The sermon itself, as setting forth the peculiar sentiments of a private individual, might not be very interesting to the public; but, as it has given rise to a very important controversy, in the University, a brief account of the

controversy may not be uninteresting to many of your readers.

The preacher takes his text from I. Cor. ii. 12. *Now we have received, not the spirit of the world, but the spirit, which is of God, that we might know the things that are freely given to us of God.*

I.—Of the words *given to us*, and *we have received*.

II.—Of the things so given.

III.—Of the spiritual knowledge we have of these things.

I.—“*To give is to give*, and not to offer, much less to sell—the *ifs* of the New Testament are not *conditional*, but *evidential*. For instance, Paul (I. Cor. xv. 2.) says, *Ye are saved, if ye keep in memory what I preached*.” Now, says the preacher, though it be most true, that, if we forget and continue not in the faith, we are neither saved nor reconciled, it by no means follows, that our *remembering* and *continuing* are the conditions of salvation, though they be evidences. *God so loved the world that he gave his son*. How, then, do we dare to attempt to bribe him to save us with the very money, which he himself hath put into our hands? But, that no mistake may be made, as to the meaning of the word *given*, another word is added, *viz. freely*. But to constitute a free gift, two things are necessary; it must be done without *compulsion* and without *condition*; either of these destroy the freeness here spoken of. Again, *we have received*. Now, this expression takes away all idea of any merit, power, or wisdom in the favoured objects of God's bounty.” Do you think, that many of your readers will be able, with the preacher, to jump from such premises to such conclusions?

II.—“Of the things so given. God gives himself to us, according to that sentence, repeated more than ten times in the scriptures *I will be their God*. 1.—God gives himself in cove-

nant characters : 2.—As a husband to a wife, to love and to cherish, to keep in sickness and in health, to hold for better for worse, for richer and for poorer.” The preacher then defines justification “to be made and counted righteous and holy, without any spot or blemish of sin *in the sight of God.*”

“Justification has two parts; one declares, in the justified person, the absence of all spot or blemish of sin; the other all righteousness and holiness *in the sight of God.*” He quotes several texts of scripture to prove, that Christ, on the cross, destroyed all sin in regard of justified persons. A justified person's sins are destroyed in various ways.

1.—*Blessed is the man whose sins are covered.* (Ps. xxxli.) “Who can cover sin? God only. From the just man's eyes? No: from his own. But he lets the just man see them, that he may respect and believe. But he covers them from his own eyes, with an eternal and impenetrable veil.”

2.—*Thou hast cast my sins behind thy back.* (Is. xxxviii. 17.) “God doth not behold our sins, because they are all behind his back, and so cannot be before his face.”

3.—*Christ was made sin for us.* (II Cor. v. 21.) “God does not see our sin, because the sin of every believer was mystically put to death on the cross.”

4.—*Thou wilt cast all my sins into the depths of the sea.* (Mic. vii. 19.) “God sees no sin in his believing people, because he has buried them in the ocean of the blood of Christ.”

5.—*As far as the east is from the west, so far hath he removed our sins from us.* (Ps. cii 12.) “God beholds no sin in them that believe, because they are so far from him, that he cannot find them.”

From the absence of all sin, the preacher argues the presence of all holiness; and finishes this point by

several texts of scripture, to prove this last point positively.

III.—In the third point, the preacher quotes many texts of scripture, and labours through many arguments to prove, that the believer not only knows what good things he is to possess in heaven, but that he knows, with infallible certainty, both his justification, and the absolute indefectibility of his justification. To him, sins are of no consequence, as he has an infallible assurance, resting on the promise of God, that he shall repent and be saved. For, if he has sure faith, he has justification, and, of course, salvation connected with it by predestination, i. e. the fixed and immoveable purpose of God to save him. If any man has doubts on this subject, he is an infidel. The preacher denounces all such, as disturbers of the faith, and, with the zeal of St. Paul, wishes them to be cut off.

The preacher says he cannot finish his discourse without putting and briefly discussing two questions:

1.—“Are we individually, each for himself, led by the spirit of God?”

2.—“Are we collectively, as a church, led by the spirit of God?”

In regard of the first, he seems to think that those *latter and perilous times* are come, when men and ministers too, are *lovers of themselves, covetous and proud*, having their consciences seared with a hot iron: (1. Tim. iv. 1 and 2, and 2. Tim. iii. 2.) that many put themselves into Priests' office to get a bit of bread; who follow Christ for the loaves and fishes: who are *blind watchmen, ignorant and dumb dogs, that cannot bark, sleeping, lying down, loving to slumber, yea, greedy dogs, that can never have enough, shepherds that cannot understand, all looking to their own way. every one for his own gain, from his quarter; instead of having their conversation in heaven, saying to one another, come ye, I will fetch wine*

and we will fill ourselves with strong drink and to-morrow shall be as to-day and much more abundant ; (Is. lvi. 10. 12), enemies of the cross of Christ, whose end is destruction, whose God is their belly. (Phil. iii. 18.) "Others are cold calculating religionists, whose religion is under the influence of their temporal interests, others are ashamed to do their duty." Others again persecute, reproach and revile a minister who preaches home truths to them. "But the servant is not above his master; and therefore the preacher very naturally expects some of the persecutions, which Jesus Christ had to endure.

"Now for the last enquiry. Are we collectively, as a Church, led by the spirit of God?" In regard of the majority of its members the preacher thinks he may safely answer in the negative: "for many are called, but few are chosen." He declares his conviction, that the framers of the articles of the Church of England were guided by the spirit of God. He calls the attention of his audience to the 9th 10th 11th 12th and 13th. "These contain sound doctrine." He then speaks of the 17th article, which declares: "*we only allow to our king that only prerogative always given to all Godly princes in the Scripture by God himself.*" This is reasonable:—but what is the practice? The king's minister recommends such a one, because he is his relation, his son's tutor &c. The king recommends him to the clergy; and this recommendation has the force of a law. Thus by Bishops so ordained the Church is filled with young men in search of preferment, a seat in the house of Peers, or at least a good living. It is not then surprising to see a large proportion of all orders—men of pleasure &c. or else habitual gamblers, drunkards, misers, gluttons, fornicators, adulterers, or even worse than they. Now that the

Church is and has been in this state, is notorious and needs no proof. The world knows it, sees it, talks of it."

"One thing more I wish now to bring before you, and which I pray God to bring with power to your souls. It is this: that the Heads and resident Fellows of Colleges in this University have had and have now, no small share in the introduction and perpetuation of these corruptions. They know better than I can tell them, how many times they have, by recommending improper persons for the ministry, brought a reproach upon the Church of England. Almost every Bishop requires College testimonials from the young man, who comes to him for ordination and nothing can be more proper; these testimonials affirm, that during the time of his residence at College he hath behaved himself "*honestly, piously, and soberly*": and now I speak not at a venture, but from my own certain knowledge, and affirm that these testimonials of pious and sober living have been given to men notorious for nothing so much in their day as profaneness, debauchery, and all kinds of riotous living: and on the other hand I also know for a certainty, that these testimonials have been withheld from piety, honesty and sobriety, for no other reason than that they happened to be accompanied with a profession of the Grace Articles of the Church of England. These are heavy charges, which must one day be answered before the face of men and angels at the great tribunal of God."

I might now in connection with this subject, speak largely concerning the persecuting spirit towards spiritual men, which has ever shewn itself in the great men of our establishment since the restoration of Charles II. even to the present day, but as time will not allow, &c."

"It has been much the practice,"

he says, "to thunder against Rome in our pulpit declamations, but perhaps it might have been better for us to have looked at home and corrected what is amiss; lest while we with much truth and zeal cry against the fornications of the Romish Ahola, she be equally clamorous against the whoredoms of the English Aholibah." He finishes with declaring that, as God at different times has sent men to announce his judgments on his prevaricating people, so he (the preacher) is sent [to lift up his warning voice to the whole Gentile Church whether Romish or Reformed, that, if they do not repent of their apostasy (and of this there is no hope,) they shall be cut off branch and root and swept from the face of the earth. The sentence is pronounced and the time is at hand.

In your next number I will give you a brief account of the Regius Professor's reply. It is timid, meagre, and unsatisfactory.

N. R.

On Sunday the 29th of February, a Pontifical High Mass was celebrated by the Right Rev. Dr. Bramston at the Spanish Chapel, and a very eloquent and impressive charity Sermon was preached by the Rev. B. Esmond of Clongoues College, in aid of the funds of St. Patrick's Charity schools. Collection £125 13s.

The Rev. Preacher is the elder brother of Sir Thomas Esmond, Bart. to whom he resigned the title and the Family estate, the better to devote himself to the profession and duties of a religious state.

North Shields—Captain Gordon the emissary of the Reformation society, delivered for more than three hours (in a Presbyterian meeting house in this town, on Wednesday 23d Feb.) a most bitter invective against the Catholic Re-

ligion and its professors, and also against the respectable clergy and laity of the established Church for not supporting him. The meeting was very thinly attended, and scarcely a respectable person present. At the conclusion of his harangue a collection was made which amounted, we are informed, to three shillings and fourpence halfpenny. The gingle of the plate being so extremely bad, he left the place quite disgusted, saying, he would never return again to the town of Shields. The respectable and peaceable inhabitants one and all say, *God grant it.*

The Presentation Convent.—On Monday week a most interesting occurrence took place at the Presentation Convent in the western suburbs. A young lady in the prime of life, of most attractive person and endowments voluntarily resigned this world and its vanities, and dedicated herself to the service of her Creator; the postulant was Miss Eliza Guilfoyle, and the ceremony on the occasion was exceedingly solemn, and impressive. The religious community to which this young lady has attached herself is truly a blessing to this town and neighbourhood, as the ladies of this order, not only zealously inculcate the precepts of religion, but dispense with a liberal hand, the benefits of education to hundreds of poor and otherwise destitute female children.—*Tipperary Free Press*

It ought to be known that Catholic Chapels are entitled to have a Bell to call people to prayers and other offices, in a turret on the top of the Chapel, it not being prohibited by law, and a Bell being one of the most ancient appendages to a religious establishment, surely it should now be again used. Let the experiment be first tried in the great Chapel of St. Francis Xavier, in Dublin.

Ecclesiastical Movements.—Rev. J. M'Donnell has lately been appointed to Leamington.

Rev. Mr. Fauvel has succeeded him at Glossop.

Rev. Mr. Marsh has been removed from Coventry to Wappenbury.

Rev. Mr. Crosbie from Leamington to Mawley.

Rev. Mr. Benson to Baddesley from Wolverhampton.

Rev. P. O'Farrell from Baddesley to Bristol.

Rev. Mr. O'Sullivan from the United States has succeeded Mr. Benson at Wolverhampton.

Rev. C. J. O'Connor, nephew of Mr. O'Connell, is stationed at St Peter's Chapel, Birmingham.

Rev. J. Birdsall has removed from Cheltenham to Broadway.

The Annual Meeting of the Clergy of the London District will take place on Tuesday, the 26th inst. and that of the Clergy of the Midland District the next day. A numerous attendance is expected.

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BIRTHS.

On the 4th of March, in Upper Mount Street, Dublin, the lady of P. Sweetman, Esq. of a son.

On the 9th of March, at Hodsock Park, the lady of J. Shuttleworth, Esq. of a son and heir.

MARRIED.

At Racket-hall, county Clare, John Lucas, of Darragh, Esq., to Miss B.

Gleeson, niece to the Rev. G. O'Shaughnessy, P. P. of Ciondigid.

OBITUARY.

Died, sincerely regretted, on the 5th of March, after a lingering illness, the Rev. John Martin O'Donovan, Catholic Chaplain to the Richmond General Penitentiary, Grange Gorman-lane, and also Chaplain to the Sisters of Charity, Stanhope-street. The future historian of Ireland will have to record that, although of humble and retiring habits, the Rev. Mr. O'Donovan not only firmly supported his religion, but zealously, perseveringly, and successfully defended the cause of the lowly and miserable against craft, proselytism, and despotism.

Died on the 8th at Marley Hill, in the county of Durham, Mrs. Fenwick, wife of Ralph Fenwick Esq aged 60 years, greatly respected.

Died on the 15th Mrs. Reavely, widow of Cuthbert Reavely Esq of Kenton, and mother of Mrs. Campbell, Saville Row, Newcastle-upon-Tyne,

Died on the 17th in Eldon Square, Newcastle, Jane, infant daughter of Mr. John Leadbetter, aged seven months.

On the 18th, at Ballygillane, county Wexford, aged 80 years, Mrs. Margaret Scallan, mother of the late Right Rev. Thomas Scallan, Catholic Bishop of Newfoundland.

On the 22nd, in Waterford, Mr. T. P. D'Arcy, of St. Edmund's College, Hertfordshire.

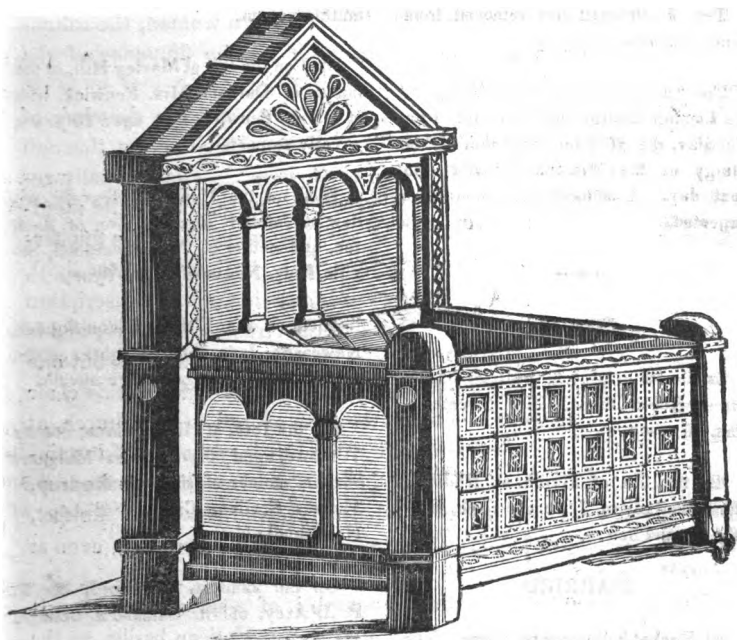
R I P.

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St. Peter's Chair at Rome.

On Lady Morgan's statements regarding St. Peter's chair at Rome.

The character of Lady Morgan is sufficiently known to our readers, to dispense us from the necessity of premising to this essay, any general remarks upon her claims to veracity or correctness. Where ignorance can account for her errors, we are willing to admit her plea; she may say it is the privilege of her sex: when the accusation amounts only to that of over-charging or exaggerating, we can overlook the fault, it is the natural propensity which results from her professional pursuits, for she is a writer of romance. But when she boldly advances as facts what never took place, for the purpose of blighting the character of the catholic hierarchy; when she asserts what the least inquiry would have shewn her to be false, only for the purpose of vilifying the religion of millions of christians; then all apology fails, the malice becomes odious because it is found in a woman, the calumny more venomous, because penned with all the flippancy of the novelist.

To this class belongs the following passage regarding the chair of St. Peter. "The sacrilegious curiosity of the French broke through all obstacles to their seeing the chair of St. Peter. They actually removed its superb casket, and discovered the relic. Upon its mouldering and dusty surface were traced carvings, which bore the appearance of letters. The chair was quickly brought into a better light, the dust and cobwebs removed, and the inscription, (for an inscription it was,) faithfully copied. The writing is in Arabic characters, and is the well known confession of Mahometan faith.—"There is but one God, and Mahomet is his prophet." It is supposed that this chair had been, among the spoils of the Crusaders, offered to the Church, at a time when a taste for antiquarian lore, and the decyphering of inscriptions were not yet in fashion. This story has been since hushed up, the chair replaced, and none but the unhallowed remember the fact, and none but the audacious repeat it. Yet such there are, even at Rome."*

The charge contained in this paragraph is of a serious nature. It boldly asserts that the relic venerated in the Vatican basilic as the chair of St. Peter, is only a Mohammedan monument, and what is infinitely worse, that the clergy, having discovered this, have nevertheless wickedly continued to deceive the people, by directing their re-

* Italy, by Lady Morgan, vol. 2. p. 283, note † 4to. ed.

spect towards an object which they knew to be a spurious relic, and which bears upon it a blasphemous inscription denying the truth of christianity. The most compendious course to confute this unblushing calumny, would be to quote the attestation of those, who have been in the service of St. Peter's Church, since a period antecedent to the French Revolution, to the fact that the seals were never violated nor the relic inspected by them. But it would be replied to this, that the men who could deceive the public, in the impious manner which Lady Morgan supposes, would have little scruple in giving any testimony necessary to countenance their cheat.

But it is our wish to set this calumny for ever at rest, and at the same time to give our Catholic readers some information, which may not be uninteresting upon this sacred relic of antiquity. We will briefly describe the chair of St. Peter; by this description it will at once be proved that it is not of Mohammedan origin, and that all antiquarian arguments tend to confirm the pious tradition of the Church. We will next give the strong grounds whereon this tradition rests, and thereby demonstrate, that this relic existed long before the Crusades or even Mohammed himself. In order to remove every shadow of doubt regarding the falsehood of her Ladyship's tale, we will lastly give a brief account of the circumstances, which most probably led to its fabrication.

A superb shrine of gilt bronze, supported by four gigantic figures of the same materials, representing four Doctors of the Church closes the view of the nave of St. Peter's Church. This shrine is in the form of a throne, and contains a chair, which the Prince of the Apostles is supposed to have occupied, as Bishop of Rome. It is a tradition founded upon authentic documents that St. Peter was received into the house of the senator Pudens, and there laid the foundation of the Roman Church.* According to the custom of the Jews, and of all the early Churches, a chair or throne would be occupied by him when teaching or assisting at the divine worship. It is in fact from this circumstance that the term *sedes, cathedra, thronos, seat, chair, or throne* became the ordinary appellation of episcopal jurisdiction.† The chair of St. Peter is precisely such a one as we should have supposed to be given by a wealthy Roman senator to a ruler of the Church which he

* Acts of S. Pudentiana, Bolland, May 2.

† See Suicer, *Thesaur ecclesiast.* Amst 1728, tom. 1 p. 1410. Hence the episcopal authority is symbolised on christian monuments by a throne or chair; see examples in Aringhi, *Roma subterranea*, Rome 1651. tom. 2 pp. 55, 666, and Mamachi, *orig. et antiq. christ.* tom. 5. Rome 1755, p. 596.

esteemed and protected. It is of wood almost entirely covered with ivory, so as to be justly considered a curule chair. It may be divided into two principal parts, the square or cubic portion which forms the body, and the upright elevation behind which forms the back. The former portion is four Roman palms in breadth across the front, two and a half at the side, and three and a half in height. It is formed by four upright posts, united together by transverse bars above and below. The sides are filled up by a species of arcade consisting of two pilasters of carved wood, supporting with the corner posts, three little arches. The front is extremely rich, being divided into eighteen small compartments disposed in three rows. Each contains a basso-relievo in ivory of the most exquisite finish, surrounded by ornaments of the purest gold.* These bassi-relievi represent, not the feats of Mohammed, or Ali or Osman, or any other paynim chieftain, as the readers of Lady Morgan might expect, unless they knew that the religion of the prophet does not tolerate any graven images at all, but the exploits of the monster quelling Hercules.† The custom of adorning curule chairs with sculptured ivory is mentioned by the ancients :

*Signa quoque in sella nossem formata curuli,
Et totum Numidæ sculpsit dentis opus.‡*

Conspicuum signis cum premet altus ebur.§

The back of the chair is formed by a series of pilasters supporting arches, as at the sides ; the pillars here are three in number, and the arches four. Above the cornice, which these support, rises a triangular pediment, giving to the whole a tasteful and architectural appearance. Besides the bassi-relievi above-mentioned, the rest of the front, the mouldings of the back, and the tympanum of the pediment, are all covered with beautifully wrought ivory. The chair, therefore, is manifestly of Roman workmanship, a curule chair, such as might be occupied by the head of the Church, adorned with ivory and gold, as might befit the house of a wealthy Roman senator ; while the exquisite finish of the sculpture forbids us to consider it more modern than the Augustan age, when the arts were in their greatest perfection. There is another circumstance, which deserves particular mention in the description of this chair, and exactly corresponds to the time of St. Peter's first journey to Rome. This event took place in the reign of

* De identitate cathedræ in qua S. Petrus Romæ primum sedit. Romæ 1666, p. 69. †Ib. p. 31. ‡Ovid, Pontic. Lib. iv, ep. ix. 27, 28. §Ib. ep. v. 18.

Claudius, and it is precisely at this period that, as Justus Lipsius has well proved, *sella gestatoria* began to be used by men of rank in Rome.* For it is after this period, that Suetonius, Seneca, Tacitus, Juvenal and Martial mention the practice of being borne in chairs. This was done by means of rings placed at their sides, through which poles were passed, and thus the chair was carried by slaves upon their shoulders. At each side of St. Peter's chair are two rings, manifestly intended for this purpose. Thus, while the workmanship of this venerable relic necessarily refers its date to the early period of the Roman empire, this peculiarity fixes it at a period, not earlier than the reign of Claudius, in which St. Peter arrived at Rome.

Thus far, then, it is evident, that this chair is precisely such a one as the antiquarian would expect to find, claiming the honour of having been the episcopal throne of the first Roman pontiff. This alone would be sufficient to overthrow the calumnious statement of Lady Morgan; and the confutation will be much more complete when we give the grounds of moral probability that it is the identical chair used for this purpose.

It was, undoubtedly, the custom, in the apostolic churches, to preserve, with great devotion, the chairs occupied by their first bishops, and thereon enthrone their successors. Eusebius, in the fourth century, has the following testimony regarding the church of Jerusalem. "The chair of James, who was appointed bishop of Jerusalem by our Saviour and the Apostles, having been preserved until our days, is honoured with the greatest reverence by the brethren of that church from ancient times."† Upon another occasion, speaking of the accession of Hermon to that see, he expresses himself in these terms: he obtained "the apostolic chair of Jerusalem, which is preserved there as yet."‡ Nicephorus asserts the same fact: "We know that the throne of James has been preserved until our days. His successors have venerated this relic."§ Valesius, in his notes upon the passage last quoted from Eusebius, observes, that, in the acts of St. Mark, his chair is said to have been long preserved in the church of Alexandria. The acts of St. Peter, bishop of that see, relate, that out of respect to it and to a vision, which appeared to him, he refused to seat himself in that chair, and, at most, would only occupy its footstool.** This proves that such objects were not kept merely as cu-

* Just. Lips. Elector. C. i. cap. 19. † Euseb. Histor. eccles. lib. vii. c. 19. Ed. Turin, 1746, tom. i. p. 301. ‡ Ib. c. xxxii. p. 326. § Niceph. Cal. lib. vi. c. 16. ** Acts of St. Peter of Alex. ap. Baron, ad. an. 310.

riosity, but were revered in those early and happy times of christianity.

These two instances, to which others might be added, will suffice to render it highly probable that the Roman church would exhibit no less veneration for the throne of its first bishop, and preserve it for the installation of his successors. At any rate, they abundantly remove every prejudice which might exist against the venerable tradition of the Roman church, upon the ground that the early Christians would hardly have thought of preserving such a relic, or that it is improbable that it could have been so long preserved. For, if the chairs of James and Mark were held in such veneration, and preserved entire till the time of Eusebius, and even of Nicephorus, it is even more probable that the chair of Peter would be kept by the Roman church, as a more valuable treasure. And if it once reached the æra of Constantine, there could be no farther difficulty as to its having been preserved until our own times. The author of the dissertation above referred to, in the margin, has collected the authorities which trace the identity of this chair from age to age. We will select a few of the more ancient ones. Our author begins with Tertullian, though most of our readers will instantly recognise a passage, to which they have been accustomed to give a less material interpretation. We will quote it, however, leaving the decision of its certain meaning to the critics. "Run through the apostolic churches, in which the very chairs of the apostles, as yet, preside in their proper places." * Certainly, if by *chair* is here to be understood the same as *see*, there is not much strength in the expression; for, as an apostolic church is exactly a church, which was founded by the Apostles, and has a bishop descending from them, to say, with so much emphasis, that in the apostolic churches, the *very sees* of the Apostles were, *as yet*, preserved, (*ipsæ adhuc apostolorum cathedræ*) is not, surely, in Tertullian's usual style of terse reasoning. The very words, *ipsæ* and *adhuc*, seem to imply something extraordinary and unexpected. Tertullian, after this, mentions Rome as being one of these Churches.

The testimony of St. Optatus, in the fourth century, appears to us to have more force: it is as follows. "Render an account of the origin of your chair; since you claim to be the holy church, and even

* Percurre ecclesias apostolicas, apud quas ipsæ adhuc cathedræ apostolorum suis locis president: si Italiæ adjaces, habes Romam, unde nobis quoque auctoritas præsto est. De præscrip hæretic. c. xxxvi. The learned Valesius, in the place above quoted, adopts the same interpretation of this passage of Tertullian as our author.

say that you have a portion in the city of Rome.—But if you ask Macrobius *where* he sits in that city, will he be able to reply, *in the chair of St. Peter? I doubt if he even know it by sight and to its church (memoriam*) he does not approach.* Behold there are the churches (*memoriæ*) of the two apostles; say if he have been able to enter there, or have there offered sacrifice?"† St. Optatus here speaks of the cathedra as something visible and material, distinguishes it from Rome, the see of the apostles, mentions its church as that of the apostle where sacrifice used to be offered. In fine, it seems difficult to read this passage without understanding in it something different from episcopal jurisdiction. In the year 503 we have a testimony which admits of no controversy. It is a passage of Ennodius of Ticinum in his apologetical work against the impugnors of the fourth Roman Synod. He tells these that by their machinations "*mundi caput Romanam esse prostratam, et nutricem pontificii cathedram quasi ultimum videre sedile despectam,*"‡ This comparison is sufficiently clear, but the words which follow remove the slightest shadow of doubt. *Ecce nunc ad gestatorium sellam apostolicam confessionis uda mittunt limina candidatos.* § These words seem to allude to some visit made by the newly baptised to the confession of St. Peter, as is done at the present day by baptised adults; and the description which we have given of the chair will demonstrate how accurately it is designated by the expression *gestatorium sellam apostolicam confessionis*.

These testimonies are, I trust, more than sufficient to overthrow the foolish story with which Lady Morgan has treated her Protestant readers. They will have done more; they will have satisfied our Catholic readers of the highly respectable tradition which authorises the Church in venerating this relic. I might add the festival in its honour mentioned by St. Augustine, and the very fact of a chair of such

* Nos in martyribus nostris non templa sicut Diis, sed memorias sicut hominibus mortuis, quorum apud Deum vivant spiritus, fabricamus. St. Ang. De Civ Dei lib. 22. cap. 10. The word is used in the same sense by SS. Paulinus and Jerome, the council of Carthage, &c. The mention of sacrifice in the text also proves its meaning there.

† Vestræ cathedræ vos originem reddite, qui vobis vultis S. Ecclesiam vindicare, sed et habere vos in urbe Roma partem aliquam dicitis.—Denique si Macrobio dicatur, *ubi illic sedeat numquid potest dicere in cathedra Petri? quam nescio si vel oculis novit, et ad cujus memoriam non accedit.* Ecce præsentibus sunt ibi duorum memoriæ apostolorum; dicite si ad has ingredi potuit ita ut obtulerit illic. Lib. 2. adv. Parmenian.

‡ In Labbei consilia, tom. 4. Par. 1671, p. 1356. C.

§ Ibid p. 1358. B.

ancient and pagan workmanship being preserved for so many ages in such a Church. No one doubts the identity of the coronation chair of our Kings of England with that of Edward the confessor, simply from the fact that it has ever been preserved in Westminster Abbey for that purpose; the same tradition exists in favour of St. Peter's chair. We deem it needless to bring later witnesses; in later ages they are to be found in abundance.

But a serious objection to the authenticity of this chair seems to have been raised by protestants from the labours of Hercules being sculptured upon it. Is it credible that an apostle would have used so profane a seat? Would he have taught christianity from a chair adorned with the emblems of paganism? Such is the objection first brought by more ancient adversaries and repeated with a chuckling smile of self applause by the Rev. H. J. Owen, in his sermon entitled *Christ and not Peter the Rock*. *His words are these: "The Church of Rome was long supposed to possess another decisive confirmation of the same fact. This was the identical chair on which the Apostle Peter had been accustomed to sit. So universal and uninterrupted had the tradition respecting this point been, that the 18th of January was (*is*) regularly observed as the festival of the Holy Chair, and, on that occasion, it was exposed to public adoration. In 1662, when it was being cleaned, in order to its being placed in some conspicuous place in the Vatican, the gazing spectators, to their great astonishment, were presented with the *Labours of Hercules*, engraved upon it." In one respect, this writer treats it more leniently than our female censurer; he seems to suppose that all veneration, or, as he chooses to call it, adoration, ceased upon this fatal discovery. He speaks in the past tense, little aware that we yet consider the tradition as strong as ever.

Truly, we Catholics are in a hard case; whether the chair is to be proved modern, by Lady Morgan's Arabic inscription, or ancient, by Mr. Owen's pagan sculpture, either is to be a sufficient proof of its spuriousness. How then, would these antiquarians have had it? With Christian representations? Then should we have been told, that Jablonsky had triumphantly demonstrated that such abominations were first introduced into the Church by the Carpocratians, or some other Gnostics, that graven things, and the likeness of things on earth, &c. saving always, we suppose, the rampant lion and unicorn, were not permitted

* Preached at Tavistock Chapel for the auxiliary reformation society for St. Gibbs's. p. 26, note.

in places of worship, till popery had corrupted it. Then suppose it had been as plain as a presbyterian pulpit or the sides of a meeting house? oh, then we should have been told that there were no data by which to decide its antiquity, that it might be a forgery of any time, or any place. In fine when one is determined not to believe, there is no difficulty in finding motives to doubt.

But no one versed in ecclesiastical antiquities will allow the slightest force to Mr. Owen's argument. It is a demonstrated fact that the early christians, well knowing that an idol is nothing, made no scruple of turning to pious uses, and employing in the worship of the church, objects adorned with the symbols of idolatry. Aringhi has sufficiently proved this, regarding many emblems of pagan worship which are to be found applied to the christian doctrines.* He has dedicated a particular chapter to the numerous representations of Orpheus, which are to be met in the most ancient paintings of the catacombs, and which he supposes to symbolise our Saviour.† Boldetti also, in illustrating the sarcophagus of Aurelia Agapetilla, which, though manifestly belonging to a christian, is adorned with heathenish sculptures, fully discusses the same question, and proves, by numerous instances, that the early christians had no hesitation in converting to their own use monuments bearing pagan representations.§ The learned Marangoni has written a work expressly upon this subject, entitled, *Delle cose gentilesche ad uso delle chiese*. But the most modern and most complete demonstration of this point is the dissertation of the Canon Giuseppe Antonio Botazzi, entitled "On the emblems or symbols of the very ancient sarcophagus of Tortona."** This monument of the age of Adrian had been supposed by Mabillon and Montfaucon to be pagan, in consequence of its heathen emblems. The learned antiquarian is acknowledged to have defeated their objections to its christian original, and to have proved satisfactorily that those symbols may occur upon christian monuments. We have numerous instances of such a use made of pagan ornaments. Many sarcophagi are used as altars in the oldest basilicæ: many churches, which were once temples were allowed to retain the ornaments which embellished them. The mausoleum of Constantia on the Via Nomentana, yet preserves the paintings which it bore as a temple of Bacchus; Anastasius

* Roma subterranea, tom. ii. p. 450. † p. 560. § Osservazioni sopra i cimiteri de' SS. martiri, Rome 1720. p. 465.

** Degli emblemi o simboli dell' antichissimo sarcofago Tortonese. Tortona 1824. In consideration of this work, his Majesty the King of Sardinia conferred upon him the title of his sacred antiquarian.

tells us that Pope Simplicius consecrated the church of St. Andrew on the Esquiline, called the *Catabarbara*,* and yet he left untouched the history of Diana and her chase, which was represented there in Mosaic. Those who have travelled in Sicily will remember the magnificent urn at Girgenti (Agrigentum,) used as a baptismal font in the cathedral, and enriched with the most superb Grecian reliefs.

No objection, therefore, can be brought against the authenticity of our relic from its pagan sculptures, any more than from Lady Morgan's pretended Arabic inscription. These sculptures, on the contrary, we have shewn to be decided proofs of its antiquity, and indeed we may observe that they are also arguments of the authenticity of the *relic*; for after a certain period in the Church, when we reach the ages popularly designated as the dark times of ignorance and superstition, it would have been difficult, not to say impossible, to have introduced to public veneration any emblems of paganism; for the men of those times, and especially the ecclesiastics are generally criticised, and that, in no very measured terms by modern archeologists, for having carried their zeal against idolatry so far as to have broken in pieces and utterly destroyed many valuable monuments, purely because they were heathen. It is rather inconsistent therefore, on the one hand, to accuse them of being so stern in their bigotry as to spare nothing that had been pagan, and yet to charge them on the other, with treasuring them up as relics, and exposing them to public veneration. Add to this the great improbability of a pagan chair composed of materials so frail as wood and ivory, so tempting as pure gold, escaping the ravages of war, the accidents of ages, the even pious cupidity of zealots, unless some religious recollections had been attached to it, and piety had been interested in its peculiar preservation. Thus we think the pagan embellishments of our relic, a proof, not only of its antiquity, but of its authenticity.

It will perhaps appear to our readers that our confutation of Lady Morgan's mis-statement ought to end here. But there is one point, which we think may be still wanting to satisfy the incredulity of some of her admirers. The story, these will say, may not be perfectly correct, but it is impossible that it should not have had some foundation in fact. Is it credible that her Ladyship, or her informers, should have fabricated a mere tale, without the slightest grounds? To satisfy even such adversaries as these, and to set the calumny at rest for ever, we will state the circumstances, which, we doubt not, served as its

* De vitis Romanorum pontificum, ed. vatic 1731, tom. i. p. 64.

ground work, and thus leave no objection unanswered. The literary controversy, which we shall have to detail is little, if at all known out of Italy, Germany and Spain, and may therefore be interesting under another point of view.

In the Church of St. Peter at Venice, which was the patriarchal Church till 1807, has long been preserved a chair of stone, called by the people, the *chair of St. Peter*. It is not upon any altar, but stands against the wall, between the second and third altars. In 1749, Flaminio Cornaro, or Cornelius, published his *Ecclesiæ venetæ antiqua monumenta*. In the second volume, p. 194, is an engraving of this monument, accompanying his description of it. The history which he gives is the same, as is recorded upon a tablet over the chair, that it was given by the Emperor Michael to the doge Peter Grandonicus, in 1310. The back of the chair was however adorned with a rich cufic inscription, and Cornaro desired the learned Jos. Assemani to decypher it for his work. It is useless to attempt to account for, or excuse the erroneous interpretation which he gave. One thing is evident, that he did not wish by it to encourage any deceit. The writing contained, according to his reading, several portions of the second psalm, and among them the words, "The work of Abdulla, the servant of God," and "Antioch the city of God." The learned orientalist Norberg, in the main, confirmed this explanation. Upon the calculations which Assemani made, in consequence of this inscription, Cornaro came to the following conclusion regarding the date of the monument. "This chair therefore was constructed in the eighth century, nor assuredly was it ever used by the Prince of the apostles, nor by any of his successors in the see of Antioch, before the year 742."*

To those who have never attempted to decypher inscriptions, and above all, to those who know not the difficulties of the Arabic language and the cufic character, it may appear wonderful, that an inscription like this, should have been such a mystery. There have however been always but few men in Europe, who would undertake the explanation, with great probability of success, and one of those few, at the close of the last century was the learned professor of Rostock, Olaus Gerard Tychsel. From the engraving in Cornaro's work he decyphered the inscription and published it in an interesting dissertation, which soon went through two editions. The first appeared in 1787, the second, printed at Rostock, two years later, was entitled "*Interpretatio inscriptionis cuficæ in marmorea templi patriarchalis S. Petri*"

* Apud Tychsel, ubi inf, p. 8.

cathedra, qua S. Apostolus Petrus, Antiochiæ sedisse traditur." In this dissertation he clearly proves the inscription to be Mohammedan, and composed of several verses of the Koran.*

Our readers will at once perceive that this work must have given rise to the tale, adopted without investigation, and given with such assurance by Lady Morgan. But in the present instance, did the catholic clergy seek to suppress the discovery? We have already seen the conduct of Cornaro and Jos. Assemani, what followed was stamped with the same candid love of truth. Monsignor Gioannelli, Patriarch of Venice, upon the first appearance of Tychsen's essay, communicated it to the celebrated Simon Assemani, the *treasure* of Padua, as Sacy used to call him. This learned and amiable orientalist, who, by his death in April 1821, closed the long literary career of the Assemani's in Europe, at once approved of it, with the exception of a few words, which were incorrect in Cornaro's engraving, and which a more accurate inspection of the monument enabled him to amend. But there were two points whereon Assemani differed much from Tychsen; these he communicated to him through their common friend De Rossi of Parma. They did not arrive in time for the second edition; Assemani thought their being omitted arose from some other cause; an active correspondence ensued, which Tychsen published, † and which does equal credit to both. The points at issue were these. 1st.—Assemani conceives the two verses of the Koran, to be manifestly applicable, not to a chair, but to persons, who had died in battle against christians, therefore the back on which it is engraved, forms no part of the chair but is a cippus or sepulchral stone. 2nd.—This is further confirmed from the fact of its being a detached piece of stone, of a different quality from the rest. Indeed he considers the whole as made up of seven pieces, the arms are of *Verona marble*, and consequently of neither Sicilian nor Moorish origin, as Tychsen thought the chair to be. He never calls it by any other name than *cosi detta cattedra*, § *pretesa cattedra*.** Tychsen appealed to the absence of a date on the tomb-stone, to the donation of the Emperor Michael Balbus, which

* The verses are Sura iii. 194 xxxiii. 118. The first edition Buetzovii, 1787, contained an error in the title placing the chair in St. Mark's instead of St. Peter's Church.

† In his Appendix ad inscriptionis officæ Venetiis in marmorea templi patriarchalis S. Petri cathedra conspicuæ interpretationem, Rostock, 1790. It is singular, that in the first dissertation, in neither edition does the name of Venice occur in the title page.

§ Append. p. 11.

** ib. p. 12.

mentioned the *whole* chair, and to other circumstances. Assemani replied; the donation he proved to be spurious; and, after a careful perusal of the printed controversy, and inedited papers upon the subject,* we think, that Assemani made good his point. The fact seems to be that this stone, brought as a trophy from Sicily, or the east, was deposited in the church, in order to receive much the same respect, as the Turkish flags in the church of the Knights of St. Stephen at Pisa, or the colours of the Spanish Armada in St. Paul's.

In fact, the very guide books of Venice treat this monument without much respect: the following is the account of it, given by Quadri, the first whom we have happened to open. "A very ancient marble chair, believed, by the vulgar, to be the one used by St. Peter at Antioch. There have appeared various opinions concerning it, which have not, however, placed the point out of doubt. It has graven upon it an inscription in cufic Arabic characters, which consists, according to some learned men, of two verses of the Koran. Others consider it the throne of some African prince." † There is no festival in its honour, and we have been assured by persons, many years resident at Venice, that they have been very frequently in the church, but, till our mentioning it to them, had never noticed the chair, nor heard of it as a relic.

But we should be unjust to our case, if we did not notice, as a contrast to Lady Morgan's story, the conduct of literary men among the Catholics of Spain and Italy, upon this discovery of Tychemsen's, though he was a Protestant, writing against what some had considered a relic. Mariano Pizzi at Madrid, wrote to him a letter, dated June 28, 1788, which fully approves of the interpretation, expresses his astonishment at the elder Assemani's mistakes, and offers an opinion regarding the origin of the monument. § The learned Arteta of Madrid, wrote on the 13th of September, 1787, in the same strain, and promised to make the work known in Spain. Tychemsen also wrote upon the subject to his learned and victorious antagonist, upon another occasion, Perez Bayer of Valencia, and to the distinguished canon, D. Juan, B. Herman, also to D. Ignacio de Asso, the count of Floriblanca, and F. Antonio, Arabic professor of Lisbon; and not one of them seems to have looked upon it in any other light than

* We have free access to collections of valuable papers by the first literary characters of the last century, and may, perhaps, occasionally communicate extracts from them, through the medium of this journal.

† Quattro giorni a Venezia, Milano, 1827, p. 83. § Tychemsen's Appendix, p. 38.

as a literary contest.* In the *memorial literario* of Madrid 1788, pp. 579. 582. is a notice of Tychsen's work, of which he remarks : " quæ sive stylum, sive *sentiendi libertatem*, candorem, humanitatem et eruditionem eximii scriptoris spectes, summam omnino meretur attentionem, *censuraque Hispanica, a maledicis tam iniquè perstrictæ*, præstantiam in aprico ponit."† In addition to the approbation of Assemani and De Rossi, we may notice that of the learned Prince of Torremuzza in Palermo.‡

Here then we have laid open the origin of Lady Morgan's foolish and wicked tale. The stone chair, called by the vulgar, that of St. Peter, and kept in the Patriarchal Church of that Apostle in Venice, has been confounded with the ivory throne of the Vatican basilic, by some blundering or malicious person ; the story has been repeated to her Ladyship, she deemed it too well suited to her purposes of misrepresentation to merit examination, and gave it to the public with all the assurance which points, and all the levity which wings, the worst shafts of calumny. There is something truly profligate in her waste of human character, whether we consider her assassinating private reputations by personal anecdote, or cutting down whole classes of men, as in the instance we have been confuting. In her former capacity, we may say of her in the words of the poet :

" Cæpit per honestas
Ire domos, impune minax : doluere cruento
Dente lacessiti ; fuit intactis quoque cura,
Conditione super communi ; quin etiam lex,
Pœnaque lata," **

Admitted into good society, she has repaid hospitality by public exposure ; many in Italy have suffered severely from her mistatements, and most of the Continent has been shut up against her, for fear of a fresh display of her dangerous talents. As we have touched upon this subject, and the course of our disquisition has brought us to Venice, we cannot refuse the request of a talented and amiable friend that we should take this opportunity of publicly contradicting her Ladyship's account of an interview with him. The narrative, which we allude to is towards the close of her work, where she recounts her visit to the

* See the substance of these correspondences in A. Th. Hartmann's work entitled, *Oluf. G. Tychsen, oder Wanderungen durch die mannigfaltigsten Gebiete der biblisch-asiatischen Literatur*, vol. 2, part 2, Brem. 1820. pp. 164. 168.

† Tychsen's Appendix p. 89. § Hartmann's *Wanderungen*, p. 165.

** Horace, *Epis. lib. 2 ep 1*, 150.

celebrated convent of the Mechitarist Armenians in the Island of St. Lazzaro at Venice. We are requested by Father Pasquale Aucher, to say that the version of his conversation with Lady Morgan, given in her pages, is totally incorrect. Indeed no person, who is acquainted with him could suspect that he had spoken in such a strain. One observation especially was too absurd and too contrary to his known sentiments to have escaped his lips. He is made to say, that "the Popes had received their congregation (the Mechitarists) *though an heretical one* under their special protection."* The Holy See has no subjects more truly Catholic, and more wholly devoted to it, than the Armenians of St. Lazzaro. They do not differ from us in the slightest point, and the Rev. Father Aucher in particular, from his fluency in the English language, omits no opportunity of convincing his protestant acquaintance and visitors upon this head.

So much for an instance of the liberty which this lady takes with individual reputation; the subject of this long disquisition may serve as an instance of her wholesale slander. Had we deemed it probable that it would have been confined to her pages, we should have hardly reckoned it worth so formal a confutation. Here, as in the rest of noxious things, the poison is united to its antidote. But it is too pretty an addition to the standard mis-representations of Catholic practices to be long monopolised by the person, who may claim its *brévet d'invention*. Accordingly we find it repeated word for word by Mr. Hone, in his every-day book, † a work destined to circulate among the middling and lower orders; and it has probably found its way into many other works of greater circulation than Lady Morgan's Italy. This consideration leads us to hope, that a full confutation, like the present, may not be deemed superfluous.

N. W.

* Italy vol. ii. page 465.

† Vol. i. page 122.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D.

(CONTINUED.)

Nothing extraordinary occurred for the first three weeks after our descent from the garret, our finances indeed were much impaired, nor did we know, which way to look for help. The butter we had brought from College was diminishing fast; our candles were also lessening; and three weeks expences for the maintenance of forty-seven individuals had emptied our purse. In vain had we repeatedly applied to every constituted power in the country. We drew up memorials, addresses, and petitions, which we transmitted severally to all the three powers residing in Douay. But the administrators of the municipality, district and department did not condescend to give us an answer.—We fondly hoped, that the magistrates of the department *de la Somme*, under whose control we were, would be more indulgent,—Delusive hope! nor did they condescend to give us an answer. We addressed ourselves to the district, and to the municipality of Dourlens; and we found in every instance, that the ideas and words of distress, want, famine, and all their attendant calamities were without meaning, or too weak to make impression on hearts, which republican patriotism had hardened into insensibility.—One answer, indeed, we did receive: it was from either the district or municipality at Dourlens; and the answer was, that they were incompetent to give us relief. We addressed ourselves to the convention. We even addressed ourselves to the then almighty rulers of France, the committee of public safety. They honoured our petitions with silence. The world well knows, what impression was likely to be made on their feelings, to whom the lives of millions were but a trifle, or a measure of necessity.—Citizen Laurent, member of the convention, came to Amiens, with a special charge to superintend the whole department of the *Somme*. To him we also addressed our humble supplications. The Commandant of the Citadel condescended to be the bearer; but the majesty of the great man would have been lowered into insignificance, and his patriotism would have been rendered suspicious, had pity found access to his heart. Accordingly with indignant zeal, he instantly committed it to the fire, unread, in presence of the Commandant. The public papers, which we daily read, gave us no comfortable idea of this missionary Representative.—His letters to the Convention were

but blasphemous sarcasms against Religion, and Priests. This was no cheering prospect to a company, in which were nine Priests, besides other religious men, and three in holy orders. He did not indeed proceed to acts of blood; but not a gleam of mildness could be discovered in any of his words, letters or actions. With dismay we read, as it were, our sentence of death, in the violent invectives, which came from his pen: and little did we think that a time would come, when all this severity would be called *good nature* and a *necessary measure* to save the whole department, and its thousand prisoners from the cruelty of the sanguinary *Le Bon*. Yet so boasted *Laurent*, after the death of Robespierre.—We did not know his good nature at the time we experienced it; and to this day we are rather at a loss to express our gratitude for a kindness, which caused in us such anguish, terror, and distress.

With this bleak prospect of increasing distress, we resigned ourselves to the providential care of him, who hath counted the hairs of our head, who clothes the lillies of the valleys, and feeds the birds of the air. We had begun to talk of the sale of a few watches, which some of us had, and of six silver table spoons, all that we had saved from the great quantity we had in the College;—when, in the afternoon of Nov. 13th, Oliver entered our apartments, with an allowance of bread, which we thankfully received. From that day forward, we were regularly supplied with 3lb. per diem for each man. The quality indeed varied, sometimes bad and very bad; but generally of a tolerable taste and look. Hunger, health and youth in most of us found the allowance rather scanty, and at times we were under the necessity of purchasing some additional loaves.—This allowance of so necessary an article raised our spirits; but money was wanting and all correspondence with friends was shut. We knew nothing of our friends and countrymen in other towns of France; and they knew nothing of us. We knew that our cause was common with theirs, and therefore naturally concluded, that their situation was similar to our own. We knew the arrestation was general; but we knew not the place of confinement. At length Providence, in a manner unexpected, opened a correspondence with our friends, fellow-collegians and countrymen confined at St. Omer, which supplied us with occasional remittances, during the whole time of our stay at Dourlens.

One Saturday evening, in what month I know not, several inhabitants of St. Pol, armed with pikes and muskets, had escorted to Dourlens Citadel, a battalion of Hanoverian prisoners of war, who were marching further into the country. Previous to their return home, most or all of the escort came into the Citadel on Sunday morning, to

see their relations, townsmen and acquaintances, who were confined in the upper Citadel. One of them as he passed before our door, saluted one of us (the Rev. Mr. Wilds,) as an old acquaintance; addressed him by name, and spoke some broken English. The first address was no ways pleasant. An armed stranger, and one whom fear had represented as a Jacobin, was a very suspicious intruder. The answers, of course, were shy and wary. But the man forced himself so much upon Mr. Wilds's notice, by recalling to his memory past circumstances, that at last, he recollected in this stranger, an old faithful servant of the College at St. Omer, whom he had seen on an occasional visit some years before. Time was precious, and it was unsafe to be seen in conversation with a stranger, without permission. After a few hasty enquiries concerning the College at St. Omer, &c. we found the man had seen, but a fortnight before, his old master, Rev. Mr. Stapleton, with all his charge, in custody at the French College at St. Omer. On being asked, if he would charge himself with a commission to St. Omer, he readily complied. We then invited him within doors: gave him a summary account of our situation, by word of mouth; shewed him our accommodations, &c. while the President penned a hasty line or two to Mr. Stapleton, requesting his kind interference, to procure, if possible, some supplies of money for his old fellow-collegians, friends and countrymen. We were sure of his exertions in our favour; and in a little time we received a very valuable certificate of the honesty, fidelity and good character of our once suspicious stranger from St. Pol, by a large and timely remittance of money, from one of Mr. Stapleton's friends, who, not only supplied our then pressing wants, but took measures to ensure future supplies by a trusty and safe correspondent.—Before this happy day our watches had been counted, and in a very little time would have been converted into something more necessary for life.—One was a gold watch, but an unlucky accident frightened us as much as the owner. He lost it; but *auri sacra fames quid non mortalia cogis pectora?* We procured a poor labouring man, by means of a ladder, to fetch the precious metal from a subterraneous vault into which it had fallen.

It was some time, as may be supposed, before we became, as it were, naturalized. A certain *maladie du pays*, a hankering after Douay, a fond conceit, that it would have been better for us to have remained in a large town, than in such an insignificant place as Dourlens, comparatively, for every necessary and comfortable commodity, hindered us from reconciling ourselves to our present situation. Yet, by degrees, we began to grow reconciled. It was very near a month, before we had a prospect of being allowed bread. We were allowed

it at last. It was later still, before we had a prospect of being able to procure remittances of money, to supply us with necessaries. The remittances came at last, and, at last, came accounts from Douay, of such revolutionary scenes of scarcity, of terror, of impiety, &c., that we thanked divine providence for our removal from that town. Much as it had cost us, in preceding days of horror, to be eye and ear witnesses of what passed, sharper far would have been our anguish to have seen, what was called, the revolutionary army, formed within the walls of the town, and, for a time, to have beheld it triumphant; to have heard the list of proscription lengthened every day, and to know that not a friend of our own was left, without feeling a fresh shock of this renewal of storming fury. Many already and keen had been the pangs, with which our hearts had throbbed over scenes of profanation and sacrilege: still more and still keener would have been the pang at the sight of impiety hurling defiance at heaven in words and deeds, which even until now appal us with horror. Oh! thanks to God, that my eyes did not behold such scenes; and, thanks to God, that my ears heard of them, but by degrees, and at a distant time, when the guilt of Paris came to our knowledge, with circumstances of aggravation, which eclipsed, with tartarian darkness, the comparatively small crimes of Douay. It is true, the guilt was not diminished, though it gradually came to our knowledge; but every one knows we feel less for distant and past crimes, than when we behold them on the spot; a spot, which a long residence had made our home. This circumstance made us rejoice in our removal, and more than once have I congratulated with others, and received congratulations from them, for such a happy removal, which, at first, we lamented and feared. I do not indeed say, that we were without afflicting scenes in our prison. Oh no! We were still in France: from our window in the garret, a few days after our arrival, we beheld the hatchet uplifted to cut down the public crucifix, called *the Calvary of the town*. Our ancestors in faith had bravely fought under the same sacred banner. We ourselves were enlisted under the same (St. George's Cross is the College arms); and men who know our plan of education at Douay, will easily give me credit for saying, that many a pensive sigh came from us at the heart-rending sight of a rabble with hatchets, mattocks, spades and ropes, pulling or cutting down the cross, and bearing it away, we believe, to a bonfire, with which they celebrated the recovery of Toulon. I rather believe the recovery of Toulon was of a later date; but some time or other a bonfire was made, into which were thrown confessionals, pictures, vestments, and other parts of church furniture, the flames of which ascended visible to our eyes. It

is easily conceived, that hearts, to which the festivals of Good Friday, of the Invention and Exaltation of the Cross were dear, must have felt much. Yes, my dear friend, and more than one knee was bent on that day of affliction, to adore Christ crucified; and more than one tongue recited the church hymn, *Vexilla Regis prodeunt*, while their eyes beheld the afflicting scene of Christ and his holy religion again condemned and borne away to a second execution. I must expect credit for the same feelings, when the cross was removed from the steeple of the citadel chapel, to make place for the *bonnet rouge*, the cap of liberty. Whether the destruction of what was called Mount Calvary, the bonfire, and the substitution of the bonnet rouge for the cross happened on the same, or different days, I cannot now recollect. I have before observed, that their impiety was refined in circumstances of malice, especially in the choice of days. If other proofs were wanting, what happened to the steeple in the citadel is more than sufficient to verify this remark. The citadel is situated on a considerable eminence; of course, was much exposed to the violent winds, which, during our stay, we often experienced. Not long after the removal of the cross, the bonnet rouge was blown down. Days, weeks, and months passed away, without any attempt to replace it. At last, Good Friday came, and, as near three o'clock in the afternoon, as they could time it, they again planted the standard of defiance against heaven!

You will hardly believe, that we found reason to thank providence for the very circumstance of being removed to such an insignificant place, as the very means of finding provisions and necessaries. Yet, true it is: at Douay, we should not have found what *never* failed at Dourlens. At Douay, very soon after our departure, the shambles were shut up, and, for some time, not an ounce of flesh meat could be bought; not a barrel of beer could be procured! The law of *maximum*, a neighbouring garrison, requisitions, revolutionary armies, and the devouring grasp of departamental power completely emptied every shop of what was called *articles of luxury*. Sugar could not be found, even for the sick. Butter, rice, eggs, flour were not to be seen; and, I believe it is true to say, that not one of the above articles, in any quantity, could have been procured for us at Douay. But, at Dourlens, we were regularly served with butcher's meat, and, very often, of an excellent quality. The victualers for the army from Normandy, Paris, &c. constantly passed through the town, and often, on one pretext or other, disposed of some articles to the town. Now and then, a beast was hurt and unable to go farther: it was better to sell it at Dourlens, than lose it on the road. The municipality and

district were equally sensible, as we poor prisoners were, that a little flesh meat was necessary. Thus was the butchery supplied. There were only a few invalids, a depot of a regiment, which had been cut up in the foregoing campaign; so that in a fertile country, and at a distance from the army, more than enough of eggs, butter, milk, &c. could be procured, than was necessary for the standing market. But chapmen, money and address, to elude the maximum and informers, were necessary: in this we succeeded. The gaoler and some other people in town, obtained permission to serve the prisoners, in quality of commissioners, or sutlers, to fetch what necessary articles the town could afford. With the gaoler we did not care to deal: we now and then bought a bottle of detestable cider-brandy to keep him in good humour. An old invalid, formerly a serjeant in the grenadiers of the regiment of Auvergne—one of the party present at the death of the celebrated chevalier D'Assas—was our trusty friend: his wife was servant-maid at the cantine. Another couple also, who were young, served us with great ability. Youth and strength enabled them to go to the neighbouring villages and farms to buy butter and eggs. The eggs often were brought us in the milk, and the butter was brought as privately as possible. The soldiers, our guards, pitied us, and were willing to serve us with now and then a helping hand. We very well knew our friends and foes amongst them. An unlucky accident, one day, frightened us and our poor butter caterer, Marcelline, out of our wits. A drilling corporal, a man, in general, of rough good-nature towards us, either unwilling to go to market, or else disappointed of finding butter, entered suddenly into our apartments, while poor Marcelline was putting the butter out of her basket. Of swearers, I seldom heard his equal: all the new invented oaths and imprecations of the infamous Pere Duchesne, at times, accompanied the word of command to his soldiers. His angry look and hoarse voice were now directed to us and Marcelline. Another soldier attended him. We were very sensible of our own sinful conduct, in buying our butter at an honest price above the maximum: we were now surprised in *flagrante delicto*. But the fellow contented himself with taking one or two pounds at the maximum price, and retired. This adventure, however, let us know, how liable to alarm and danger we were. It is unnecessary to say, that we confined ourselves to mere necessities, and did what we could for ourselves. Our linen was given to a dragoon, who washed for us: each man mended his own stockings, and, as they were of black worsted, very little perfection was aimed at. Our coats almost dropped from our backs: some specimens have been seen in England, on the bodies of some, who escaped from Dourlens,

and excited much compassionate wonder in the beholders. It has been reported to me, that when his Royal Highness, the Duke of York, saw the rags in which about twelve escaped, he said, with compassionate tenderness, "Gentlemen, I pity you, and would willingly clothe you; but, I think your personal appearance in England, clothed as you are, will be a strong proof of French cruelty; and a warning lesson against the illusions and infatuation of democratical principles." His Royal Highness behaved to them with princely generosity, ordered them pecuniary relief, and passports, and descended to the attractive blandishments of compassionate, and even familiar, conversation. Oh! the hand, which is open to relieve distress, deserves blessings and thanks; and lips, from which words of comfort fall, to hush the sigh, and to remove the fear of anguish, well deserves to be hailed with gratitude. But, *grates persolvere dignas, non opis est nostræ*. As every man was his own barber, it is easily conceived that some beginners must have been awkward in the business. So it was; and much merriment ensued, at times, from the postures, attitudes, &c. of the performers. In times of recreation, the young sought amusement. A backgammon-box, trictrac, a chess-board, and drafts were very much resorted to, without either loss or gain on either side; for no stake depended on the game. The same is to be said for all the various games at cards, which were often played. Amusement and relaxation was the only object. As to bodily exercise, it varied with the seasons, and the local circumstances of our confinement. On our first arrival we were permitted to associate with the French, and allowed the same range in the upper Citadel. Prisoners bars and leap frog were a novel sight to the French, and seemed to amuse them very much.

It is easily conceived, that a prison, in spite of every artifice to beguile time, and to keep up spirits is a prison still. Futurity was still shadowed with coming clouds, on which, as they rose nearer to prospect, imagination saw painted hideous forms of danger equal or more terrific, than what had already passed over us. The new calender set all conjecture at defiance. We saw folly and impiety in it; and in it read a prelude to the impiety and daring power of him, who in days of evil still to come, *shall speak words against the most High, and crush the saints of the most High, and he shall think himself able to change times and laws*. Dan. vii. 25.—Blood was beginning to flow fast. On the very day after our arrival at Dourlens we first heard of the trial and execution of the Queen of France. Revolutionary armies, as they were called, with a guillotine at their head, left Paris, on full march to the northern departments, but stopt at Beauvais; and

every newspaper led us farther and farther along the banks of the great river of blood, which was widened and deepened by tributary streams from every prison. Three youths, * who felt these strong impressions, attempted to escape, by letting themselves down the wall. But after wandering a whole night, were discovered wet, cold, and exhausted with hunger and fatigue, close to the town of Dourlens, and brought back next day, to the Citadel, where they were punished by a temporary confinement in a very deep, damp, and dark subterraneous dungeon, twenty-one steps deep, under the chapel. Their ill success did not deter four others, † who, with more strength, and a better concerted plan effected their escape, about the 23d of November. As we received much comfort from their escape, which was not the impulse of personal fear, at least in three out of the four, I will mention the ideas and design which they had.

We were particularly unhappy in our local situation with regard to ecclesiastical jurisdiction, situated within the diocese of Amiens, and without a power of procuring faculties for confessors from the Bishop. In this distress we could not receive ourselves, nor pour on the consciences of our brethren, any other soothing balm than words of advice, and mingling sigh with sigh, to sympathise with one another. A more efficacious, a sweeter balm was wanting in the blood of Jesus Christ, which the sacraments of Penance and the Eucharist apply to those, who, with proper dispositions, approach to them. Like David we wished—*who will give us to drink of the water from the cisterns of Sion*: and like the waters in Sion the necessary efficacious powers and means of comfort were inaccessible to us, without penetrating the hostile lines of an army drawn out in battle array. In the Lord they trusted; and on Christmas Eve we received a welcome letter, which came safe to hand, with the private cyphers, which had been agreed on, and by which we understood, that the necessary powers, we wished for, were granted by the Lord Bishop of Amiens; who, or whose Vicars at that time resided at Tournay. Thus Christmas day proved a happy day. The Eve was spent in preparing for confession. On Christmas-day we celebrated mass with a general communion, which, with the exception of one single Sunday, was observed on all Sundays, and Holidays, till our departure from France. Thus was our confinement soothed, and thus our cares softened by comforts, which books, and tongues could never give; and few indeed were the pri-

* T. Cock, R. Davies and W. Veal.

† Richard Thompson, Robert Blacoe, John Clarkson, and W. Lucas.

sons blessed in this manner.—Blessed be God, who shewed this mercy to us !

We soon felt the effects of their escape from the jealousy of our keepers. We were more narrowly watched, a strong gate and a sentry were placed under the arch, through which was the passage to the upper Citadel, to confine us to the small kitchen garden, and a terrace about ten feet broad and forty feet long, in its greatest scope ; besides a small platform, much about the internal measurement of the house, and in front of it.—Some days after it happened, a Swiss Serjeant came upon us by surprise, to search our apartments ; and he searched bed, bags, boxes and shelves. Soon as the alarm of a search was given, we ran with consternation to hide the chalice and vestments. This was always our first care and fear on similar occasions ; though indeed we were not very well provided with hiding places. But all the trouble and fuss was only to look after ropes and cords to detect the means and assistants in the great crime so lately committed, and to put it out of our power to do it a second time. It was all lost time ; for the cord, which had served for the purpose had already been safely restored to the French gentleman, who had procured it.

(TO BE CONTINUED)

Allocution, addressed to the Sacred College of Cardinals, by His Holiness, Pope Gregory XVI., in the secret Consistory, held on the 28th of February, 1831.

VENERABLE BRETHREN,

WE are convinced that you have, of yourselves, penetrated the motive, which has made us eager to address you from this place. It has been, and still is our ardent desire to manifest to you the most inward sentiments of our soul, because, while you had among you, personages, most eminent, not only for their rank, but for every kind of virtue, you chose to elect Us, the least of all, and reluctant, from the consciousness of our tenuity, to bear the charge of Papal dignity and the supreme government of the Church. Your election is a convincing proof of the most affectionate good-will which you have for Us, and, at the same time, imposes on Us the obligation of rendering you our best and most heartfelt thanks. This duty, which We have great pleasure in fulfilling, at present, We shall, with the favour of Heaven, renew, not in words, but by deeds, as often as it is in our

power. For, be assured, that We shall omit nothing which We shall discover to be conducing either to grace your dignity, or improve your interest. And We are equally convinced, that you, Venerable Brethren, will constantly assist Us by your assiduous counsels, and indefatigable labours, to the end that, in the great deficiency of our own strength, We may be able to bear the very heavy burden, which, by the unsearchable judgment of God, and by the inspiration of the Divine Paraclete, You have laid upon Us. You see the temper of the present times, by how many calamities the Church is afflicted, how industrious the enemies of the Christian Religion are to eradicate, and utterly destroy it, by what artifices and injuries the most holy See of Peter is assailed. We must therefore all, with the most perfect union of soul, labour, night and day, to defend from the wicked attacks of impious men, the Religion which came down from heaven, and which is so sovereignly wholesome to mankind, and boldly to drive away the wolves which are ravenous against the meek flock of Christ. But in the first place, imploring the assistance of the Blessed Virgin Mary, and invoking the patronage of the Blessed Apostles Peter and Paul, We will offer up our supplications with all the fervour of our souls to the heavenly Father of Mercies, that he will curb the raging storm, smooth the troubled sea, and restore again to his Church the peace which has been snatched from her.

Our address, Venerable Brethren, might end here; but not only ancient custom, very suitable to the dignity of so great a Monarch, but still more the very fervent sentiments of piety, of veneration and duty with which he was animated towards the Apostolic See, peculiarly invite Us to mention on this occasion the very severe loss which We have suffered, of Francis I. King of the Two Sicilies, of illustrious memory. We truly grieve to have lost in him a Prince, who so greatly distinguished himself by his attachment to Religion, and by the splendor of the brightest virtues, by the prudence, firmness, and assiduity, with which he governed his very flourishing Kingdom. But although his holy death, and his exemplary probity inspire us with confident hopes that he already enjoys eternal beatitude, nevertheless charity prescribes to us the duty of offering up our prayers to God in behalf of his soul; and this We have not failed to do hitherto in private, and are about to do by public obsequies in our Pontifical Chapel.

But still in our great grief We are comforted by the distinguished virtue of his august Son Ferdinand, whose very noble conduct, from the day of his accession to the throne, clearly shews, that, imitating the finest qualities of his illustrious Father, he will devote all his cares to promote the prosperity of Religion and of the State.

REVIEW.

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*Discours sur l'incrédulité, et sur la certitude de la Révélation Chrétienne, par l' Evêque de Strasbourg, ci-devant Evêque d'Aire. Strasbourg. L. F. Le Roux. 8vo. Pp. 423.*  
*Discourses on infidelity, and on the certainty of the Christian Revelation, by the Bishop of Strasbourg, formerly Bishop of Aire.*

We seem to be fast approaching to those fearful days, predicted by our blessed Redeemer, when Faith will scarcely be found upon the earth. *Senescens mundo*,—to use an expression of the great and holy Father St. Gregory, much more alarmingly applicable now than it was in his days,—we are to expect that the charity of many will grow cold, and that the faith of many will be dim, and fast approaching to extinction. The bright and beautiful days of Religion seem almost past; and, though the promises of God will never pass away, even when all around us betrays mutability; though his holy Church will stand to the very end, to crumble only in the general wreck of the world; yet it is a part of those events of which we have been forewarned, that religious indifference will be but too visible, that the faith of many will be weakened, and that multitudes will unhappily stray into the gloomy horrors of infidelity. Every one must fear that these days are drawing near, and even at our doors, who observes the systematic efforts, on the Continent, and at home, to multiply infidel publications, and make a mockery of all that is holy, and that men have hitherto held sacred. There are enough indications of the evil days approaching, to arouse all the zeal and energy of the faithful, and especially, of the ministers of the God of truth, to sound the alarm in time, to be instant in season, and out of season, to preach the word, to exalt the glorious truths of Christianity, and to confound its enemies.

The publication before us is therefore exceedingly well timed; and Religion must exult to see a champion so venerable and mighty as its learned author, ready at his post, and rushing even now into the glorious combat, with all the spirit and fire of a youthful warrior. The name of Trevern is as familiar to the English, as to the French reader: and both will yield a willing tribute to the vast erudition and mental energy of its owner. When such a man comes forth against infidelity, we are prepared for a production of sterling value; and we

venture to predict that such the present publication will be pronounced. Dr. Trevern returned to France at the peace of 1802: he had been before the Revolution Vicar General of Langres; after his return to France he became Bishop of Aire, and is now Bishop of Strasbourg. During the interval between his return to France, and his promotion to the See of Aire, he preached these discourses or conferences, ten in number in Paris: they were never given to the public till now; but his Lordship has recently been much solicited to publish them by his Clergy and others, who admired them, and thought them calculated to produce much good in these eventful times. The good Bishop was further induced to publish them, with a view to assist a charitable institution in his diocese, for which purpose, we understand, some copies of the work have been transmitted to a friend, to be privately disposed of in this country.

The ten Discourses are on the following subjects:

I.—The Excellence of Man's Nature.

II.—Atheism the greatest scourge, Christianity the greatest blessing to man.

III.—The Benefits of Christianity.

IV.—Truth of the Gospel Miracles, and Authenticity of the Gospels, proved by oral Tradition.

V.—The same proved by written Tradition.

VI.—Continuation of the same subject.

VII.—Conversion of the world by the Messias.

VIII.—Continuation of the same.

IX.—Truth of Revelation from the actual existence of Christianity.

X.—Answers to the objections of Infidelity.

Every one, who feels the value of religion, and treasures, as he ought, the precious gift of faith, will fully appreciate the vast importance of these subjects. We rejoice to add this powerful work to our collection, among the *armatura fortium*, in the strong tower of Christianity; however much we lament, that after so many centuries, which have beheld such prodigies of faith, we should now be called upon to defend even the foundations of our divine religion. The venerable Bishop of Strasbourg felt this misery, and has expressed himself in sublime language, which we fear to weaken by translation.

“That we should be reduced to the necessity of proving Christianity, before Christians, O deplorable condition of our ministry! Still more deplorable the age which renders it necessary! If, like those orators who have adorned, and those, who still adorn the pulpit of the gospel, we were to confine ourselves to proclaiming, alternately, the consolations and the terrors of Religion, where would be the benefit to those who have abjured all belief of it? Where would be the benefit to

these even who doubted while they heard us, if we really addressed them in the name of God? Alas! Would to that God of goodness, that we had rather to preach the word to those humble and upright souls, who have never heard of their Saviour and of His doctrine! A task far more difficult and deplorable has been reserved for our times; that of producing conviction, where faith is fast expiring; where, but too often, it is totally extinguished."—*Disc. I.* p. 6.

After a brilliant exposition of the excellencies of man's noble nature; and a powerful exposure of the degrading efforts of those, who would reduce us to the abject condition of the animal creation; the Bishop begins an eloquent peroration with the following striking paragraph.

"Is it then possible, that after having aimed at exalting himself above his condition, man must end by losing even the sense of his own nature? We read, that in the beginning, the Devil, jealous of the happiness of our first parents, drew near to them, in the form of the most cunning of animals, and said to them: "Take and eat of this fruit, and you shall be like gods." And, in these days, he approaches their degenerate children, and by the organ of unbelieving materialists, he says to them: "Take and taste this doctrine, and you shall be like brutes." Can we conceive creatures of the same kind yielding to two such opposite temptations? The first, it is true, enkindled ambition, and pushed on human pride to its utmost extremity. After all, the heart is inflated only in pursuit of something noble and generous. But the temptation of our days, on the contrary, is directed to the most abject and corrupt inclinations: it introduces into the hearts which it labours to seduce, the propensities of the brute; and we behold the master-piece of the Creator unworthily disfigured, and grovelling upon the earth! O ye heavens! lament and weep, and stand astonished at the excess of their degradation. *Obstupescite cœli super hoc!*"—*Disc. I.* p. 40.

To display, in the most striking manner, the horrors of Atheism and Materialism, the learned prelate paints, in strong colours, the career of an unbeliever, and the inevitable results of the influence of infidelity; and to exhibit the practical blessings of Religion, he, in like manner, draws a lovely picture of what the world would be, if Christianity universally prevailed in belief and practice. He acknowledges, however, that it is equally vain to hope that either will universally prevail; because in the one case, there will always be sensible men in the world, who will judge of infidelity as it merits, and condemn it as unfounded in proof, and fertile in disasters to the human race, while they will be sensible of the proofs of Revelation, and adhere to it as the only source of happiness, both here and hereafter; and in the other case, because, as men are, Christianity will never reign in their hearts universally. But his Lordship considered it expedient to present both hypotheses, as the best method of displaying the poisonous

effects of Materialism, and the beneficial influence of Christianity. And if it be impossible, considering the actual state of human nature, that the whole world should be influenced by either one or the other, each, at least, may extend its dominion; and which should you desire to see prevail more extensively?

"Shall it be Atheism? Shall it be the Gospel? Forgive such a question: I blush to propose it: but woe to those who compel me to it! When it is manifest as the light of day, that the doctrine of the Gospel would make all men happy, while that of Materialism completes their misery! to give the latter the preference, to employ every effort for its diffusion! just Heaven! do these blind disseminators know what they are doing? Do they not see that they are pointing daggers against their fellow citizens, and against themselves? Do not tell me of the wit and learning of some of their writers. What are wit and learning, when allied to perversity of soul, or fallacy of judgment; what are they but poisoned gifts, and weapons of destruction? See the inconsistency of the ablest among them, and what a poor opinion they themselves entertain of their lessons of philosophy. They would not be even heard by their own wives; and they infect, with their maxims, the wives of their fellow-countrymen! They would snatch their own writings from the hands of their children and servants; and with them they feed the eager curiosity of youth, and of every class in society! They would take care not to inhabit a town exclusively peopled by Materialists; and they make it their sport and their triumph to scatter Materialism in towns, and in the country, and in the cottages. What name shall we give to this criminal and monstrous alliance of contradictory sentiments?"—*Disc. II. p. 73.*

This leads the venerable preacher to a sublime apostrophe to Bossuet, and a well merited eulogium of the eloquence of Frayssinous. We are tempted to extract a remarkable exposition of what must have been the fate of the arts and sciences, but for the protection afforded them by Christianity amid the irruptions and devastations of Barbarians; but we must be content to direct the reader to it, in the third Discourse, page 105. The following however must be cited for its too close connexion with the present unhappy features of the times.

"But let us for a moment grant our unbelievers what they pursue so ardently, let us even grant them more: let us suppose what, thanks be to God, I consider an impossibility, that the French nation renounce even all belief in God, and prefer the precarious and transitory enjoyments of the earth before everlasting felicity, iniquity and annihilation to the noble conviction of their immortality: let us then suppose France become a nation of *philosophes* and infidels. What will be the consequence; and how will she proceed in such a supposition? Her first care, no doubt, will be to abolish every trace of Religion; to have no more churches, no more worship, no longer any priesthood; in a word, to use the language of impiety, no more superstition and fanaticism. So far certainly she might succeed without difficulty. But the task will be how to govern such a people, and to keep them in order. As all will be looking for enjoyments, and for the money to procure them, and

the greater number destitute of both, there will necessarily be formed an under-hand conspiracy among those who have not enough, or nothing at all, against those who have something, or possess abundance. Nothing will be wanting to these, but to find means of putting their plans in execution. You will readily imagine that among men who, like good *philosophers*, acknowledge no distinction between body and soul, vice and virtue; there will be no long deliberation whether the means be just, or lawful, but only if it be useful, if it will certainly effect the intended purpose. Thus, lying, calumny, artifice, treachery, poison, the sword, every expedient will be in requisition to get rid of a rich man or a competitor.

"You are mistaken, exclaims the unbeliever; do you not conceive that industry will occupy all hands, and that with the assurance of a comfortable subsistence, men will live in peace, satisfied with their state and condition? Yes, I understand your meaning: you who are rich will build up large manufactories, you will open immense work-rooms, and employ a thousand hands; this is all well. But do you really think that those, whom you employ, will be any long time before they discover that their labours and the sweat of their brow are directed to increase your opulence; that it would better suit their purpose to appropriate some part of your property to themselves, or even to dispossess you of it entirely? Thus you may soon find your industrious workmen become thieves and assassins: and these domestic occurrences will be repeated from one end of the country to the other; for, the principles and the passions being every where the same, the effects must also correspond.

"But they will be restrained by the laws. What avails it to talk of laws, when revolt is in the heart? But the execution of the laws will be secured by doubling the guards. You may do this, and more; you may place a guard over every individual. But pray do not forget that your guards are free-thinkers, like the rest. If it be their interest to get rid of you, they will join with your enemies, and come upon you, in a body, to prove the force of their philosophy, by plunging a dagger into your bosom!

"Then, again, the factions. Have you calculated the number of these, which will be formed in the state? Every man of a resolute character will put himself at the head of a party of bravadoes. Factions will be multiplied; France will soon be overrun with them; war and pillage will extend every where, security and property will be preserved no where. At last, nothing will be left but ruins, ashes, desolation, and solitude. Form as many fine speculations as you please about Atheism, this must be the practical result. It would be truly the reign of hell upon earth; and were it ever permitted for the Devil to govern it in person, no better system can be imagined for his adoption, than to disseminate, far and wide, the maxims of the boasted modern philosophy."

This powerful passage must close our extracts. We must not however omit to direct the reader's attention to a most interesting account at p. 64, of a fact entirely new to us; of a priest, at the hazard of his life, gaining admittance to the unfortunate Mariè Antoinette, the morning before the fatal day of her execution, and actually saying mass in her dungeon, and administering to her the holy communion. A note to this passage among the rest, which are all judiciously placed together at the end of the volume, at page 354, informs us of further par-

ticulars of this most interesting and extraordinary fact, which the Bishop declares that he had from the mouths of the priest himself, and the good woman who prepared the way for his admission. We cannot close this review without extracting an admirable epitaph proposed by an Englishman at Paris for the monument intended by some philosophers for Voltaire.

Hic jacet  
 Voltarius  
 Qui  
 In Poesi magnus,  
 In Historia parvus,  
 In Philosophia minimus  
 In Religione nullus :  
 Cujus  
 Ingenium acre,  
 Judicium præceps,  
 Improbitas summa :  
 Cui  
 Arrisere mulierculæ,  
 Plausere scioli,  
 Favere profani :  
 Quem  
 Dei, hominumque irrisorem  
 Senatus physico—Atheus  
 Hoc lapide  
 Donavit.

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*Defence of the Creed and Discipline of the Catholic Church against the Rev. J. Blanco White's "Poor Man's Preservative against Popery ;" and "Practical and Internal Evidence against Catholicism."* By the REV. F. C. HUSBENBETH. 12mo. Pp. 102. 1s.

THE Rev. author of the work before us is eminently entitled to the gratitude of the Catholic public for his various labours in elucidating the beauties, and enforcing the truths of Religion; but, if there be one of his productions more extensively useful than another, we may, we think, safely give the palm to the little volume under review.

Of all the enemies to Religion, with which our age and country abound, no one seems more likely to inflict injury upon unfortunate souls than the wretched apostate, Blanco White. "There may be some," says Mr. Husenbeth,—he might have said, there must be many, "with whom the priestly character of this writer may so far weigh as to lead them to give credit to all his statements concerning the Catholic Religion." The great mass of mankind are not prepared to suppose that every assertion, made by him, with whom they hold converse, is an untruth, and none but the Catholic can peruse the works of Mr. White with a mind properly prepared to resist the impression which his perpetual mis-statements have a tendency to produce. Thus unprepared to enter into the true nature of the author's invective, he commences his reading, with a prepossession in his favour, inasmuch as he is about to peruse the pages of one, who must be able to impart a most intimate knowledge of the Church which he has left; her spirit, doctrine, discipline, and practice. From these circumstances, this unfortunate man has, in fact, been enabled to scatter his poison far and wide, amongst the credulous No-Popery part of the public, and an antidote to that poison was truly a desideratum. This desideratum has been supplied by Mr. Husenbeth in the work before us.

Mr. Husenbeth very ably and very satisfactorily demolishes the presumption arising from the priestly character of Mr. White, by extracting from the various parts of his works, admissions, upon which, with the candid inquirer, he must stand self-convicted and self-condemned.

He then enters upon a minute and very accurate examination of the tissue of misrepresentations which he undertakes to expose. It is the great merit of Mr. Husenbeth's reply that he follows his author, step by step, that he seizes him at every slip, and exposes him to the reprobation of mankind; and that this is done so fully, but so concisely, that, in a small duodecimo volume, he has comprised every thing of importance in the works of Mr. White.

It is always desirable, in a review, to present to the reader something like an analysis of the work reviewed. It appears to us, that a better analysis of Mr. Husenbeth's work can hardly be exhibited, than that which is contained in the table of contents prefixed to each of his chapters. We, therefore, extract them, with the texts of Scripture by which they are judiciously preceded. The several chapters correspond with the Dialogues in "*The Poor Man's Preservative.*"



## CHAPTER I.

*What is the meaning that my beloved hath wrought much wickedness in my house?*

JEREM. XI. v. 15.

Introduction—Account of Mr. B. White, and of his late works—Outline of his History—His infidelity in Spain, and singular conversion in England—True account of the Inquisition—Mr. White's false assertions respecting the Catholic Church, and her authority.

## CHAPTER II.

*Answer not a fool according to his folly, lest thou be made like him.*

*Answer a fool according to his folly, lest he imagine himself to be wise.*

PROVERBS, XXVI. v. 4, 5.

Origin of Protestantism—What is called the Reformation proved to have been unlawful in principle, criminal in means, and fatal in effects—Spiritual authority of the Pope—False charge, renewed by Mr. White, that Catholics acknowledge temporal authority in the Pope—His attack on the Catholic Clergy—His erroneous account of the doctrine of exclusive salvation—That doctrine properly stated and explained—True account of the Albigenses and Valdenses.

## CHAPTER III.

*Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.*

BARUCH, III. v. 12.

Mr. White's absurd explanations of the words *Church* and *Catholic*—Sophistry about the Pope's supremacy—Tradition—Transubstantiation—Mr. W.'s misrepresentations of the doctrine of Catholics on transubstantiation and purgatory—Indulgences—Confession, Relics, and Images.

## CHAPTER IV.

*Treat not a man without religion concerning holiness.*

ECCLESIASTICUS, XXXVII. v. 12.

M. White's absurd caricature of Catholic practices—True meaning of *Superstition*—His misrepresentation of the nature of repentance and of fasting—His insidious attack upon the Roman Breviary—Its real tendency the opposite to that charged upon it by Mr. White—His false account of our doctrine respecting good works—Our doctrine truly stated—Presumption of Luther—Defence of celibacy and religious vows.—Conclusion.

From this short exposition we flatter ourselves that our readers will derive no inconsiderable degree of curiosity, as to the details of the work. We are happy to assure them, that that curiosity will be richly gratified.

Those, who have been acquainted with the first edition of the work, will perceive occasional alterations of style, which are so many improvements, without impairing the popular nature and character of the work.

The price also being very considerably reduced, while the real value is much enhanced, will we trust recommend it to the poorer classes of Catholics, to whom it will prove a most useful Vade-mecum, inasmuch as they are continually assailed by the poison which this little work is admirably calculated to counteract.

We must be allowed in closing this brief review, to recall the attention of our readers to the interesting anecdote related at page 95, which, indeed, is to be found among the intelligence in our last No. but which they will not regret to see inserted here.

While this edition was at press, the author had the satisfaction to learn from undoubted authority, that a young English lady had a few weeks before, embraced the Catholic Faith at Rome, after having been tutored, when in England, by Mr. Blanco White himself to abhor every thing connected with Catholicity. It is a singular fact, that this lady was placed in a convent at Rome merely for education, and entered it with every prejudice imbibed from Mr. White's false statements respecting religious communities; and that her detection of his falsehoods became the first step to her happy 'conversion. Though the Author forbears to mention them here, he is in possession of names, family, places and all circumstances connected with the above event, glorious to Religion, and confounding to its calumniators.

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#### CORRESPONDENCE.

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Newcastle-upon-Tyne, March 18, 1831.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

Gentlemen,—If you will give the following article, on the Continental Society, a place in your valuable Magazine, you will oblige your humble servant,

A. H.

#### *Continental Society.*

Read and ponder.

FELLOW-CHRISTIANS,

ANOTHER of those societies, which infest this kingdom, and disturb the peace and harmony of society, and which, under a perpetually changing diversity of form, are everlastingly making demands on the credulity and generosity of the simple, artless, and ignorant people of England, has notified its intention of making a collection of money, and founding an auxiliary money-collecting society to the great money-collecting Continental Society, in London. The object of this great branch of imposture is, to disseminate bibles and tracts on the Continent of Europe, without reference to party or sect; that is, more money

is to be collected, by uniting all sects into a co-operative society for this purpose, than by making it exclusively *Episcopalian* or *Presbyterian*. Compared with the grand object of collecting money, creeds and formularies of faith are nothing. The purpose to which this money is to be applied, after handsome salaries to secretaries, itinerant orators and preachers, is not the work of edification, but of destruction. It is not to plant, but supplant principles, and introduce, wherever it be possible, that Babel and confusion of religions, which distract the peace of this country, excite the compassion of the truly good and wise, and provoke the derision of the infidel. I, who now address you, come, not to extort money, but to discuss coolly with you, the propriety of subscribing to institutions of this dangerous and demoralising description. Allow me, then, to solicit your attention to the following facts and arguments.

The religious world is divided into two great parties, separated by a great barrier from each other, and each distinguished by the profession of a leading principle of a directly opposite character. These two parties are, Catholics and Protestants. The religion of the one is based upon the whole Word of God, both written and unwritten, interpreted by a divinely commissioned authority. The religion of the other is based on that portion of the Word of God which is written, interpreted according to each one's private judgment; and this principle is proposed to the adoption of the most gross, stupid, and illiterate of men, as well as the most deeply learned and wise—to the ploughman as well as to the philosopher. Ignorance is called upon to decide on a subject, interesting beyond all others, with confidence, respecting a decision on which Wisdom herself would hesitate and tremble. The principle of Catholics leads obviously to union and unity, and a captivity of the understanding of man to the obedience of Christ. The principle of Protestants is as clearly one of dissension and division. Hence among Catholics there is no diversity of faith; and all nations, and all parts of nations, which profess this religion, which is of an antiquity that remounts to the origin of Christianity, which sprung from Christ himself, which alone has planted Christianity in every nation under the sun, and plucked up by the roots superstition and idolatry, which overthrew the idols of Rome, the superstition of the Druids, and the altars of our Saxon forefathers; all these nations, all this great multitude of its professors, of all tongues, and nations, and people, all unite in the adoption of one creed, and in obedience to one Head. Among Protestants there is no faith, but religion is degraded into a system of human philosophy, split, like the philosophy of the ancients, into an endless diversity of opposing sects, each of which

condemns the other, while the Catholic church condemns the whole, but not without a sentiment of pity and compassion, for their discordant errors and dissentient opinions. Against the Catholic church the whole of these sects, and divisions of sects, are united in one phalanx of fruitless opposition ; while she, united in the midst of division, and changeless in the midst of change, is herself alone competent to cope with each, and with all of these contending factions, whose only bond of union is their hatred to her. I am not now going to defend the correctness of the Catholic principle, but to put the truth of the Protestant one to the test. If I can prove that this principle, according to the admission of Protestants, has led to a general corruption of morals and to infidelity ; then that moral corruption, and that infidelity, which are the fruits of this principle, proclaim its condemnation. This, then, is my theme. Listen to my proofs.

I shall establish my assertion by a reference to public notorious facts, stated, not on Catholic, but on Protestant authority. As this society is organized for the purpose of distributing bibles, &c. on the continent, let us examine the state of Protestantism on the continent of Europe.

1st.—I quote from Mr. Haldane's second Review of the conduct of the British and Foreign Bible Society.

"The majority of pastors and professors of divinity in Germany, for about the last thirty years, have called themselves Rationalists. Rationalism consists in a sort of idolatry of the human understanding, and it therefore rejects all truth which cannot be discovered, except by divine revelation. In Germany, the churches seem to vanish by degrees ; they are often seen in ruins. Mr. Dassell, the first clergyman in Sladhagen, wrote a book in 1818, in which he endeavours to prove, that the time is come, when all churches should be changed into manufactories, because the people are now sufficiently enlightened, to reject the former use of them. About the end and beginning of the past and present centuries, several clergymen, recommended, in their writings, the giving up of the old superstition, and began to preach the best method of feeding cattle, on choosing good kinds of potatoes, and on agriculture in general, &c. The people, becoming generally dissatisfied with the scriptures, and thinking they can find the same morality in other books, often gave up attendance on public worship altogether."

In Sweden, Norway, and Finland, in Prussia, in Hungary, in Holland and France, he represents the Protestants as consisting almost entirely of Arians, Socinians, Neologists, Rationalists and Deists.

2nd.—The deplorable account given by this gentleman of the state

of religion in Germany, is confirmed by the sermons, on the state of the Protestant religion there, of the Rev. Hugh Rose, B. A. of Trinity College, Cambridge. "The larger portion of the Protestant churches of Germany, hailed these principles of Rationalism, with delight, and spread with eagerness this purer system of Christianity. This abdication of Christianity was not confined either to the Lutheran or Calvinistic profession, but extended its baneful and withering influence over each. It is unnecessary to add, that its effects were becoming daily more conspicuous, in a growing indifference to Christianity in all ranks and degrees of the nation."

3rd.—This Clergyman adds, "The Trinity, Incarnation, and Descent of the Spirit, are positively denied. Christ was a mere man. The doctrine of the fall, and of original sin, is set aside entirely. God has always raised up men to repress vice and encourage virtue, as especially, Pythagoras, Socrates, Plato, Zeno, Seneca, Marcus Antoninus, Zoroaster, Confucius, and Mahomet; but amongst all, the greatest preference is due to Jesus the Nazarene." Confucius, Mahomet, and Christ placed on the same level!!!

4th.—It is of the utmost importance, that all persons, who desire that the preaching of the Gospel may be heard on the continent, should bear in mind, that the word Protestant means nothing but a person that does not go through the ceremonies prescribed by the church of Rome: and who has, together with the superstitions, for the most part, renounced also every fundamental of Christianity. Report, 1823, of the Continental Bible Society, p. 41, 42.

5th.—Catholicism and Protestantism mean not on the continent what they mean in England. The former admits of all the fundamentals of Christianity, while the latter denies the basis of Christianity altogether. Mr. Drummond's Report, 1824, p. 63, 64.

So much for Protestantism on the continent of Europe. Let us now take a more general survey, coupling the past with the present, of the effects of the Reformation. "We see," says Luther, "that through the malice of the devil, men are now more avaricious, more cruel, more insolent, and much more wicked, than they were under Popery." In postil. Dom. part 1; Dom. 2. Adv.

"If any one wish," says Musculus, "to see a multitude of knaves, disturbers of the public peace, &c. let him go to a reformed city, where the gospel is preached in its purity; for it is clearer than daylight, that never were pagans more vicious and disorderly, than those professors of the gospel." Dom. 1. Adv.

"All the waters of the Elbe," exclaimed the feeling Melancthon, "would not give me sufficient tears to bewail the miseries of the Reformation!"

There are among us those not less in darkness and ignorance, than those that are to be found in the pagodas of China, or who, amidst the deep wilds of Indian forests, sacrifice their children, or prostrate themselves before demons, at whom they tremble, but whom they adore. Home Missionary Mag. Jan. 1820. p. 22. Speech of J. Wilks, Esq. chairman at a Home Missionary Meeting.

In the Report, read at the first annual Meeting of the Parent Home Missionary Society, held May 15, 1820, it is stated, in reference to Northumberland, Cumberland, Durham and part of Lancashire, that "darkness covers this part of England, and gross darkness the people." p. 2. That "the more internal parts of Northumberland, are awfully destitute, and the people are living in the greatest darkness." And this, after this country has been delivered over to Protestantism for the long space of three hundred years!

"The populace of England are more ignorant of their religious duties, than they are in any other Christian country. 'It would make any one Christian heart bleed to think,' says Bishop Croft, 'how many thousand souls there are in this land, that have no more knowledge of God than heathens. Thousands of the mendicant condition, and thousands of the mean husbandry men, as they grow up to be men, grow mere babes in religion, so ignorant as scarce to know their heavenly Father.' At this day, the case is worse than Bishop Croft represented it." Quarterly Review, No. 37, Sep. 1818, p. 20. "I doubt much whether the immorality of Edinburgh is not equal, perhaps greater, than that of London." (Dr. McCulloch, F. R. S. the Highlands of Scotland.

It appears from the official documents, which Mr. Yates has collected and compared, that within the small circle of ten miles round London, no less than 977,000 persons are shut out from the common pastoral offices of the national religion.—"Shut out," says Mr. Yates, "from the pale of the Church—from all participation in its benefits, they are necessarily driven to join the ranks of injurious opposition, either in dissent and sectarian enthusiasm, or in the infinitely more dangerous opposition of infidelity, atheism, and ignorant depravity." Well may he add, "such a mine of heathenism and consequent profligacy and danger, under the very meridian (*as it is supposed*) of christian illumination, cannot be contemplated without terror," Quarterly Review, Oct. 1829, p. 554.

"What must they (*the Catholics*) conclude concerning Protestants, and the cause of the Reformation, when they see that the name Protestant pastor is sufficient to sanction every heresy, while the doctrines of the Gospel are entirely disregarded? No wonder that they openly

declare, *that the state of religion among the Protestants, forms the strongest argument against the Reformation.* In their church, there are fundamental doctrines retained, of the highest importance, which, if really embraced, will conduct to life eternal: but the state of the public ministry, in many Protestant churches is such, *that salvation, by means of it, is impossible.*" *Second Review of Foreign Bible Society by R. Haldane.*

How awful and worthy of serious consideration are these last words!

"At whatever hour you enter a Catholic place of worship on the Continent, some persons will be found at one or other of its altars, on their knees, abstracted in solitary devotion, whether the church be empty or crowded with spectators. At the hour of vespers, you hear the evening hymn from every house in a village; and in the streets of a busy and populous town, at the sound of the vesper bell, the passengers uncover their heads, and halt, or utter a prayer as they pass on."\* Comparing the state of mind which is produced, with that of our own town populace (if the populace alone were considered) we might almost wish that they had still been "suckled in a creed outworn." Again, "they (the Continental Catholics) may have their jest against the Priest, and their tale and their proverb against the Friar, but this levity "leaves no leaven of infidelity behind; it passes as it comes, and the principle of faith remains unaffected. The observation of every intelligent person who has travelled in Catholic countries, may safely be appealed to in proof, that we have not exaggerated the effect, which is produced on the popular mind by the forms and discipline of the Catholic Church." *Quarterly Review*, for Oct. 1820, p. 557.

Such, then, is the contrast drawn by Protestant pencils, between the irreligion and immorality of Protestant countries, and the religion and piety of the inhabitants of Catholic countries. Behold, then, the consequences of the principle of private judgment and the rejection of all authority. Behold it in the corruption of morals, in the generation of schisms and heresies, and in the very destruction of christianity itself. And what more natural and inevitable than this progress, when we consider that this principle emancipates every man from the restraint of wholesome authority, fosters that worst of vices, intellectual pride, and abandons its deluded votary to the corruption of his own heart, and the weakness of his own fallible understanding. On the same principle that the Church of England rejects the authority of the one, holy,

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\* The writer probably mistakes the vesper-bell for the angelus-bell.—EDRS.

Catholic and Apostolic Church, the Presbyterian rejects that of the Church of England, the Socinian that of the Presbyterian, the Deist that of the Socinian, and the Atheist who stands on the last step of this ladder of perdition, rejects God, renounces all faith, and abjures the dearest hopes of man, derides every system of human belief, and, mocking man, blaspheming God, expires in that dreadful expectation, which borders on despair, that death is eternal oblivion. So few and so dreadful are the steps from an abnegation of the great principles of the Catholic religion to the renunciation of Christianity, and thence to the faithless, hopeless, cheerless gloom of downright Atheism.

“The Catholic, Apostolic, and Roman religion, is, without doubt the only one that is sure; but at the same time, this religion exacts, of those that embrace it, the most entire submission of reason. Whenever there exists, in this communion, a man of a restless, unquiet character, and difficult to please, he immediately erects himself into a judge of the truth of those dogmas which it proposes to his belief. Not finding in these dogmas that evidence of which their nature does not admit, he turns Protestant. In a short space of time he discovers an incoherence in the principles which characterise Protestantism, and he searches Socinianism for a solution of his doubts and difficulties. He turns Socinian. From Socinianism to Deism, which are distinguished by the slightest possible difference, there is but one step to take; he takes that step; but Deism is itself an insequent religion; by degrees he precipitates himself into Pyrrhonism—a state, as violent, and as humiliating to self-love, as it is incompatible with the nature of the human mind. He concludes the series of his changes by a final plunge into Atheism.”—French Encyclop. article *Unitaires*.

Behold, then, the fatal term and dark abyss to which this boasted principle of Protestantism leads! To your deliberate choice is left the assertion of this disastrous principle, and the support of dangerous societies founded upon it; or the rejection of both, and the adoption of the Catholic principle, a principle which wisdom must recommend; which the experience of one thousand eight hundred years has sanctioned and sanctified; which, as is shewn by the testimony of history, and the present condition of the world, conducts to unity, to the destruction of doubts, to security, to repose, to tranquillity, and to happiness. The choice is before you—unity or division—certainty or doubt—security or danger—tranquillity of soul, or anxiety of mind—happiness that is a foretaste of heaven, or wretchedness that anticipates the tortures of the damned.

READ—REFLECT—DECIDE!



*Letters from the Continent.*

Fribourg, 9th September, 1830.

Take an early opportunity of assuring them at Oscott how lively an interest I feel in all that concerns them; that no change of scene removes them from my thoughts, no distance disconnects them from my heart. That it is not my fault, if they have heard nothing of me: That I have written twice to — and once to —. I hope those letters have not miscarried. Presuming they have not, they left me somewhere about Basle, preparing to visit the falls of the Rhine, at Schaffhausen. I had heard much of these falls, and my mind was made up for a sight. My expectations were more than realized. We walked down the left bank of the river for about three miles, and came upon them in rear. The first view from such a position would excite disappointment, were it not that the roar that is heard, and the white spray that is tossed upwards, give omen of awful commotion below. After this, every step is one of increasing interest. The roar becomes louder, the spray becomes deeper and wider, rising aloft into one vast mist of silvery white, that intercepts and divides the sun beams into a beautiful rainbow. Then the waters assuming the majesty of waves, coursing each other, and bounding and leaping in wild confusion, over a first tier of rocks, that scatter them in grotesque and irregular cascades down to a rough level, from whence, when you are fairly over them, you see them propelled with hideous impulse, through five savage and gigantic rocks, and tumbled headlong in a paroxysm of madness, foaming and thundering into the depths below. But to form a just idea of the vast grandeur before you, you must absolutely go below, and almost behind the falls; for which purpose the owner of the castle on the left bank, has carried out a covered gallery, on which, at the risk of being soaked with spray, you must contemplate all its dreadful fury. When your curiosity is satisfied, or your clothes saturated, you then take a boat, and pass over to the right bank: you have then a front view of all its breadth of grandeur; and every point from which you behold it, presents a new feature of astonishment. No picture that I have ever seen, gives any just or adequate idea of the reality. We returned to Schaffhausen, took an early dinner, walked about two leagues along the river, to Rheinau, to visit a large and magnificent convent of Benedictine monks, and then returned in the evening between six and seven, to take another and a last view of the falls of Schaffhausen. It was on Tuesday, the

24th of August, and I mention the hour, because I pleased myself, whilst seated on a rock, with D—— at my side; and the falls before us, with considering, that, at that very hour, all the Ecclesiastics were assembled at conference, listening to some zealous exhortation, on the peculiar duties of our holy state. At Schaffhausen we sent forward our luggage to Luzern, and commenced a pedestrian excursion through the most interesting parts of Switzerland: the only possible way of seeing the country. We arrived at Zurich the following evening. I must here relate a little incident. Whilst sitting at the Table d'Hôte at Zurich, and when dinner was half over, two gentlemen came in, and as there happened to be two vacant places exactly opposite me, they seated themselves there. One, who was directly in face, appeared thoughtful, and very intent upon a letter which he had brought in, and had just opened. At first I took no particular notice, but in the course of five minutes, we caught each other's eye with a fixed decision: I cannot describe the emotion that communicated between us. He thrust his hand forward, and I mine, and we joined cordially and affectionately across the table. It was my old friend R——. He talked over with a lively interest all our Oscott days, and made particular enquiries after you. I met in a manner as singular, and as unexpected, at Wisbaden, our honest and kind-hearted friend, Joachim V——. He was taking the baths for the benefit of his health. Zurich is situated on a lovely lake, and all the lakes of Switzerland are lovely: and the scenery from the mountains, beyond description absolutely. Had I time and paper, I could relate much that would interest you, of this singularly beautiful country. But then I ought to write a volume. I will just tell you the route. We took boat at Zurich, and passed down the Zurich-see to Horgan. There we took a guide to carry a few articles of clothing, and walked to Zug. At Zug we took boat again, and sailed to Art, at the extremity of the lake. We then mounted the Rhigi, from the top of which you may see almost the entire map of Switzerland, as far as the lake of Geneva. We descended at Kasnach, took boat again on the lake of *the four Cantons*, or as it is sometimes partially denominated, the lake of Luzern; passed by the spot where William Tell sprang from the boat in which Gesler had bound him, traced the route which he took along the lake, to circumvent the tyrant, then the spot, where he shot him to the heart. There is a chapel erected on the spot, which they call William Tell's chapel. The spot where he shot the apple from his son's head, is at Altorf, near which, but not close to which, we passed. I do not vouch for the truth of all Tell's history, but every town and village and house and wall record it; and the little boys may be seen practising with their

bows on a Sunday, and begging in the name of William Tell, for some reward for their skill. We were much pleased with them. Luzern a magnificent place. Fine cathedral, &c. &c. From Luzern we walked to Wicken, then crossed the lake to Alpnach, walked to Sarnen, thence to Lugem, then ascended the wild and savage Grindenvald. Here was Swiss character and scenery in perfection. The ascent and descent is a work of two days. You have no idea how strong and active I have become. Not that I have got rid of the mischievous pressure on the head, but it is better, thank God, and progressive amelioration, is all I can expect. I write this letter with less difficulty than any letter I have written yet. I have not unfrequently walked eighteen miles a day, sometimes more, and

What is more miraculous, nay never particular,  
We climb up rocks that are almost perpendicular.

So sung, at least, or said or indited, some American poet; to ascend from whose poetry unto plain English prose, you will infer from all this, that I am better. Well then, to resume, here we were, amongst rugged mountains, beautiful valleys at the tops, or rather between the chains of the mountains, but at a considerable elevation above the sea. Rich pasturage, rustic villages, huts and chalets, picturesque beyond description. Herds of cattle, flocks of goats, mountain torrents, avalanches, glaciers, and the Alps. You see but my table of contents. Tell Mr. F—— to write to me all about Oscott, and I will write to him, all about the great Jesuits' college at Fribourg, Mr. Fellenberg's celebrated establishment at Hoffwyl, which I walked from Berne to see, the other day, his grand style of farming, and Swiss farming in general. But I am anticipating. I have got to Berne without telling you how I got there. The fact is, that before ascending the Grindenvald, we went to Brienz, thence to Meyringen, then mounted and rode in a *Chanaban*, to Lauterbrunnen, then to Interlaken, and Unterseen, where I picked up to my great joy, a letter from Mr. H——, and where I expected also a letter from Mr. M——, and didn't get one; then crossed the lake to Thun, and then took the Diligence to Berne. Found our baggage there, staid three days, came to Fribourg on Tuesday, and shall be off to-morrow, for Vevay. At Vevay we shall get upon the lake of Geneva; take a peep at Chillon, and some of the remarkable places, and then take measures for crossing the Simplon, as soon as possible, for Milan, if the Austrians will let us. We have just joined a genteel and intelligent French gentleman, who is travel-

ling as far as Milan, and with him, we shall travel more pleasantly and economically. I have said nothing of politics. *Periculosa plenum opus aleæ*. If any body asks you what is my opinion of them, give a most lugubrious shake of the head three times, and add a *most rueful countenance*, and if you do it as I would teach you, you will, like Lord Burleigh, in Sheridan's Rehearsal, tell a string of opinions, more than I dare write. Now then, adieu.

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Turin, 24th September, 1830.

I write this from the capital of Piedmont, the *Augusta Taurinorum* of the Romans; the first city, I believe, that was stormed by Hannibal after his passage of the Alps, and one that has been greatly celebrated in military history, both in ancient and modern times. It is a superb city! decidedly the finest I have yet seen on the continent, built as though on an original plan. Its streets crossing one another at right angles, and presenting splendid edifices, public and private, that vie with each other in magnificence, while they break not the beautiful uniformity of the whole: its situation enviably delightful, on the Northern bank of the Po, consecrated in the pages of the poets, in the midst of a most delicious plain, where the earth lavishes all its bounty: skirted on the Northern horizon by a vast amphitheatre of Alps, that rise in double ranges, the outward line of which is crowned with eternal snow; this garden of Italy is at one and the same time, protected by their height, and relieved by the contrast. I really cannot describe the varied, the extensive, the rich, and magnificent panorama, which we have this day enjoyed from the top of the Superga, a mountain about six miles from Turin, on the summit of which, is erected the most elegant, the most lovely church I ever beheld. It is a St. Peter's in miniature. Its marbles so exquisitely worked, so tastefully arranged; the whole so grand, so imposing, and so royally endowed. Backed by a lofty mansion, the splendid residence of ten Canons, who serve the church, and perform their daily pious functions over the tombs of the Sardinian dynasty. This noble establishment was made, and the church erected in consequence of a vow, which the celebrated Victor Amadeus formed in 1706, when the French besieged Turin, to offer a monument of his gratitude to heaven, if God should give a blessing to his cause: and this too, was the very spot, where, in conjunction with Prince Eugene, he concerted his plan of operations. According-

ly, on an elevated marble pedestal over against the high altar, appears a tablet with the following inscription :

Virgini Genitrici  
Victorius Amadeus Sardinæ Rex  
Bello Gallico Vovit  
Et Pulsis Hostibus, fecit, dedicavitque.

Over the high altar is an exquisite piece of sculpture, in alto relievo, representing below, the battle between the French and the Allies, in which the Duke and Prince Eugene, are conspicuous : but above, and as the principal personages, are St. Amadeus surrounded by angels, interceding with the Blessed Virgin and her divine son, for the welfare of his country. There are two other such tablets, over two other principal altars. One representing the Annunciation, the other the birth of the Blessed Virgin. Two the work of Carnetti, the other of Cornachini; in Carrara marble. The figures as large as life ; but so beautiful, so lovely, I could gaze upon them for ever. A profusion of French and Italian marbles throughout, and some good paintings. Then, the prospect from the dome, is like that, I should conceive, with which Satan tempted our blessed Saviour. Of this, enough. You will perhaps wonder, how I got to Turin. We left Fribourg *en voiture*, and made for Vevay, on the banks of the lake of Geneva. We walked from Vevay to Chillon, to see the celebrated dungeons, on which Byron has written some of his best verses. I really thought the dungeon a tolerably comfortable one. But of that hereafter. We then engaged a Voiturin, to take us over the Simplon, to Domo D'Ossola. We followed the backward course of the Rhine, to Martigny, and then through the Valais to Brigg. On this noble valley, and its striking scenery, I could write a volume. We left Brigg about half-past eleven, and immediately began with an extra horse the ascent of the Simplon. The road beggars description. It is broad, perfectly safe, and beautifully formed. It winds in gentle ascent around the skirts of the mountain, passes over terrific defiles by lofty bridges, sweeps onward in the direction of the mountain torrents, that roar beneath, winds through stupendous galleries, that have been blasted out of the rock, carries you upward through the different stages of Alpine vegetation, from the firs and pines in the first division, to the second, where the larch only seems able to grow, then to where the larch sickens, and the heath and rhododendron only vegetate, finally, where moss alone will grow, and lastly, where nought appears but the bare rock, surmounted by snows and glaciers. We slept at the summit, and next morning began to descend from a height

of about eight thousand feet above the level of the sea. On the Italian side the road is more magnificent, and the scenery more terrific. About eleven o'clock we were fairly landed. The plains of Italy burst upon our view, and we feasted upon them, as Hannibal and his army when they had achieved their more toilsome task. We reached Domo D'Ossola about twelve, and at 4 o'clock took our seat in the Dilligence for Beveno. From Beveno, we took the steam boat to Arona, after devoting one day to the Borromean islands. We stopped three days at Arona; partly because the weather was, one day, very tempestuous, and the next day was Sunday; and partly to see the stupendous colossal statue of St. Charles Borromeo, and to pay our devotions to the church, which incloses the very room, where that great Saint was born. I repeated my visit on Sunday, alone, and when I gazed upon the beautiful figure, light and elegant as it is, though withal so gigantic, seventy-two feet high, independent of the pedestal, and when I contemplated the Saint in the act of blessing the city, and the seminary close to his feet, a thousand thoughts rushed into my mind, and I am not ashamed to own that the tears rolled fast down my cheeks: I prayed to the Holy Saint to extend his interest and his prayers to our little seminary, to deposit his spirit among its members, and to be not unmindful of his humble suppliant, whose pigmy merits contrasted as strikingly with his giant virtues, as did his form with the colossal statue of the Saint. I cannot say a thousandth part of what I wished to say. Let it suffice to tell you, that having left Arona, on Monday last, in a voiture, and having crossed the Ticinus in a ferry, to Sesto Calende, on our way to Milan, we were stopped, as I suspected we should be, by the Austrian Authorities, who in these troublesome times, allow no one to enter their states, without a particular Visa from the Austrian Ambassador. Turin was therefore the only place, where this essential defect in our passports could be supplied. We are now perfectly regular, after having travelled two days, and gone through a complicated process of official signatures.

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### *Oxford Controversy.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE AND REVIEW.

GENTLEMEN,—St Mary's, which has acquired some celebrity from the seven recantations of Cranmer, is a beautiful, spacious Church, in the High Street of Oxford. Though a parish Church, it is used also by the University, on solemn occasions. But the parishioners are

not excluded. Sunday, the 6th of February, was the turn of Mr. Buteel to preach to the University, and as he has acquired "a name" for preaching, not only the Church was crammed to suffocation, but on a moderate calculation, it is said by eye witnesses, that not less than two thousand persons were standing outside, during the Sermon. From this circumstance, and the publication of the Sermon, a few days after, it was supposed that a premeditated attack on the University was designed, by the preacher and his party. The Sermon could not be allowed to go unanswered, and in a few days the reply of the Regius Professor of Divinity, Dr. Burton, appeared in print.

He begins with describing the painful feelings, with which he listened to the Sermon; but as it carried with it its own antidote, he should have taken no farther notice of it, had it not been printed. As it is, he steps forward, that the sentiments of the preacher, in regard of religion, may not go forth to the world as those of the University. But before he comes to the doctrinal part, he will notice a few erroneous assertions of the preacher.

1.—It is not true "*as a general assertion at the present day, that College testimonials for orders are thoughtlessly and improperly signed.*" Colleges may have sinned in this particular; but we are much improved." He earnestly recommends thankfulness for the past, and prayers for future improvement. He does not see how, having been a sinner, disqualifies a man for the ministry, provided he has repented; and if it were not for personal allusion, he would quote the author of the sermon, who stated to his audience, that he had formerly lived in the violation of every one of God's commandments. Neither is it true that these testimonials include the whole time of residence in College, but only the *three years last past*.

2.—He seems to acknowledge, but in very circumspect language, the evils of the Crown nomination of Bishops. "He has no wish to uphold abuses, or to say, that there is no part of our Church Establishment, which admits improvement; but when an abuse is pointed out and still more, when it has infected, as is here asserted, the whole body of the Church, he knows only of one feeling, which would pass across his mind; a feeling of unfeigned sorrow, that spots should disfigure so fair a fabric." He again recommends prayer, and laments, that the preacher should lower the establishment, in the ideas of his hearers, by this allusion to the appointment of its Bishops. "But it is asserted, that the appointment of Bishops is not only wrong in itself, but is in violation of the thirty-seventh Article. I will allow, if required, that the Article is ambiguous upon this point: (though, as will be easily seen, the Article does not really touch upon the appointment

of Bishops!!!) but in cases of doubtful interpretation, the best of all comments is the recorded opinion or practice of its authors. Now it is notorious, that those great and good men, who composed our Articles, received their episcopal appointment from the Crown. It is impossible, therefore, that they drew up an Article, which intended to assert, that such a mode of appointment was contrary to the doctrine of the Church of England."

He then comes to the doctrinal part, and declares that the exposition of the Sermon is not the gospel. "I will allow in the language of the Articles, that 'as the Church of Jerusalem, Alexandria, and Antioch, has erred, so also the Church of' England may have erred. The Calvinistic scheme may be right, and those, who oppose it, may be wrong; but this is not the question, or at least, not the whole of it. We are told, that the Articles of the Church of England are Calvinistic; that they deny the existence of free-will, &c. I will state a few facts, which will demonstrate the contrary."

The Professor next observes, that the English Reformation was made on the principles of the German Reformers; that Cranmer drew up the Articles in 1561, when Calvin had hardly begun to entertain his peculiar opinions; that Melancthon was in close correspondence with Cranmer at that time. Now, Melancthon was opposed to Calvin on the subject of free-will, the defectibility of grace, &c. Melancthon drew up the Confession of Augsburg, and the resemblance of the Thirty-nine Articles to that Confession is too well known to require specification.

"It is true," he says, "some alterations were made in Elizabeth's reign; but they were taken from the Confession of Wirttemberg, which expressly says in its preface, that it is a Compendium of the Confession of Augsburg, which had served as a model to our Reformers, and, in which, no one, as yet, has been able to discover the peculiar tenets of Calvin."

The Professor then lays down what, he says, is the doctrine of the Church of England and the Reformers of Germany; viz. that a man, of himself, can do no good work to merit the favour of heaven; that God justifies man of his own free bounty, and then offers him salvation on the conditions, which he has imposed, and which he had a right to impose on all; that man is perfectly free to accept or reject these conditions; that, if he fall off from justification by sin, he must repent, else he will not be saved; that, though repentance be only the mean, it is essential to justification; that Christ died for all, without exception; that the grace of redemption, and, with it, that of salvation is offered to all. He denies, that the gifts of God cease to be free,



merely because conditions are attached to them. Justification is a free gift, and so is that of salvation; but though a man be justified by faith, yet he will not be saved, unless he keep the commandments. A man may know that he is justified, because by baptism he is received into the covenant and is therefore justified; but he cannot know, that he will persevere in his justification.

"This is the doctrine of the Church of England, of the Lutheran Reformers, of the Fathers, and of the New Testament. If the Church of England has erred on these points, she errs together with the noble army of martyrs and the glorious company of the Apostles. I assert fearlessly and could prove it to demonstration, that there was no Christian writer for the four first centuries, except Augustine, (poor St. Augustine!) who held sentiments upon any of these points at all in accordance with those of Calvin."

After recommending his readers to peruse the confessions of Augsburg and Wirtemberg, the Loci Communes of Melancthon, the Church Homilies on Salvation, Faith and Good Works, the Professor concludes thus: "I hope, that nothing more will be said or written on this unhappy subject. My earnest prayer to God is for peace and charity among ourselves. If a man think his brother in error upon points, which concern his salvation, let him reason with him mildly: but let him first study his own heart and seek counsel of the Holy Spirit. It is possible, that he may be mistaking the counsels of men for the revelations of God: he may be running counter to the whole stream of authority, of Fathers and of Councils, of Confessors and Reformers: and though truth *may* still be on his side, it is a fearful thing to think that *Christ has suffered his church to continue in error for eighteen centuries*. My own faith tells me, that this cannot be. With the Bible in one hand and the Articles of our Church in the other, I bless God, who, by raising his son from the dead, has opened also unto me the gates of everlasting life: I bless him, that he has taught me to trust, not to my own works, but to the assistance of his Holy Spirit: and, though, with St. Paul I dare not in this life *count myself to have apprehended*, or pronounce my sins to be forgiven, may God grant that they, who feel this assurance, may have no cause for misgiving or for fear, either in the hour of death, or at the day of judgment!"

Such is a brief outline of the Professor's reply; a reply, which has much disappointed the more moderate part of the University. Whatever may be the motive, it evidently betrays great timidity; and it takes two or three occasions to remind the reader, that the professor is not entering into controversy, but only expounding the doctrine of

the Church of England. It repeatedly laments the breach of union "*among themselves*," and complains of the want of charity in the Preacher. As to the arguments of the reply, they are utterly inconclusive. For instance, on the subject of the appointment of Bishops by the crown; his adversary had taken his stand on the Articles, as well as the sacred writings. Instead of meeting him on his own ground, as he might easily have done, the Professor simply observes, that as the framers of the Articles "received their Episcopal appointment from the Crown, it is impossible that they drew up an Article, which intended to assert, that such a mode of appointment was contrary to the doctrine of the Church of England."

The Thirty-seventh Article declares, that "The Queen's Majesty hath the chief power in this realm of *England* and other her dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain:" and though it excludes temporal Princes from "the Ministering of God's Word, or of the Sacraments," yet it asserts, that "they should rule all estates and degrees, committed to their charge, by God, whether they be Ecclesiastical or Civil." Now, though this Article, as the Professor shrewdly observes, "is ambiguous on this point (though, as will be easily seen, the Article does not really touch upon the appointment of Bishops);" yet the Twenty-third Article prohibits men from "Public Preaching or Ministering the Sacraments, before they are lawfully called and sent to execute the same." It is true, this Article refers to the inferior clergy; but who is to "call and send" the Bishops, unless "The Queen's Majesty. to whom *the chief power*, and *the chief government* of all estates, whether Ecclesiastical or Civil, *in all causes*, doth appertain, and who should rule all estates and degrees," &c.

Again, instead of meeting his adversary in front, on the doctrine of the Church of England, the Professor abandons the Articles, (one of his adversary's main authorities) he wheels about, and takes a wider and devious route; and for what purpose? To give a mere guess, who were the aiders and assisters of Cranmer, in drawing up the Articles; then, what were their opinions and practice on the subject in question, and hence, to form a *reasonable conjecture* at the meaning of the Articles. However strange this mode of argumentation may appear, the Professor probably had his reasons for adopting it. The Articles referred to, by the Preacher, go far to establish the principles of what the Professor terms it, the "Calvinistic scheme;" while others stand directly opposed to those principles. Now, nothing would sooner bring the Articles into disrepute, than marshalling them in hostile array against each other: for, "if Satan be divided against himself, how shall his kingdom stand?"

Both disputants quote from Scripture : and though the interpretations of the Professor seem more reasonable, and are certainly less distorted from the natural and obvious meaning of the text ; yet, as both follow the same rule of interpretation, viz. that of private judgment, it is evident, that the weight of authority to be attached to the sacred writings, must, in every such case, be in exact proportion to the weight of authority, which is to be attached to each interpreter's private judgment. If any one, therefore, should suppose, that the private judgment of the Regius Professor of Divinity in the University of Oxford, is of greater weight than that of a simple Curate, with an M. A. attached to his name, he will give him the preference, as far as regards scriptural quotations. In other respects, little can be said in recommendation of his pamphlet.

Two other publications have appeared in print : one, the rejoinder of the Preacher, the other, anonymous. Each contains some curious and interesting matter.

Allow me to express my highest approbation of the manner in which the Magazine and Review is conducted. It does great credit to the talents and judgment of the Editors. The matter is, in general, equally instructive and entertaining.

R. N.

April 14, 1831.

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*Letter from Boulogne.*

Boulogne, April 9, 1831.

My time was well taken up, during my stay in Paris, in seeing and hearing all that I could. During Holy Week, all the churches were as fully frequented as I ever saw them at any time, and all the church ceremonies performed as usual, no noise or disturbance whatever took place. Paris is very dull, and all trade and commerce suffering shockingly. In short, excepting the necessary trades of butchers, bakers, and such like, every other is nearly at a stand. Almost all foreigners are gone off, and the lodging houses and hotels nearly empty and half ruined. All classes are discontented, and, where they dare express their sentiments, declare openly their regret for the past, and their fears for the future : as a proof of this, I saw posted up in most parts of Paris, and even at the Palais Royal, in face of the King's palace, in large letters, on a white sheet of paper of a yard

length, these few, but expressive words, *La Revolution Dupe*, and, in some places, *Les Revolutionnaires Dupes*. This, I think, says every thing. St. Germain l'Auxerrois is in a most horrid state; almost a ruin, shut up, and part of it now forms the Mairie duême Arrondissement. The Archeveché is in a still more horrid state; two of the most beautiful altars in it entirely destroyed, and two or three most valuable paintings cut to pieces by those Goths and Vandals. It is a notorious fact, confirmed to me by an eye-witness, that, on that occasion, the Garde Nationale, so much vaunted in your papers, who were sent to suppress the mob, not only did not attempt to prevent the devastation, but actually *helped* the mob. In Holy Week, the church service went on, as usual, at Notre Dame also. The gilt crosses at the tops of the churches, and particularly at the Assumption, are not pulled down, but the side ornaments are lopped off. The archbishop is hid somewhere in Paris, but published a most beautiful pastoral, for Lent, and was permitted to hold a numerous ordination on Holy Saturday. Some say he has apartments in the King's palace, at the Palais Royal itself, but that I cannot believe. The present ministers, and particularly, Mons. C. Perrier, the Prime Minister, are peaceably inclined; and if they can but stand their ground, (which I greatly fear they will not be able to do) it is generally thought that something like order will take place. At present, Paris is perfectly quiet, very few gentlemen's carriages to be seen in the streets, and every countenance, even in the public gardens, bears the appearance of grief and dismay. The general opinion is, that there will be no general war, and that the English Cabinet, as well as the French one, are doing all they can to ward such off. But there is the greatest fear that a civil war amongst themselves is most likely; indeed, C—— assured me that it was inevitable.

I will now come to what you wished to have an accurate account of, and that is, concerning Abbé Chatel. I can now give such an account as you may depend on. On my arrival in Paris, I wrote to him, and requested an interview with him. He appointed the next day, at ten o'clock, when I went to him, and was with him for nearly two hours; and we are become close correspondents together, and I have even some hopes I may contribute, with others, in prevailing on him to give up his proceedings. The Abbé is a mild, civil man; rather insinuating in his manners and conversation; his age about forty. He was formerly chaplain to a regiment of Horse, or dragoons; rather a bad education. No regiments now having chaplains, he lost his place there; but he is in easy circumstances, having from six thousand to eight thousand francs a year, of his own, and he also keeps a boarding school for young boys. I introduced myself as an Englishman, am-

bitious to come at *Truth*, wherever it was to be found, and desirous of learning from himself, what were his principles, which, I told him, had been, I presumed, misrepresented in public prints and reviews in England. I asked him if he had seen or corresponded with a Mr. Rhind. He said no. I then told him that such a gentleman had published, in the *Evangelical Magazine*, an account of his (Chatel's) principles, affirming that they approximated to those of the English Established Church. His answer was, "Il vous a trompé, j'en suis bien éloigné." "What has he advanced," said Chatel, "in confirmation of this assertion?" My answer to which was: "He has published that you allow of only two sacraments." "It is a falsity," said he, "I acknowledge, with all Catholics, seven sacraments, and particularly that of the Real Presence, which, in my opinion, is the most incontrovertible of any. What else?" I resumed, "that you preach up the marriage of priests." To which the Abbé burst out a laughing, and we said no more of that. "What else?" "He says, that you don't admit the necessity of auricular confession, at least as a positive injunction, and that you disclaim the authority of the Pope." To these two last questions, his answer was, that his opinion on them was not fairly represented. That, as to the supremacy of the Pope, he did not go to the length that the Abbé de la Mennais does, but that those questions would require more investigation than he and I had time then to enter into, but that he was about to publish his faith, sentiments, and opinions, of which he read me part of the written copy, and promised me faithfully to forward a copy of them as soon as they were printed. I then told him, that it was asserted in England, that there were nearly five hundred clergymen affiliated with him, professing his sentiments. To this he shook his head, and said, he might find many to join his sentiments; but that, until he had made them publicly and precisely known, he could not expect many proselytes. In fact, I believe, he, as yet, has no clergyman whatever, and very much doubt whether he ever will. The real truth is, that my friend, the Abbé, from some irregularity in his conduct, of what sort I cannot tell you, but, for such, was interdicted by the archbishop, and not allowed to say mass, *Inde ira!* This has made him violently to exclaim against, what he calls, the tyranny of the Bishops and Pope, just as Luther began, from being refused the sale of indulgences, as he termed it. He then desired me to look at his chapel, and we went to it. He was going to say his *French* mass. His chapel is in a small room, in the *Rue la Soudiere*, his private lodgings. A neat altar and

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\* He has deceived you, I am very far from it.

four lighted candlesticks and church ornaments, as usual, cross, &c. About eight or ten young boys sat on one bench, and about as many ordinary looking women and girls of the lower class, formed all the congregation; and a very interesting youth, of eighteen or nineteen, is his clerk. I enclose his seal, which I take from one of his letters to me. I observed to him, that he could have no right to sign himself *fondateur* de l'Eglise Catholique Française, \* for the plain reason, that *fondateur* implied a man, who *began* a thing that did not pre-exist; whereas he must admit, that the Catholic religion had existed in France, *before him*, for nearly sixteen centuries, and, consequently, he could not set up himself as *fondateur*.

My observation seemed to stagger him, and his answer was "C'est vrai, mais il y avoit tant d'erreurs et tant d'abus à corriger," † "Allowing it to be so," answered I, "you can at most call yourself *Reformateur*, ‡ but certainly no one will allow you the title of *fondateur*, and I advise you to alter that for your own credit." I then observed to him, that his motto, Dieu, et la Liberté, § I must deem very reprehensible. That la Liberté being in these times, le mot de guerre, \*\* for all sorts of Revolutionists, it would appear like a bait to draw to him all civil as well as religious reformers. That I thought the joining now, God and liberty together, appeared to me very improper. But that, I advised him to alter his seal, and put Dieu et la vérité, †† which appeared to me more evangelical. He listened to me with great candour, and we parted very good friends, I giving him my direction in England, and he promising he would send me his exposition of principles, as soon as they were printed, and taking me by the hand, allowed me to convey to him, my free and unreserved opinion on it. Upon the whole, I do not think the Abbé is a man of much erudition and reading, and am quite clear he will make no dangerous impression, and that he has no followers to signify, but will quickly fall into insignificance. As I am to have a correspondence with him, I shall be able to give you more explicit information shortly. What I now give you, you may however publish and depend upon as the truth. I have also brought over with me, an exposé of the doctrine of the sect of St. Symonians, a philosophical sect newly set up, and which has some proselytes chiefly among the soi-disant philosophers, and the infidel students in medicine, law, and such like, all of which form the worst set in Paris, at

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\* Founder of the French Catholic Church.

† That is true; but there were so many abuses and errors to correct

‡ Reformer. § God and Liberty. \*\* The war-cry. †† God and Truth.

the head of every civil and religious commotion, and downright enthusiasts of novelty and liberty, &c. Government endeavour, or rather appear, to keep them down, but government is afraid of them, and find them too strong for them: altogether forming a dangerous body of about *sixteen thousand strong*. France has been thirty years in continual revolutions and is *in every respect*, religious, civil, moral and financial, in the most deplorable state. So far for revolutions and thorough reforms: and yet with this evident example before our eyes, we sober Englishmen are disposed to *ape* them!!\* God send we may not come to the same horrid result!! I write very hastily as you see, so pray make great allowance for the confused jumble you will perceive in these. I must at last leave off.

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**POETRY.**

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[A highly respectable friend requests us to insert the following lines of the celebrated Father Southwell, one of the martyred Jesuits of former days ]

*On the Feast of Corpus Christi.*

In Pascal Feast, the end of ancient rite,  
 An entrance came to never ending grace,  
 Types yield to truth, dim glimpses to the light,  
 Performing deed, presaging signs did chace.  
 Christ's final meal was fountain of our good,  
 For mortal meat he gave immortal food.

That which he gave, oh 'twas a peerless gift !  
 Both God and man he was, and both he gave ;  
 He in his hand himself did truly lift,  
 Far off they see whom in themselves they have ;  
 Twelve did he feed, twelve did their feeder eat,  
 'Twas he prepared, he gave, he was their meat.

They saw, they heard, they felt him sitting near,  
 Unseen, unheard, unfelt, they him received ;  
 No diverse thing, though diverse it appear,  
 Though sense is frail, yet faith is not deceived,  
 And if the wonder of this work is new,  
 Believe the work, because his word is true.

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\* These are the political sentiments of our correspondent, for which, abstaining as we desire from political controversies, we deprecate all responsibility.

How truth belief, belief inviteth love !

So sweet a truth love never yet enjoyed;  
 What thought can think, what will doth best approve,  
 Is here obtained where no desire is void.  
 The grace, the joy, the treasure then is such,  
 No wit can guess, no will embrace so much.

Here self-love cannot crave more than it finds,  
 Ambition to no higher worth aspire,  
 The eagerest famine of most hungry minds  
 May fill what far exceeds its own desire ;  
 In sum, here in a sum is all expressed,  
 Of worth the most, of every good the best.

To ravish eyes here heavenly beauties are,  
 To win the ear, sweet music's sweetest sound,  
 To lure the taste, the Angel's heavenly fare,  
 To soothe the sense, divine perfumes abound,  
 To please the touch, he in our heart is laid,  
 Whose touch doth cure the deaf and raise the dead.

Here to delight the wit true wisdom is,  
 To woo the will of every good the choice,  
 For memory a mirror showing bliss,  
 With all that can both sense and soul rejoice,  
 And if to all, all this it doth not bring,  
 The fault is in the man, not in the thing.

Though blind men see no light, it still doth shine,  
 Sweet cakes are sweet, though fever'd taste decry it,  
 Pearls precious are, though heeded not by swine,  
 Each truth is true, though factious men deny it.  
 The best still, to the bad, doth work the worst,  
 Things bred to bless do make them more accurst.

The Angel's eyes, whom veils cannot deceive,  
 Might best disclose what they do best discern ;  
 Men must with meek and silent faith receive  
 More than they can, by sense and reason, learn.  
 God's power, our proofs ; his works our wit exceed,  
 Proud reason oft to fatal lapse doth lead.



A body is endowed with ghostly rites,  
 A Nature's work from Nature's law is free ;  
 In heavenly sun lie hid eternal lights,  
 Lights clearer than yet mortal eye might see ;  
 Dead forms a never dying life do shroud,  
 A boundless sea lies in a little cloud.

The God of Hosts in slender host doth dwell,  
 Yea, God and Man with all to either due :  
 That God who rules the Heavens and rifled Hell,  
 That Man whose death did us to life renew ;  
 That God and Man who is the Angels' bliss,  
 In form of bread and wine our nature is.

Whole may his body be in smallest bread,  
 Whole in that whole, yet whole in every crum,  
 With which or one, or e'en ten thousand fed,  
 All to each one, to all but one doth come,  
 And though each one as much as all receive,  
 Not one too much, nor all too little have.

One soul in man is all in every part,  
 One face alone in many mirrors shines,  
 One fearful noise doth make a thousand start,  
 One eye at once a thousand things defines.  
 If proofs of one in many Nature frame,  
 God may in stronger sort perform the same.

God present is, at once, in every place,  
 Yet God, in every place, is ever one,  
 So various may be the gifts of grace,  
 Suited to many minds, alike in none ;  
 Since Angels may effects of bodies show,  
 God Angels' gifts on bodies may bestow.

What God, as author, made, he alter may,  
 No change so hard as making ALL of NOUGHT,  
 If Adam fashioned were of slime and clay,  
 Bread may to Christ's most sacred flesh be wrought.  
 He may do this that made with mighty hand,  
 Of water wine, a snake of Moses' wand.

## MONTHLY INTELLIGENCE.

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FOREIGN.

Rome—It is discovered that the revolutionary movement in Italy originate in a few of the higher classes and the lawyers, and that the people are every where opposed to insurrection. A correspondent writes: "you may probably have heard of a revolutionary attempt made in Rome by a young debauchee, named Lupi, the son of a physician." The leader was killed and his associates are in prison. On the Pope's appearing in public, the streets were crowded to excess, and thousands of voices declared that they were ready to die in defence of their Father, that their blood was his. The Trasteverini have declared their determination to repress every symptom of insurrection. The Trasteverini claim to be lineally descended from the old Romans. Their rude courage and unshaken determination would seem to entitle them to the claim. They are very scrupulous as to not intermarrying with the other inhabitants, solicitous we suppose, to retain that martial prowess, which they are proud to flatter themselves they have inherited from Romulus their original progenitor. Some of the leading actors in the recent disturbances at Rome have been traced to that hot-bed of revolutionary principles, Paris.

On the 28th of February his Holiness Gregory XVI. held a public consistory in the Vatican, and presented the cap to the Cardinals of Inganzo, Ciennegos and Rohan.

The Austrian troops are entering Italy at all points. The revolutionary emissaries had calculated upon the principle of non interference from foreign powers. They have already begun to repent their miscalculations. The Austrian troops no where meet with opposition.

Our correspondent from Rome says: at present I have the satisfaction to be able to inform you that things are tranquil and promise well. The Austrians are by this time advanced in the Pope's territories, and at their approach, the revolutionists must fly in every direction. They are as yet in our neighbourhood, but cannot of course hope any longer to make any attack upon Rome. On the 8th March, a brisk attack was made by them upon the town of Rieti, but though the assault was kept up until night, the rebels were repulsed. The arrival of the Austrian troops has taken our invaders by surprise, as they fully reckoned upon the French defending them in their independence. Since even I wrote the above lines, news has been received, that the Austrian forces are in possession of Ferrara and bearing down upon Bologna, and the moment this is taken, the thing is at an end. Nothing can exceed the good spirit and enthusiasm of the population of this city and the neighbouring provinces; they have attested it in every possible way. I have seen them take the horses from the Pope's carriage and draw him through several streets amidst the most hearty plaudits. The whole population is embodied into a civic guard; most the military posts are kept by them, and Princes of the first families may be seen in plain clothes standing sentinel with a musket upon their shoulders. Still the Continent must be in an unsettled state; a general war seems almost inevitable, and perhaps Italy may be its theatre.

Our correspondent in his letter mentions an interesting fact, with which he is himself intimately connected; and though allusion has been made to it in our last and present numbers, we flatter ourselves that it will not be uninteresting to specify some further particulars in his own words.

"I lately received," he says, "a most interesting abjuration; that of a young lady, brought up entirely by *Blanche White*, who is and has long been almost an inmate of her family: her brother is a professor in the London University. Never was any person so full of the most horrible prejudices against Catholicity, as this little creature was, till within a few months. She came here with an elder sister, and in company with a Catholic lady and her daughter. She was so extremely forward and unmanageable, that her sister resolved to put her under the care of the French nuns of the *Sacré Cœur*, in this city, saying that she was too well grounded in the Protestant religion to fear her being shaken in her faith. The first thing that made an impression upon her mind, was the practical confutation which every thing she saw, gave to her tutor's calumnies on the subject of nuns. A few days made a perfect convert of her, and what was most extraordinary, produced a total change of character and spirit; she was now as meek, as gentle, as she had been previously impetuous and ungovernable. She was cruelly carried from Rome by a brother sent from England, and was only admitted to the Church and its Sacraments, two days before she was ordered away. On her journey she has been treated with the utmost harshness and cruelty, but her letters breathe a spirit of meekness, resolution, resignation, and judgment, such as none, but God can give, and such as he gives to few, especially at such an age.

Whilst the insurgents and their emissaries raise the standard of rebellion, the faithful subjects of the Pope redouble their zeal and devotion in his cause. Numbers present themselves to arm and march against the rebels. The cities, that have most distinguished themselves are, Rome, Albano, Frascati, Palestrina, Frosinona, Tivoli, Terracina, Marina, Zagarolo, Civitalavina, Subiaco, Campagnano, Ceri, Ceprano, Cisterna, Roc-

capriora, and St. Vito. On Rieti being assaulted, the inhabitants made so determined a resistance, that the assailants were compelled to retreat. The people are satisfied with their governments, they love them, and are therefore determined to resist the pretended improvements, which the agents of the French infidel Committee are attempting to force upon them.

March 9th. One of the first acts of his Holiness's pontificate, has been the giving bishops to the churches of Mexico. It was owing much to his advice, that *Leo XII.* had conferred that benefit upon Columbia, and *Don Francisco Vasquez* was sent from Mexico to obtain the same favour. The Court of Madrid had been much incensed by the nomination, refusing to waive its rights; while, on the other hand, the new states refused to receive bishops from the mother country. Owing to these motives, the late Pope had hesitated to accede to the request of the Mexican envoy. Upon the accession of *Gregory XVI.* the disturbed state of affairs made him feel that it might be importunate to urge his petition at the present moment. But his Holiness without waiting for this, in the consistory of February 28th, spontaneously nominated the following clergymen to their respective sees, in the *West Indies*, thus avoiding all mention of either Republic, or Colony. *D. Fr. Varquez* to the church of *Ilascala*; *F. Louis Garcia* to *Chiapa*; *F. Jose da Jesus*, O. S. F. to *Linares*; *D. Jose Gordoia* to *Guadalaxara*; *D. Jose de Zubiria* to *Durango*; *D. Juan Gomez Portugal* to *Mechoacan*. *Monsignor Vasquez* was consecrated by *Cardinal Odescalchi*, on Sunday the 6th, and left Rome for Mexico, on the Tuesday following. The greatest tranquillity reigns in this city.

Cardinal Pacca, bishop of *Porto* and dean of the sacred College, has lately

published a most interesting work, entitled *Memoria Istoriche*, in which he gives a detailed account of the French seizing Rome, carrying away Pius VII. to Savona, Fontainebleau, &c. the negotiations with Bonaparte about concordats, his own imprisonment at Fontenelle, &c. &c. The work, we are assured, is a work of great merit, and a judicious abridgment of it, would make a very interesting narrative, that might extend through several numbers of our Magazine, and would be read with avidity. As we are not in possession of the work, we shall be happy to receive a review or abridgment of it, from some of our learned correspondents.

On the 21st of March, the Austrian troops entered Bologna, and were received with joy.

The Ambassadors of Austria, Spain, and Bavaria, have presented fresh credential letters to his holiness, and have been honoured with an audience. They congratulated him on his exaltation, and afterwards paid a visit to Cardinal Bernetti, pro-secretary of state.

We have received official intelligence of the successive occupation of Crombachio, Cento, and all the rest of the legation of Ferrara, which has entirely submitted again to the papal authority. The Austrian troops and the re-establishment of the pontifical authority, have been received with enthusiastic applause.

On the 13th March the Roman troops, under the command of General Galassi, attacked the rebels, who had made an attempt on St. Lawrence. The insurgents were obliged to fly, leaving behind them, many killed and wounded. General Galassi pursued them, and was joined by the neighbouring population. Night alone saved the fugitives from destruction.

The king of Sardinia, who has been labouring for some time under a severe malady, has expressed his desire to re-

ceive the sacraments, and has in effect received them with that piety, which distinguishes his character. The ceremony took place in the presence of some of his court. On the occasion the prince pronounced a short discourse full of that spirit of faith, that attachment to religion, and that resignation, which bespeak a soul, that has long been sustained by deep meditation, and the practice of Christian virtues. He afterwards addressed himself to the prince of Carignan, and observed to him, that should it be his lot to mount the throne, in the present circumstances, the only means of surmounting the various difficulties that surrounded him, was to rule with justice, and render himself worthy of the protection of Divine providence, by his zeal for religion, and the happiness of his subjects.

Monsieur the count of Saint Aulaire, ambassador of France to the holy See, arrived at Rome the 20th of March.

On 21st of March the insurgents in Italy experienced a fresh check near Castiglione, with a loss of men and ammunition.

General Frimont, on entering the papal states, announced in a proclamation of 19th March, that the indulgent remonstrances of the Pope with the rebels, having proved fruitless, the Austrian troops were prepared to enter the ecclesiastical states, not as enemies, but solely with a view to re-establish legitimate authority, and deliver the people from anarchy. They accordingly continued their march; on the 24th they were at Forlì, and their advanced guard at Ronco. On the 22nd Cardinal Oppizzoni, archbishop of Bologna, and named legate extraordinary, made his entrance into the city. He caused the proclamation of his holiness to be made known to the inhabitants, and addressed one composed by himself, to the people of Bologna, Ferrara, Ravenna and Forlì. He declares to them that the transgres-

sions of a few will not diminish the tender feeling of his holiness for all his subjects. On the 29th of March the Austrian troops took possession of the city and citadel of Ancona, without meeting with the least opposition. The scattered remnants of the insurgents have voluntarily laid down their arms. Cardinal Benvenuti, who fell into the hands of the rebels, has regained his liberty, and has revenged himself by supplying all the refugee insurgents at Ancona, with passports to return to their homes. Zucchi and his colleagues have embarked on board a trading vessel, and abandoned their unfortunate followers to the mercy of fate.

Cardinal Bernetti, pro-secretary of state, has published a proclamation to those provinces, which have returned to their allegiance. His proclamation breathes nothing but an earnest and an anxious solicitude on the part of his holiness, to be made acquainted with the wants of his subjects, and to remedy as speedily and as effectually as possible, every real grievance.

Rome, March 29, 1831. —Alas for Rome! and its tranquillity. When you were penning the lines, wherein you contrasted the turmoil of Great Britain, with the peacefulness you remembered here, we were a prey to ten thousand conflicting rumours, of insurrection in the provinces, and armies marching to the sack of Rome. Happily the last proved false; but had the effect of clearing the city at once, of the — and — et hoc genus omne; that ought never to profane this place with their insipidity. The insurrection spread from Bologna along the plains of Romagna: Ancona fell before an insurgent force; Macerata declared itself independent; Foligno rose, as did Perugia, and finally an army of eight thousand men, fixed its head quarters at Terni. The soldiers of the Pope's army were seduced to join the revolters in many places; so that government were forced to send out to

Civita Castellana all the troops, that did duty in the city, with numbers of the Guardiani di Campagna, while all the citizens were called upon to enrol themselves, and do duty as sentinels, &c. which is done with much zeal. There had come in from the provinces, during Carnival, a great many scapegrace young men, whose object was to win over the Romans to their cause, and induce them to join in the revolt. On the second Saturday, the bell had rung at the Capitol,* the windows were already garnished with the red silk, many groups of maskers were seen hieing towards the Corso, playing all sorts of antics, when suddenly an order was issued by the Governor, declaring the Carnival at an end, closing the Theatres, &c. a grand guard was formed in Piazza Colonna, of horse and foot soldiers; another in Piazza del Popolo, and degli Apostoli. Alarm seized on every body, and every moment as night came on, seemed to teem with unknown mischief. At length two distinct rounds of musketry were heard, which came with that heavy sound, produced by loaded guns. Soon after, picquets of cavalry were heard trampling along the streets. All doors were closed, and we retired to rest, longing for daylight to clear up the mystery. It appeared that some of the Romagnuoli and their Roman confederates being quite angry that their plots had been baffled by the suspension of the Carnival, had gone through the Piazza Colonna crying liberty, and inviting the soldiers to join them. A pistol was fired at a sentinel, and then the officers gave the troops orders to fire. Several persons were wounded, amongst the rest Piombino's porter, who was closing the palace gates. He is since dead, as well as several others. For some days after,

* During the Carnival, no one is allowed to appear in the streets with a mask, before the bell of the Capitol rings at mid-day.—EDRS.

A series of alarming orders were issued by the pro-Secretary of state, Cardinal Bernetti. The Romagnuoli were sent home; a camp was formed at Correse, on the road to Rieti. The last place was attacked by the insurgents, and a party within the walls waited on the Bishop Feretti, telling him they respected him highly as a Clergyman; but they wished for a provisional government. The Bishop took off his cross very quietly, and laying it on the table said, "There is my ecclesiastical dignity: Now I am a citizen of Rieti, as well as yourselves, and have a right to a voice in this business;" and forthwith gave the deputation such a lecture, that they left the room: the Bishop followed; went to the cathedral; ordered the bell to be rung; delivered an exhortation from the pulpit to the people, who thronged to hear him, and told them to be faithful to their allegiance, and he would direct their efforts against the enemy. He did so, and in two attacks the rebels were repulsed.

The Austrians have put down Modena and Parma. They have taken possession of Bologna, and Ferrara. The provisional government is in flight, and the blue — are seriously and quickly marching after them, in the direction of Rimini. Whether the rebels will fight, seems problematical; but where will they fly to? They have mismanaged their affairs most grievously. 1st. By suddenly and abruptly declaring the Pope's temporal rights abolished for ever. 2ndly. By allowing two of Louis Bonaparte's sons, to be leaders in their army. 3rdly. By challenging the Lombards to rise, and thus in a manner declaring war against Austria. 4thly. By carrying off the Bishops from their sees. One of the Bonapartes is since dead. These affairs have quite electrified us; but they have robbed Rome of its singular placid air, that used to charm us so. Will France interfere? This is a fearful question. In short, for the first time in my life, I long to quit this city; for I

can't bear to see it so changed. Only fancy, all the Museums are shut; you can't go to many of the palaces; no festivities at Easter, no assemblage at the Sistine Chapel, in Holy Week, for the Tenebræ; yet the Pope, Gregory XVI. is much beloved, and has shewn his liberality by giving Bishops to Mexico, in spite of Spain. He is an able man, and unconnected with the Roman noblesse, having been born at Belluno, and passed his early years in a monastery.

Paris.—With respect to the poor religious amateur comedian, Abbé Chatel, it may be safely anticipated, that his career will be of brief duration, like that of every upstart separatist before him, and that his fantastic system will, ere long, expire beneath the ridicule, that is every where cast upon it. Abbé Chatel, as fanciful and inventive as our separated brethren of the establishment, has been pleased to denominate his new system, "the French Catholic worship." Conscious of his own want of authority, the Abbé solicited the countenance and patronage of the Archbishop of Malines; but the result of his application was; a severe reprimand, and a declaration from the Archbishop to the Abbé that he had certainly mistaken his man, if he expected him to sanction his folly and absurdity.

The Archbishop of Paris has been pronounced perfectly innocent as to the disturbances, which are said to have originated in the ceremony at Saint Germain l'Auxerrois. The words of the official document of the counsellor of state, are these; "the most rigid inquiry into all the circumstances, has convinced me, that he (the Archbishop) not only had no share direct or indirect in this unfortunate event, but that had the knowledge of any thing preparatory to it come to his knowledge, he would have exercised his spiritual authority to prevent it." He moreover declares "that it is clearly ascertained that for the last

three years, the Archbishop has been a total stranger to every thing political and has been exclusively occupied in the discharge of his spiritual duties.* Such is the result of Government investigation, and such perhaps is the only compensation that an injured individual is deemed to expect in these days of universal anarchy. Among the valuable works which perished in the destruction of the Archbishop's library were, the last edition of Baronius's *Annals*, Gallia Christiana, *Histoires de Fleury*, de Tillemont, de Longueval, *Annales des Bénédictins*, &c. by Mabillon, and an immense collection of literary treasures. Such is the fruit of boasted civilization, in other words, of anti-religious philosophy and Vandalic fury.

A rigid investigation took place some days ago at the Monastery of La Trappe at Melleray. This authorised domiciliary visit led not to the discovery of even a semblance of a conspiracy.

The clergy of Troyes have just lost one of their best ornaments in the death of Claude Arvisenet. On refusing to take the constitutional oath at the revolution, he withdrew to the canton of Lucerne, in Switzerland, and devoted his time to the composition of works of piety, particularly that admirable work the "*Memoriale vite sacerdotalis*," a work universally known and esteemed, which procured for him the esteem of Pius VIII. and which claims for him the love and gratitude of every priest throughout the Catholic world! As a spiritual guide he was universally courted. Scrupulously exact in the discharge of his official duties to the last, he died on the night of the 16th of February at Gray, at the residence of his brother. The numerous and spontaneous attendants at his funeral, testified how deeply they regretted their loss.

Notwithstanding some sinister and malicious reports to the contrary in

the Paris Journals, we can state that the ceremonies of holy week were observed without any disorder. The piety of the people was manifested by the crowds that flocked to the churches to attend to the sacred offices and instructions that regularly took place. Warm-hearted supplications have been addressed to Heaven; for in the midst of so much corruption, prejudice and hatred, the capital can number many holy souls, who are earnest in the service of God, and who weep over the outrages that have recently occurred. The misfortunes that have befallen Religion have made a deep and painful impression on the minds of the people, and their daily prayer is for more pacific times. The devotion of the faithful was redoubled as the Paschal solemnity approached, and the largest churches were found too small for the numbers that repaired to them.

On Holy Saturday the Archbishop of Paris held an ordination. Of the forty-three who were ordained, Paris claims eight priests, two deacons, five sub-deacons, and eight for the minor orders; the rest were Swiss, English, and American.

On Thursday 7th of April, the Prince of Joinville, third son of Louis-Phillippe, made his first communion in the church of St. Rock. This young Prince, whose names in baptism are Francis Ferdinand Phillippe Louis Marie, was born at Neuilly, 14th August, 1818. The Princess his mother, and his sisters assisted at the ceremony, which afforded great edification. The young Prince seemed to be deeply impressed with the awfulness of the action, which he was about to perform. The Archbishop of Beauvais, previous to the celebration of the holy sacrifice, addressed the Prince in a short discourse on the goodness of God, and the means, which we ought to adopt to answer to that goodness.

DOMESTIC.

Catholic Chapel at Sheffield.—His Grace the Duke of Norfolk, who, *disinterested* where the public is to be benefited, is ever munificent when the advancement of Religion, the maintenance of its ministers, or the appropriate dignity of its temples, is the object of his donation, has lately presented to the Catholic Chapel in Sheffield, the complete set of thirteen full length Pictures of our Saviour and his Apostles. They were painted about a century back, and, though the artist is not known, they are allowed to have considerable merit as works of art, and of course proportionate value. The beauty of their appearance is greatly heightened by the splendid frames in which they are inclosed.

Their erection, and the general repair and neat decoration of the interior of the building. (for which that opportunity was selected,) having caused the Chapel to be closed for about a fortnight, its doors were on Easter Sunday thrown open for the admission not only of its usual congregation, but of so great a number of respectable Protestant strangers, as after occupying the whole of the seats, to fill every vacancy where a standing could be found. The Rev. Mr. Tate delivered a sermon on the occasion, of which it were useless, and indeed description would be inadequate, to notice any particular excellence; by all who were fortunate enough to be present. it was considered as a model for the Christian Orator; the light of our faith was held up luminously before men, and, if the stranger went away unconvinced by argument, he must have certainly carried with him a reverence for that Religion whose doctrines he had heard so eloquently enunciated: after a consideration of the sublime mystery of which the day is commemorative, and a view of its fundamental consequences,

the Rev. Gentlemen concisely, but with admirable felicity, eulogised the beneficence of the Noble Donor, and then, alluding to the expence which the alterations and improvements seen in the Chapel had necessarily occasioned, concluded by an appeal to the charity of his auditors to effect its liquidation.

The picture representing our Saviour carrying home the lost sheep, formed the altar piece, and those of the Apostles are placed, six within the sanctuary, and the other six in the blank window niches, which, occupying one side of the Chapel, directly face the light which is admitted only from the other side.

The effect of the whole was such as to convey to every observer a conviction of the practicable utility of having presented to the eye a representation of those sacred characters and events on which it behoves the mind to meditate.

An address in the evening was delivered by the Rev. Mr. Smith, and a collection of £30, was made towards payment of the recent expences of the Chapel which amounted to about £80, and the suggestion may therefore be allowed that, without even a consideration of the large sum raised by the Catholic Congregation of Sheffield for the erection of their Chapel, and of the incumbrance with which they are still on that account burdened, an extremely proper subject for charitable assistance is here offered.

BIRTH.

On Good Friday, the Lady of Robert Throckmorton, Esq. of Buckland, of a Son.

OBITUARY.

Died lately at Versailles, James Langdale, Esq.

Died lately at Rome, Cardinal Belisarius Christaldi.

R. I. P.

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PUBLIC DISCUSSIONS.

Utrum horum mavis accipe.—HOR.

THE examination of this subject terminated abruptly in the Magazine for March, with the consideration of the audience, before whom the Catholic advocate has to plead the cause of truth.

The uproar, with which he is assailed, is not merely the occasional, or even frequent, expression of hostile sentiments, which, however indecorous, and to an ordinary speaker, formidable, may embarrass indeed, but will not absolutely overwhelm him, whose nerves enable him to contend against the storm; but it is of that continuous character, which prevents both the hearer from following the argument with attention, and the speaker from persevering in his defence.

The spirit, which animates the infuriated partisan, has been manifested, at Cheltenham and at Birmingham, by violence offered to the friends of the Catholic party; and, in both places, prudence dictated the propriety of precautions to guard the person of Mr. Falvey from the practical effects of the harangues of the Ministers of Charity!

The objection, derived from this source, is sometimes advanced with yet greater strength. It is supposed that the indignities, insults, and outrages offered to the person of the Catholic Priest, may, indirectly, convey contemptible impressions respecting the sacred character, with which he is invested, and even Religion herself, whose Minister he is.

6.—The disadvantages already enumerated, are crowned by a partial, uncandid, bigotted press. It is in vain, that the itinerants are confounded by the strong evidence of Truth, or by the merciless exposure of the unchristian tendency of their conduct and language: it

is in vain, that the respectable and well-disposed portion of the audience acknowledge their complete discomfiture: it is in vain, that their own distinct and intelligible cry of craven overwhelms themselves and their partizans with irremovable disgrace: they control a prostituted press, which asks of Truth, as Judas did of the God of Truth, "*what will you give me, and I will betray her to you?*" This press will convey to distant parts of the empire, and of the world, their fabrications; and the advocates of truth are obliged to endure the mortification of reflecting, that they have afforded, unintentionally, indeed, and accidentally, but yet that they have afforded an occasion of publishing a series of falsehoods, calculated to uphold the monstrous delusions practised by these men on the unsuspecting people of England.

One striking example of this disingenuous conduct may serve as an illustration of the charge. At Bradford, the apostles of error were so completely confounded, that, in an assembly, as they state, of four thousand persons, among whom it is impossible that a hundred Catholics could be numbered; at Bradford, one of the strong holds of anti-Catholic prejudice; at Bradford, where this prejudice had been recently excited by inflammatory hand-bills; at Bradford, the only signs of applause, which were manifested by the vast Protestant audience, were uniformly bestowed upon the Catholic advocates. It was, also, the common remark of men, who were unwilling to commit themselves to an acknowledgment of the superiority of our arguments, that the Catholics were, by far, the best speakers, and that their most formidable antagonist was *the Chairman*!! And yet the traducers, finding it necessary to make some report of a meeting, which was to have been the scene of the death-blow of Religion in that neighbourhood, have published an account, entirely their own, prefacing it with an assurance, that pains have been taken to render it as accurate as possible; whereas they had entirely disregarded one obvious means of rendering it accurate, that is, the soliciting from the Catholics, a report of their own arguments. In fact, the person selected by the Catholics to undertake the principal part of the disputation, on the side of Religion, has not seen the report to this day.

From the consideration of these subjects, surely the Catholic is justifiable in withholding his presence from assemblies of this description: the Catholic Priest, in particular, may be excused if he hesitate to cast the precious pearl of Religion, Piety, and Virtue before swine, who will trample it under foot, by their unchristian and persecuting violence, or overwhelm it in the filth of their blasphemy and impiety.

He may, also, be excused, if he believes that no effect is produced by these disputations, but rancour and animosity, and the revival of

those dormant prejudices against Religion, which so long upheld the spirit of persecution.

And finally, it may be said, that these irreligious associations, like the salamander, live only in the flames of unchristian dissension : that, if opposed, their members will make louder appeals to the bigotry, which they invoke ; but that, if neglected, they will, by the continued repetition of the same dull tale of falsehood, only weary and disgust those, by whose folly they have hitherto thriven, and, by whose returning judgment, they will be consigned to merited contempt and oblivion. *Utinam ! utinam ! fiat ! fiat !*

Audi alteram partem.

If such a case has been made out in the preceding part of this examination, as will exculpate from all reproach those, who decline meeting the enemies of Religion in public discussion, much may be said, on the other hand, to justify those, who have adopted a different course.

The Catholic, who, by a singular privilege from heaven, has been enlightened by the light of divine Faith, cherishes a lively gratitude for the distinguished blessing ; and, acting upon a principle of the most exalted charity, ardently desires to communicate to all others the glad tidings of salvation, which have been announced to himself. *Let him that hearth, say, come,** is a maxim consecrated by the sacred scriptures ; and, as the venerable Challoner observes, is remarkably exemplified in the address of St. Andrew to Peter, his brother. *He findeth his brother Simon, and saith to him : we have found the Messiah. . . And he brought him to Jesus.†*

The faithful Christian also hears, with indignation, of the misrepresentation of that Truth, which is his pride, his joy, his consolation in time, and his hope for eternity : that Truth, which, when properly exhibited, is so well calculated to challenge the adoration and love of mankind, for the God of his heart and of his soul, and to represent man in his two-fold character, of good and evil, as amenable to precisely that system of divine providence, which is best adapted to restrain the evil and cultivate the good. It is natural, and it is laudable, that this virtuous indignation should inspire him with an ardent zeal to vindicate the sacred cause, which is so audaciously maligned ; and let it be observed, that the patience, with which the Catholic au-

* Apocalypse xxii. 17.

† John i. 41, 42.

dience endure the reckless calumnies, which are poured out against the Truth, forms an exemplary contrast with the tempestuous uproar, by which he, who would vindicate that Truth, is assailed by the partizans of error.

But these sentiments, laudable even in the ordinary Christian, rise into a higher character, and a loftier obligation, in the Minister of Religion. It is his happy, and most sacred, duty to instil her divine dogmas, and inculcate her saving precepts, to those, who know them not. He is the successor of those men, to whom was entrusted the commission, to *go and teach all nations*; * to *preach the gospel to every creature*.† He has learned, in some degree, the extent of this obligation from his divine master and model. "*Other sheep,*" says the Redeemer of the world, "*I have, which are not of this fold: them also I must bring: and there shall be one fold and one shepherd.*"‡ It was to bring those *other sheep* to the *one fold* of the *one shepherd*, that the apostles preached, and taught, and wrote, and lived, and died. It was for this, that numbers of holy men, worthy of association with them, have, in every age, bid adieu to the blandishments of the world, and have burst the endearing ties of kindred and of country, to carry to them, who have *sat in darkness and in the shadow of death*,§ that heavenly light, which *enlighteneth every man, who cometh into this world*.**

He is the Minister of him, who, by his Apostle, rebuked the Bishop of Pergamus, that he had, amongst his people, those, who *held the doctrine of the Nicolaites*; †† and the Bishop of Thyatira, that he suffered the woman, who *called herself a prophetess*; ‡‡ and who, by the same Apostle, lauded the Bishop of Ephesus, because *he hated the Nicolaites*.§§ Surely this approbation, and these censures, will suggest to him the duty, which the sacred ministry imposes upon him, and inspire him with a virtuous apprehension of neglecting that duty, unless, in pursuance of the injunction of St. Paul, he be ready to *preach the word, in season and out of season*; *** an apprehension, lest he may not correspond with all the numerous occasions, which may be presented to him, of fulfilling the obligations, which that responsibility implies.

This, then, is the great object of the Minister of Truth, when he takes his station on the controversial platform. He instructs the faithful from the altar; and imparts the same instruction to those of

* Matt. xxviii. 19. † Mark xvi. 15. ‡ John x. 16. § Luke i. 79. ** John i. 9.

†† Apocalypse i. 15. ‡‡ v. 20. §§ v. 6. *** II. Tim. iv.

his benighted brethren, who may come in search of the truth. But are there not many, in this land of error, conscientiously attached to the prejudices of the infant's nursery, or, of the nursery of the more mature, the Protestant pulpit? These persons will never think, it is probable, of entering the assembly of the faithful: they are equally scrupulous to avoid those books, in which the truths of Religion are explained and proved: they avoid Catholic society altogether, and attach themselves to the missionaries of error, solely because they believe them to be the messengers of Truth. Are these souls to be lost? Are they to be neglected? Who will dare to answer in the affirmative? But where can you meet them? Not in the house of God, which they will not enter; not in the tabernacle of human opinion, from which you are excluded. You can only, therefore, go in search of the wandering sheep, to that many wilderness, where it has lost itself. In other words, your only opportunity of addressing the words of salvation to a Protestant audience is afforded you in assemblies, where they are congregated for the avowed purpose of hearing the exposition and exposure of Catholic doctrine.

Hence, it is evident, that the absence of all responsibility in the itinerant declaimers, the absence of all charity, of all candour, of all, that can, for a moment, entitle them to regard, will have no effect on him, who is influenced by far higher considerations. The vain hope of convincing them cannot have entered his head. Were they disposed to learn, and *could they afford to embrace the truth*, they have had numerous opportunities of acquiring this blessing, and it is almost impossible to believe that they have not often been startled at the sight of their own inconsistency and contradictions, as well as at the mass of evidence presented to them of a well connected series of truths taught by the Christian revelation. Of their palpable want of candour, of so great a perversion of truth, that it is morally impossible that it has escaped their observation, one example may be adduced here.

In Turberville's Catechism, which they call Dr Doyle's, are the following question and answer.

Q.—When is theft a mortal sin?

A.—When the thing stolen is of considerable value, or causeth a considerable hurt to our neighbour.

Here, the candid and honest man sees, is a two-fold character of the mortal sin of theft. It is a mortal sin, in the first place, if the thing stolen be of considerable value. Hence, if it be stolen from a rich man, from a monarch, from the possessor of the treasures of king Solomon, it is still a mortal sin; and divines are accustomed to consi-

der, that the value of a day's sustenance for a poor man is considerable. This they would have seen explained, had they taken the trouble to look into any work of morality treating upon the subject: this they would have heard explained, had they the candour to enter into an assembly, in which the Catholic Pastor was instructing his flock upon this part of the catechism. But how have they acted? Trusting to the prejudices of the audience, Mr. Dalton, at West Bromwich, secure against contradiction, in the absence of Catholic disputants, suppressed the first part of the answer, addressed his hearers in language like this, in which he would incidentally catch at another excitement of prejudice by a malicious insinuation. So, if a Priest, for instance, *makes a large sum by Masses*, annually, it would be *no sin* to steal ten pounds from him. This shameful slander embraces the suppression of one member of the answer in the catechism; the assertion, that the holy sacrifice is put up to sale; and, thirdly, the assertion, that venial sin is no sin at all.

This was bad enough. It is a common remark, that these men have one language for the presence, another for the absence, of the advocate of Religion. Accordingly, at Cheltenham, they suppressed some of the offensive part of the above slander, but repeated the charge, that Catholics were taught to consider it but a trivial offence to steal five hundred pounds from a man possessed of ten or twenty thousand pounds a year. Mr. Brown, in one of his clear and convincing exposures of their fraud and expositions of Catholic doctrine, did not leave this artifice unnoticed, but expressly said, that five shillings, though stolen from the richest man in the world, he should hold to be a considerable sum. In this, he was supported by the cheers of the Catholic Clergy, who were associated with him in the defence of the truth. And yet, Mr. Gordon, who was the very individual thus exposed, this same Mr. Gordon, at Aberdeen, repeats the atrocious calumny, in these words: "By this doctrine, I may, with impunity, steal from my rich neighbour, of ten thousand pounds a year, to the amount of five hundred pounds, or a stack of corn, or twenty head of sheep, without 'causing him considerable hurt.'" He does not venture to add, without "stealing a thing of considerable value."

This digression is long, but it is useful to the argument, because it affords one example, out of many, which will establish the assertion, that it is vain to pretend to convince, or, at least, to convert men like these. This conduct, indeed, affords reason to apprehend that they are sufficiently convinced already, or, if not, that they have, by their obstinate adherence to error, and their wilful impugning of the truth, earned that awful malediction, repeated by our Blessed Saviour:

The prophecy of Isaiah is fulfilled in them, who saith, "By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive. For the heart of this people is grown gross; and with their ears they have been dull of hearing, and their eyes they have shut; lest, at any time, they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them."*

The chivalrous expectation of enlightening them, cannot, probably, have entered into the mind of any one. Catholics have attended these meetings to communicate to those, who were willing to be informed, a correct knowledge of the truths of Religion.

If it be said, that the view already taken of these discussions, represents the audience as equally averse, with their apostles, to conviction, the answer is, that this remark implies to many, and, perhaps, the greater number, but it is not applicable to the whole. In those places, such as Birmingham, Wolverhampton, Cheltenham, and Bristol, where the vociferations of a cabal may appear to have absorbed the audience, many Protestants have expressed the disapprobation and disgust, with which they have witnessed the conduct of their fellow-religionists; and, at Birmingham, in particular, they have expressed their astonishment that Catholics would descend to a meeting with the itinerants. The answer has been: "Our personal feelings are the same as yours, but we have other and higher considerations. We consider these men to be leading souls astray, and it is our only opportunity of effectually preventing it."

To the objection, that, shackled by such iniquitous regulations as have lately been adopted: governed by such mere tools, or worse, as the chairmen have proved themselves to be, and overwhelmed by a mob, ever at the beck of their masters on the platform, or near it, the champions of Truth may become almost instruments in the hands of their opponents, in propagating their misrepresentations, inasmuch as it becomes impossible to correct these misrepresentations effectually, it may be answered, that the objection has, indeed, much force, but that it does not essentially apply to these meetings. They are got up at different times by different individuals, more or less imbued with the iniquitous spirit of the Society. To meetings, over which Mr. Gordon is the presiding genius, the objection applies in all its force, and although much good appears to have resulted from the exposures hitherto made of that individual, all the benefit has been derived, and

* Matt. xiii. 14, 15.

if any one should again condescend to meet him, it is most desirable that it should be done under the protection of a chairman and regulations, in the constitution of which, he shall have had a voice. On all other occasions, indeed, the Catholic must be prepared for injustice, but it is an injustice less violent, and less oppressive; and one, which will not be an adequate counterpoise to the great superiority of the cause, which he defends.

As to the objection to the personal abuse to which the advocate of Truth is exposed, that is surely a matter for his own individual consideration; and he can hardly be blamed if, for the sake of that divine master, who, for him, became *as a worm, and no man; the REPROACH OF MEN, and the outcast of the people*;^{*} he is ready to subject himself to a small portion of those insults and outrages, which were poured in torrents upon his heavenly master and model.

That disrespect to Religion may be readily derived from insults to her minister is a fanciful objection, pleasant in theory, but devoid of proof in fact, and, as an argument, utterly condemned by the history and the spirit of Christianity.

In fact, any one, acquainted with ecclesiastical history, must be aware that it abounds with examples, which it were presumptuous to condemn, which form precedents for these discussions; and which exhibit the characteristics of the modern disputes. Our blessed Redeemer himself disputed with the Pharisees and Sadducees, and in the blind and bigotted calumnies and outrages, which were apparently the most remarkable results of these conferences, he has afforded a consolation to those, who, in his sacred cause, become obnoxious to similar treatment. St. Stephen is eulogised by the Spirit of God, for the irresistible wisdom with which he disputed, and no censure is passed upon the martyrdom, by which he gave testimony of the truth. St. Paul, in like manner, disputed in the synagogues, and at Ephesus and Athens; and neither he, nor the other apostles, who adopted the same course, considered, that the indignities, with which they were treated, would justify their abstinence from such disputations. Their example has been followed in succeeding ages. Origen, St. Augustine of Hippo, St. Augustine of Canterbury, St. Francis of Sales, &c. &c. are authorities of great weight, in whose company we are somewhat secure against error. St. Hilary, also, is justly extolled for the zeal which induced him to challenge the Arian prelates to a public disputation;

^{*} Ps. xxi.

and the martyr *Campion* for his challenge to the Doctors and Professors of the University of Oxford. *Bossuet's* dispute with *Claude*, before a mixed audience, is founded on the same principle with the recent disputations, having the same object, though not of equal extent, and obnoxious partly to the same objections. But the celebrated *Véron*, of whom a short memoir, from an able pen, is to be found in the Catholic Miscellany for August, 1827, affords the most remarkable example in modern times, and one so applicable to the present subject, that an extract from it cannot be unwelcome to the readers of the Magazine.

"He was born at Paris, in 1575. He entered into the Society of Jesus, and was, during many years, employed in the instruction of youth, and in preaching the word of God. But his inclination led him to active controversy. Being at Amiens in 1615, he defied *Adrien Hucher*, the minister of the reformed church in that town, to prove the peculiar doctrines of his church, by scripture only. A conference took place between them, in the presence of the *Duc de Longueville*, and three hundred other persons of either communion. At the first conference, the minister was obliged to confess his inability to prove the Calvinistic creed by scripture only. At the second he was reduced to silence. The Protestants substituted in his stead the minister of *Clermont sur l'Oise*: their second champion was equally unsuccessful. *Véron* printed the acts of the conference.

"He continued his labours; and finding them inconsistent with the rules of the Society, he quitted it; but remained attached to it throughout life. He travelled through Saintogne, Saintes, St Jean d'Angely, Marennos, and Soubise; every where defying the ministers to prove, *by scripture only*, the truth of their doctrine. He went in disguise to La Rochelle, and there made the same challenge to the ministers: they refused it, and obliged him to leave the town. He published an account of his travels; he mentioned in it sixteen ministers, who either fled at his approach, or who, having engaged in the dispute, immediately broke up the meeting. *Véron's* conduct was approved by Catholics of every order; the king authorized him to dispute publicly with the Protestants, in every place he should deem proper,—first obtaining the permission of the bishop of the place.

"By his Majesty's direction, *Véron* repaired to Languedoc: there he conferred with a Protestant minister, who fled on the second day. At Nismes, the minister *Faucher* sustained the conference during three sittings; he then declined the dispute; and, when summoned, refused to attend it. At Montpellier, *Véron* challenged each of its four ministers to a public dispute; all declined it. Similar success attended him at Alais, Giguac, and Vindemianne.

"*Véron* conducted himself every where with mildness, moderation, and Christian politeness. At Besiers, he conferred with the Baron de Pouget: he observed to the baron, that, in all disputes on religion, much less was said respecting the literal text of the Scripture, than respecting the interpretation of it. This made it necessary that there should be some living authority to ascertain its true interpretation. The ministers, consulted by the baron, said, that the "Bible, and the Bible only, was the religion of the Protestants." "Yes," answered *Véron*; "but in the re-

formed churches,* it is the Bible interpreted according to the doctrines of Calvin; in the Lutheran churches, it is the Bible interpreted according to the doctrine of the *Confession of Augsburg*; in England, it is the Bible interpreted according to the doctrine of the *thirty-nine* articles. Thus there are virtually, among Protestants, as many Bibles as there are symbolical books or theological codes, by which it is interpreted. In the Catholic church there is but one interpretation of the Bible; that interpretation, and that interpretation only, in which the whole Catholic church, with its supreme pastor at its head, has agreed at all times, in every place, and universally." The Baron de Pouget called on his ministers to refute the observation; they did not refute it to the Baron's satisfaction; the Baron, therefore, embraced the Catholic faith.

"In September and October, 1626, Véron conflicted, at Rouen, with the celebrated Bochart, one of the most learned men in Europe, and one of the chief of the reformed. The conflict lasted seven days; and finally, Bochart retired. In the relation which Véron published of this memorable dispute, he mentions, that, when it commenced, the city of Rouen contained 1200 Protestants; and that half of the number were, in consequence of the dispute, converted to the Catholic faith."

Surely, enough has been said, to prove that this resistance to the enemies of Religion is sanctioned by the spirit of the Catholic Church; enough has been said to rescue from reproach, those, who, in different parts of Ireland, of Scotland, and of England, have, at no small sacrifice of leisure, mental tranquillity, and even pecuniary means, stepped forward to stem the torrent of anti-Christian calumny.

To the assertion, that these itinerants are supported merely by opposition, and that their unholy flame would die away, unless nourished by the fuel of public controversy, another assertion may be opposed, equally positive, more in accordance with the character of truth, and more in harmony with facts. About seven years ago, these "*responsible*" societies, under different names, actually over-ran the country, fastening upon every *green* thing within their reach, and sowing, every where, the tares of their misrepresentations, presuming that the servants of the husbandman would continue to sleep. So completely, indeed, was the British public drenched with the poisonous draughts of misrepresentation, that its system revolted at nothing, however shocking, however disgusting. The Rev. Mr. Towers astonished a gaping audience, by asking one of the impostors, in the midst of his harangue, how he accounted for the phenomenon, of which he was insensible, in

* By the *reformed church* the Calvinistic church is always meant. The Protestants of France, generally, in an early æra of the Reformation, embraced the doctrines of Calvin. For some reason, they were, soon after this time, called *Huguenots*: afterwards, on account of their pretensions to a purer faith, they called themselves the *Reformed*. They were generally known by this name, till an edict of Louis XIV. compelled them to drop it, and to style themselves the *soi-disant* *Reformés*,—the persons calling themselves the Reformed.

a story that he was relating, that Frenchmen, wrecked on the coast of Wales, instinctively understood Welch. And Mr. M'Cabe, at Torquay, astounded Mr. Daly, of Powers-court, by asking him to reconcile his two assertions; one, that a certain poor Irishman had never learned to read at all; and the other, that the moment he saw an Irish Testament, he was able to read it.* But the subject, of all the most fruitful of assertion, was, the "more than Egyptian darkness" of the Catholics, both Clergy and Laity. One day, the people had never heard of the Bible; another, the clergy had never read it; a third, they could change the people into hares; on all occasions, the Catholic people were a stupid set, led by an ignorant priesthood. It was the remark of a Protestant, after the discussion at Cheltenham: "You have effectually deprived us Potestants of a familiar charge against you. We have been accustomed to represent your people as an ignorant race, imposed upon by an ignorant clergy. This charge we can make no longer." In truth, these wretched impostors seem to be making their last expiring and convulsive effort. Here, indeed, an incompetent bishop, there, a jovial parson, and elsewhere, a frantic minister, rejoice in their aid; but the bishop had proved his incapacity to withstand the strong evidence of Truth; the parson's flock proclaimed, by their vote, his incapacity, and that of the other local declaimers; and the minister fairly acknowledged that the prowess of a Catholic priest demanded the presence of the theological knights errant.

The exposures, then, of the Catholic advocates, seem to have thwarted these men entirely; they have sadly impaired their *market*. But they have done much more; they have been auxiliary to the conversion of many happy souls, who entered the scene of disputation, full of prejudice against the Truth. Besides many others, five were converted at Wolverhampton, before the disputants had quitted the scene; and, at Edinburgh, the Catholic priest announced from the pulpit the application of thirty for instruction in our holy faith, in consequence of the victory of Mr. Smith over Mr. Gordon. And shall not those, who have been the happy instruments of these good things, for ever bless that good God, who desireth the salvation of all, that he has made use of their weakness to effect his beneficent designs for the good of his people?

But this article is becoming too long. Its object has been, not to convey the slightest censure upon those, whose opinion differs from

* Mr. M'Cabe's speech is an able exposure of these impostors. It may furnish, hereafter, an interesting article for the Magazine.

that of the writer, but to expose the views, which have been taken by himself and others, of a subject that has excited no small attention. Each one is best capable of deciding for himself, according to personal or local circumstances.

In conclusion, then, if any individual, whether ecclesiastic or secular, shall engage in the controversial contest, let him remember, that he has to engage men, remarkable for their ignorance of the subject; for their intrepid misrepresentation, and for a flippant fluency of speech, acquired by long acquaintance with the *trade*. They are, generally, desirous of making a speech or two upon a given topic, and of then desisting. Error may be supported during a few speeches: Truth alone bears a lengthened investigation: therefore, let him insist that they adhere to one subject until that is exhausted; and he will probably find, that, as at Edinburgh, at Cheltenham, and at Birmingham, they will run away.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D.

(CONTINUED.)

This confinement was intended to punish us, and we considered it as very hard and vexatious. By it we were debarred of all conversation with the French prisoners, and, I may say, completely insulated—*penitus toto divisos orbe Britannos*. We had begun, nevertheless, to form connections and to make acquaintance with one gentleman or other; by whose means we procured a sight of the newspapers. What we suffered by a limitation of territory, was more than made up to them by the permission to range over the whole enclosure of the upper citadel, the ramparts, and all the internal works. And certainly, if a prison can be delightful, the citadel of Dourlens must be allowed to be so, with its retired, sheltered grassy walks, dry airy situation, and the pleasing prospects to the east, north and west, which it commands. Our fellow-sufferers pitied us, as they rejoiced in their own acquisition. But soon, and very soon we found salvation, or at least comfort from our punishment. As we were entirely separated from them, we did not drink with them of the cup of mortal fear, which was forced upon them on the first Sunday of Lent following. Another penal circumstance in our confinement, was a privation of water. The well, to which till

now, we had access and from which, though at no small distance, and with no small trouble, we fetched water for the necessary purposes of the kitchen, and other domestic concerns, was in the upper citadel. No entreaties could prevail on our keepers to indulge us in the permission to go to the well, either to wash, or fetch water. The sentinels joined us in this very moderate petition for a cup of cold water; and one of them, who, like the rest, had wondered at our daily ablutions, said "but sir, these gentlemen cannot live without washing." Nothing would do; it was dangerous to trust us at such a distance; and our petition was refused.

There was indeed another well in the lower citadel; but at a distance from our boundaries, and we lost no time in petitioning for permission to have at least free access to this. All that we could extort was, at eight o'clock in the morning, and four in the afternoon, a party of us, under the escort of a corporal, and two fusileers, might fetch water from a well, which was close to the barracks, in full sight of the centinels, and other soldiers, and the commanding officers: for we were too dangerous to be trusted with greater liberty. And once it happened, in our distress from some cause or other, that we paid money for a little water. At last the chain of the bucket was broken. We then indeed obtained leave to go, without our escort, to the upper citadel. The gentlemen in the upper citadel met with the same accident, and in their turn came to our well. Thus two or three times we still found means to correspond with one another, or to meet at the wicker gate. One or two came occasionally to our apartments to converse or to play a game at cards, chess, draughts or backgammon. In these occasional visits they gave such ideas of transcendant happiness in their enlarged enclosure, and unlimited range, that envious curiosity to see their happiness stole into our breasts. We well knew how to break the chain or rope of a well, by what we called *an accident on purpose*. This was soon done. The centinels had somewhat relaxed in their rigour, and let us pass under pretence of fetching water. Every individual went with exultation, and forgot confinement in such a joyous indulgence. At one part of the rampart wall, a windlass, with a rope, had been left. It happened to be the lowest and most hidden part of the rampart, near the very spot, from which the other four had escaped. Two gentlemen,* of them who had helped the other four, availed themselves of the favourable opportunity and escaped. This was soon known, but known to none but prisoners.

* Edward Phillips, and Charles Thompson, from the Roman College.

And the following night, nine others, and some of them very young, attempted and succeeded in the same manner.*

It is natural to imagine we felt much anxiety for our companions, who had full forty miles to walk before they could expect rest or refreshment. The town of Arras, where the terrible *Le Bon* resided, was directly in the road. Some gentlemen from Arras, prisoners at Dourlens, gave them directions and land-marks, to avoid the town and to find their road across the river Scarpe, and over the country clear of villages, till they could reach Esquerchin. They reached Esquerchin in a body the following morning, spent with hunger, fatigue, and want of sleep. It was broad daylight, and unsafe to be seen. Most of them threw themselves down to rest under the shelter of some bank sides, till notice could be given to some trusty friends to provide both refreshment and a secure retreat. Providence so permitted it. The first eye, which descried them, was that of a professed Democrat. His tongue soon published the discovery. But happily, the first person, whom he met, was a friend, and the very friend, to whose protection they were going to trust themselves! By earnest entreaty the Democrat was prevailed on to take no farther notice. They were sheltered, refreshed, provided with a guide, and escaped, in their rags, through the French lines, to the advanced posts of the Allied army. To this day and to the end of their lives, they hail, and will hail, with deep-felt gratitude, the princely generosity and protection of his R. H. the Duke of York, to whom they were presented, and by whom they were relieved, by a gift of ten pounds to each.

Full twentyfour hours had elapsed before their escape was known to the Commandant, and he knew it at too late an hour to send notice to Douay by the post. He and the soldiers frightened us with a report of their having been seized and carried to Bethune. Without giving much credit to the report, we felt uneasiness in proportion to our wishes for their safety. From our terrace and windows we had a full view of the high road, on the opposite hill, from Arras and from *S. Pol en Artois*. We had an excellent glass, and solicitude kept our aching eyes fixed on the road, with fear of seeing them return under escort. Day after day passed, and our hopes, at last, passed away into joy, when certain information was received of their safe and entire escape. But anger was to light somewhere. Accordingly the sub-commandant, *Marin*, a lieutenant in a regiment of light infantry,

* John Canning, Thomas Lupton, John Bates, John Eldridge, Thomas Dawson, Joseph Bradley, Thomas Story, William Vreal, and Thomas Cock.

as soon as he heard it, attended by two fusileers, abruptly entered our apartment, while we were busy with our books. His look, which at all times was dark, stern and forbidding, was now terrific indeed. With his hand on the hilt of his sword, and with all the emphatic energy of wrath, he addressed us in reproaches and threats. Each man looked aghast on his neighbour, and listened with dismay to the terrific orator. The oration ended with a strict charge to the soldiers, to shoot any one amongst us, who should on *any pretence* cross the threshold of the door. Remonstrance was in vain; even necessities of nature were positively excepted in his own words, at least during the night. But the soldiers in general, were indulgent as far as they dared to be. He then placed a centinel at the door, and another at the window, to enforce the observance of the above command. We now conceived ourselves irretrievably lost, and cried out tyranny! A day or two after, a heavy fall of snow covered the whole country; so that our confinement proved very providential in keeping our young gentlemen from being wet, cold and sick, which probably enough might have been the consequence of playing in the snow. Thus again did we find, that all things worked together unto our good. The escape of our companions had reduced our number to thirty-two; and effectual care was taken, that the number should be kept up. At the relief of the guard, at eight o'clock in the morning, and three in the afternoon, the serjeant or corporal came to count us over. This was often done, while we were on our knees at our daily devotions. Some months after, when our countrymen from St. Omer's, with other English from Calais and Dunkirk, joined us, we were carefully distinguished by the name of the *Trente deux* (thirty two;)* and, as a disgrace, ranked at the bottom of the muster-roll, which was regularly called over, name by name, twice a day, in presence of the serjeant, and often of the Commandant, and to this day we keep our honourable distinction and name of *Trente deux*.

The escape of our companions happened within the octave of the Epiphany, and our confinement lasted with its full rigour for a fortnight; one individual only, the watering party excepted, crossed the threshold in that time, to assist a dying man with the sacraments of penance and extreme unction. As to the viaticum, it is easily understood, we had no opportunity of keeping the sacrament for such a beneficial purpose. On this occasion, the serjeant of the guards had been secured by a present. So soon as he had relieved the guard at

* In this number was included Mr. Sharrock and his community, as above.

six o'clock in the morning, he called, by appointment, at our apartments, and allowed a hour and a half for this great business. The snow was almost knee deep. At the expiration of the limited time, he called at the sick man's apartment, to reconduct the priest,† who passed and repassed, unseen by any, but the centinels at our own door, and at the rampart gate, who were both in the secret. Just on their return to the house, a stranger appeared. The serjeant made a halt, for the danger would have been great, if it had been the terrific *Marin*. He then went on to the stranger, and the priest crossed the garden, as the shortest road, and was relieved from great fear and anxiety, when he rejoined his companions, only two or three of whom, knew of the expedition. Great had been the surprise, to hear the priest called for by the serjeant, and greater much at his long absence, especially from so necessary an act as supper. It was, however, soon known to all, who cared to know it; and it was the second expedition of the sort. The first had happened in the Christmas holidays; when our confinement was not indeed so rigorous, but the attempt, though more feasible, was nearly discovered. The sick man was an inhabitant of Armentierres. Scarce had the priest entered the apartment of the poor sick man, when the terrific *Marin* was seen directing his course towards the building. The alarm was soon given, and every one pitied the poor priest. Where to conceal him, they did not know. However, they introduced him into an apartment up stairs, where some of the most respectable of the prisoners were confined. Every corner was filled with boxes and trunks, which also filled up the whole space under the bedsteads. With a blue great coat over his shoulders, he seated himself before the fire, amongst the company; when suddenly entered a gentleman to tell us *Marin* was below, and would probably come up stairs. The company rose to meet and salute him, and stood in a cluster before the priest, who, as they rose, threw himself on the floor. The gentleman, who was considered as the most respectable in the company, stepped forward; heard the enquiries, and gave his answer, without letting *Marin* come far beyond the door. All is well that ends well. *Marin* retired without discovering the delinquent, who immediately went down stairs, and did his best to assist the dying man.

The rigorous confinement within doors lasted just a fortnight, and with humble petitions we then obtained leave to come forth upon the terrace from nine o'clock, till three P. M. In about a month after,

† The Rev. Joseph Hodgson, the writer of the Narrative.

we petitioned and obtained an extension of our time, as the days should lengthen. The poor Commandant was a humane man, who pitied us. We were hat in hand, with humble supplication before him, on Shrove Tuesday, then in the plenitude of his power. In a day or two after, he was arrested, sent to Arras, and shortly after to the guillotine, as was said, for friendly acts to some prisoners in the upper citadel. Sometime, in the same week, a poor man, a native of Arras, was sent under escort, to the revolutionary tribunal and guillotine. This was the prelude to greater fears. On the Sunday morning following, the first in Lent, between nine and ten o'clock, a body of men, composed of military and burghers, armed with pikes, swords, or guns, headed by one of a very ferocious savage mien, from the tribunal at Arras, entered the citadel. The sight was extraordinary. As they passed under our terrace, with a lowering countenance, a voice of contemptuous indignation was heard—"where are the Aristocrats?" They passed on. Great was our fear, as no information could be procured, respecting the business on which they were come. We suspected what was indeed the case, and fearful of being interrupted by such rueful visitors, we assembled to prayers at the usual hour, but did not pray aloud. By degrees the mysterious business in the upper citadel began to be known, when we beheld a gentleman, attended by two fusileers and a serjeant, conducted to what we called, *the anti-chamber of death*. Soon followed another, in silent stupor; a third, and others, at different intervals, to the number of ten or eleven, who were, on the following morning, conducted to Arras for trial before the Revolutionary tribunal. We had passed many days of fearful anguish since the commencement of the revolution; but the anguish of this day out-did every other. No positive information could be procured, why this selection of individuals was made, who, we ourselves knew, were come from different places, and were unallied in blood or business: nor could we discover whether this extraordinary proceeding was to be confined exclusively to the French. Surmises magnified by fear, gave us to understand, that we might expect a similar visitation, at least on the following day; for this inquisition lasted till about nine o'clock at night. Thus was this day darkened not by distant clouds, but by a tempest breaking close over our heads. Fear stood deeply impressed on every face, and now and then stole from our breast in sighs. On the following morning we beheld the poor unoffending victims escorted to the town of slaughter, where most of them (for one or more did escape or survive) died for the great crime of having had riches and rank. The next week the gallant and hoary veteran, Marechal Mailly, with a physician from Douay,

were led weeping to the same antichamber, and thence to the guillotine in Arras. Week after week passed, and almost in every week was one or more sent to spend his last night of confinement in the too memorable antichamber, whence, on the following morning, they were conducted to Arras. Report told us, that a goal delivery might be expected by the friendly interposition of the *Guillotine*, in the proportion of ten heads per decade, that is, one life per diem. The truth is, our prospect and expectations were all darkened with the gloom, which at that time, shrouded all France. It is sufficient to say, it was in the plenitude of power of Robespierre, and at the very moment, when terror was the order of the day. After the death of Robespierre communication was again opened with the upper citadel, and we learnt the following particulars relative to the memorable day above mentioned. On the arrival of the armed force with the revolutionary Delegates at their head, all the prisoners were ordered to assemble on the ground before the buildings in which they were lodged, and immediately surrounded by the men in arms. Every individual was searched and examined apart. Each chamber, bag, box, and pocket book was searched and examined; each letter was read, and from every one was taken every penny above a certain sum. The order of examination was the order of the apartments, beginning from the west. And the party examined was ordered to remain within doors; thus effectually to hinder all correspondence with the man examined. The summons indeed had been so sudden, that few or no precautions could possibly be taken to destroy letters or papers. Private signals were agreed on; so that the use of a handkerchief, a hat or some similar action likely to pass unnoticed, gave the hint to the non-examined, that papers, letters, pocket books and cash were particular objects of inquiry. One gentleman was indiscreet to tear a letter in his fright. Unhappily he was seen, and sent to Arras, with the rest. He however survived the storm, without being brought to trial. Another felt himself very uneasy with the load of four or five Louis d'ors in his pocket. With an intention to save himself and them, he attempted to bury them under the sod, on which he sat. He was discovered and lost his gold, which however was restored to him in specie after the death of Robespierre. Another and a very good well wisher to us, was still more panic-struck with the conscious guilt of having relieved us with a loan of some money at our first arrival, for which he had the written receipt of our Procurator. It was well known how dangerous a construction could be put upon it, and he wished to destroy it. He had seen one gentleman carried off for such an attempt; some other means was to be devised. He pretended ur-

gent necessities of nature : the centinel kept him back ; the corporal could not give him leave, and the commandant, Marin, feared to do it, yet humanely interceded for the permission to let him retire to the *Committee des douze* under the watchful eye of a sentinel ; where he contrived to destroy the dangerous paper. He then returned to undergo examination in his turn. The good man afterwards amused us with the description of his fright, and his fervent prayers on the occasion.

This examination of the prisoners began between nine and ten in the morning, and lasted till near nine at night, without morsel or sup for them till after their respective examinations. We felt the advantage of being separated from the French in more respects than one. We had no share in the bitterness of that day, and afterwards had advantages, which they had not. Indeed from that day, their situation was completely miserable. They felt an anxiety little short of condemned prisoners, who did not know when the dead warrant would be signed. The number of sentinels was increased, and their hitherto extensive range was now contracted into a very small spot in front of their habitation. Every correspondence by letters was strictly forbidden. During one hour of the day, in presence of a member of the *Committee de surveillance*, strangers were permitted to bring victuals, linen &c. to the wicker gate, where every thing was rigorously examined before it passed into the hands of the prisoners ; and then passed without words, but often with tears, and always with sighs. Sometimes by connivance a parent would salute a child, a wife her husband, or a friend his friend ; but the parties were obliged to stand at a distance of many yards ; a nearer approach than the whole breadth of the rampart and part of the ditch not being allowed. Bread was distributed to them, at least to the poorest as to ourselves, at the same time, and in the same proportion. Till now a certain degree of luxury or good cheer, had been customary with most amongst them, who had estates in the neighbourhood, or money in their pockets ; but the rigorous examination had taken away their money, and the new regulations confined their *douceurs* to a very few necessities. In this situation things continued, but with an increase of fear, and a great increase of prisoners, who were sent in occasionally from other places. In one night about a hundred came in from St. Pol and the environs. At different times about forty Mayors of country municipalities, from the neighbouring cantons, were brought in, because they had not been able to send in the supply of corn, hay or straw commanded by the requisition. Thus no ray of hope could yet be seen through the dark clouds, which hung over our heads ; on the contrary. We were however little affected in the detail of regula-

tions made for the prisoners in the upper citadel; because, living as we did between the higher citadel of the town, old *Cousin*, our invalid caterer and others, had free access to our apartments. Still we were reduced to our last assignat, and almost lost hopes of procuring another. The general prohibition of epistolary correspondence included us, nor had we any means of making known our distress to our friendly treasurer, as before, nor could we obtain permission to make it known, at least for a considerable time; and how it was made known at last I know not; but till that day, many hours of painful anxiety passed through our hearts. We began to look about for *superfluities*; but few could be found. As winter was passed we deemed a few blankets to be *such*, and accordingly began to sell the best, as most likely to fetch most money. Some other *such* superfluities were sold, or got ready for sale, without a message or prospect of one. At last on a Sunday, when every heart began to ache with despondence; when, to my certain knowledge, knees were bent and prayers were saying for our daily bread, a gladsome voice hailed us with the news of a supply of money. One of our young gentlemen, from the door or window saw and knew the gentleman, who was the ordinary channel of our supplies, and immediately rushed into the innermost apartments in which the Seniors usually sat, with this welcome sentence *the money-man is coming*. Despondency disappeared in joy, and supplication for bread was converted into grateful thanksgiving for receiving it. From that day we never met with another interruption in our supply.

(TO BE CONTINUED)

FOR THE CATHOLIC MAGAZINE.

A short account of the Right Rev. George Hay, D. D. Bishop of Daulis, and Vicar Apostolic of the Lowland District in Scotland.

THIS venerable and learned personage was born at Edinburgh in the year 1729. By the father's side, he was related to the noble house of the Marquises of Tweeddale: and, in him the male line of that branch of the family, from which he was descended, became extinct. As his relations were Protestants, he was brought up in the religion which they professed.

Mr. Hay received an excellent education. After acquiring a competent knowledge of the Belles Lettres, he attended a course of surgery under the ablest Professors in the University of Edinburgh. His progress was so rapid, that many of his school-fellows, who afterwards became men of great eminence, acknowledged that he would have stood at the head of his profession, had he not abandoned it.

When the Highland Army, under Prince Charles Stuart, entered Edinburgh, in 1745; Mr. Hay's Professor, who was an enthusiast in the cause, was induced to accept the office of chief surgeon to the Prince's army. Mr. Hay accompanied his master, and followed the Prince in his advance into England, and in his subsequent retreat into Scotland; but being prevented by sickness from proceeding northward, he returned to Edinburgh in Feb. 1745.

After the battle of Culloden, he was committed prisoner to the castle of Edinburgh, and, afterwards conveyed to London, where he, for the first time, heard the Catholic Religion defended by Mr. Meighan, the celebrated Catholic Printer, with so great a variety of conclusive arguments, and such a strength of reasoning that he was thunder-struck.

But this was only a transient sensation, which left no lasting impression on his mind. The term for the suspension of the *Habeas Corpus* act having expired, Mr. Hay was set at liberty, and returned to his native City. Having afterwards withdrawn to the seat of a relation, he spent much of his time in retirement and reading. Amongst other works, he providentially fell upon those of some Catholic controvertists, which soon engaged his whole attention. The more he read, the more he admired them, and felt a strong desire of becoming acquainted with the professors of a religion, which they so ably defended. With this view, on his return to Edinburgh, he had recourse to the Rev. Alexander Seaton, the Missionary resident in that city, by whom, after proper trial, and due preparation, he was received into the bosom of the Catholic Faith, on the 21st of December 1749.

Two years afterwards, having engaged to serve in quality of surgeon, on board a vessel bound for the Mediterranean, at Cadiz Mr. Hay became acquainted with a devout Irish Augustinian Friar, and was so moved by his conversation, he conceived a vehement desire of renouncing the world, and of consecrating himself to God, in a religious state. This resolution having fortunately come to the knowledge of Bishop Smith, then Vicar Apostolic of the Lowland District, he wrote to Mr. Hay, earnestly conjuring him to proceed to the Scotch College at Rome, and there to prepare himself for becoming a fit in-

strument, to promote the glory of God, and the interests of religion in his own country, where his talents might become beneficial to others, rather than spend his days, secluded from the world, in the retirement of a religious life. In this desire of the good Bishop he acquiesced, and, on being released from his previous engagement, he immediately repaired to Rome, where he went through a regular course of Philosophy and Divinity.

Being promoted to the holy order of priesthood, he set out, on his return to Scotland, and on his arrival in 1759, was sent to assist Bishop Grant at Preshome in the Enzie.* There, he applied himself, with extraordinary zeal, to the functions of the pastoral charge, and was assiduous in preaching, instructing, and administering the sacraments. In this mission, he continued his apostolical labours for eight years. On the death of Bishop Smith, in 1767, Mr. Hay received orders to accompany Bishop Grant to Edinburgh, where he performed the duties of a zealous pastor of souls, and discharged the office of procurator for the mission. The declining health, and advanced age of Bishop Grant, induced him to think of choosing a successor. Being from long experience, well acquainted with the piety, great abilities, and transcendent merits of Mr. Hay, he procured him to be nominated his coadjutor, and consecrated him Bishop, at Scaln, on Trinity Sunday, 1769.†

From that day, the whole burden of the district may be said to have devolved on Bishop Hay. The activity which he displayed, in the discharge of his new functions, almost exceeds belief. Preaching he

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* The present Chapel, &c. at Preshome, five miles east of Fochabers, was built upwards of forty years ago, the expences of which were chiefly defrayed by Bishop Hay, indeed the foundation of this mission is owing in a great degree to the piety and zeal of this holy Bishop.

The Congregation now amounts to about 2,000 souls. It is at this time the residence of the Right Rev James Kyle, D D. Bishop of Germanicia, and Vicar Apostolic of the northern district: *Assistant Clergyman* to his Lordship, the Rev. John MacLachlan.

† In the most troublesome times, for more than a century, the Catholic Clergy found an asylum in the remote and sequestered vale of Glenlivet, in the seminary of Scaln, (the first Catholic College established in Scotland after the reformation,) there candidates were educated for the priesthood, and sent to preach the Gospel through the Lowlands and Highlands of Scotland, and although the Clergy on the Scottish mission at that time were in great poverty from the circumstances of the unhappy times, still they contrived, each, to contribute a little to support this nursery, to supply Scotland with Catholic Missionaries. The *Catholic priest-hunters*, the *Titus Oates* and *Dr. Tonges* of the day, durst not venture into the happy vale of Catholic Glenlivet, to disturb the peaceful habitation of the students of Scaln.

regarded as one of the most indispensable obligations of a pastor of souls; and accordingly he was most solicitous to feed his flock with the word of life. His discourses, delivered in a simple and familiar style, were admirably calculated, both to convince the understanding, and to gain the heart; and were enriched with numerous citations from the holy Scriptures.

He was assiduous in watching over the general interests of his district, of which he made frequent visitations, directing and stimulating the zeal of his clergy, by example, by exhortations, and by pastoral letters. In addition to the duties inseparable from his charge, his active charity found him continual employment. He frequently supplied the place of procurator of the mission, composed several excellent works for the defence of religion, and for promoting christian knowledge and devotion, in which is displayed great learning, along with the most unaffected piety; kept up an extensive epistolary correspondence, and entered with ardour, into all the measures that were taken, at the time, for the repeal of the penal laws against the Catholics.

His charity, his meekness, his mortification and conformity to the holy will of God, were eminently conspicuous. His virtue had nothing that was austere or morose. Though severe to himself, he was condescending and tender to others. In all his words and actions he seemed to have God alone, and his glory, before his eyes. His piety and learning drew upon him the regard and respect of the Holy See, and gained him the esteem and friendship of the most distinguished Prelates of both Kingdoms, and in a special manner, of the venerable Dr. Richard Challoner, then Vicar Apostolic of the London district.

At the time that government seemed inclined to consent to the repeal of some of the most oppressive penal laws, Bishop Hay laboured strenuously to procure some relief to the Scotch Catholics. Immediately those who had imbibed impressions unfavourable to the Catholic cause, every where took the alarm. The press teemed with misrepresentations and calumnies, and even, not a few of the pulpits resounded with inflammatory invectives against the Catholics. The populace of Edinburgh, in a paroxysm of phrensy, proceeded, on the 7th of February 1779, to storm the Chapel which Bishop Hay had just erected, and reduced it to ashes. The Duke of Buccleugh, and some other officers, fired with indignation at the daring excess to which the mob had proceeded, hastened to the spot, with a few of the troops under their command, seized the most forward of the incendiaries, and would have acted with vigour against the rest, had not the civil au-

thorities interfered. Seeing that no measures were taken to crush their audacity, the rioters spread, like a torrent, over the city, and destroyed the houses and property of the Catholics. In the midst of this scene of devastation, Bishop Hay arrived from London, saw his house on fire, and heard the most violent imprecations vomited out against him by a furious rabble, who regretted that they could not throw the holy Bishop into the flames. He prudently withdrew to London, and obtained some indemnification for himself and those who had suffered during the riot.

By the death of Bishop Grant in 1778, Bishop Hay^r became Vicar Apostolic, and proceeded, without delay, to name, as his coadjutor, the Rev. John Geddes, whose distinguished merit left no room to doubt of the choice. After a journey to Rome, in 1781, where he had gone to settle some difficulties in the government of the Scotch College, he returned to Scalan; where, that he might not deprive the mission of pastors, he himself condescended to superintend the small farm and seminary, and to direct the young students in the study of the first elements of literature. He was obliged to return again to Edinburgh in 1793, to resume his former functions, in consequence of the deplorable state of Bishop Geddes' health. Shortly after this, the destruction of the foreign establishments, which belonged to the mission, having precluded all prospect of perpetuating the succession of Apostolic labourers in Scotland, Bishop Hay strained every nerve to repair the evil. Possessed of very slender means, but full of confidence in God, he erected a new seminary at Aquhorties. Thither he transferred the students from Scalan in July 1799, and put that establishment upon so excellent a footing, that several of its members very soon distinguished themselves on the mission, by their learning, zeal and piety.*

* After the removal of Scalan to Aquhorties, there was but one Chapel and one Clergyman in Glenlivet. As this country is of considerable extent and almost exclusively Catholic, it was a subject of great inconvenience to the people, not receiving the aid of religion. To remedy so great an evil, the Rev. Paul Macpherson, a native of this glen, who for many years had been agent to the mission, and superior of the Scotch College at Rome, resolved to erect a new Ecclesiastical establishment, having returned from Rome in the year 1827, he, the following year, erected, on a central spot of ground granted to him by the munificence of his Grace the Duke of Gordon, a large commodious Chapel, and a comfortable dwelling house and appendages for the Clergyman. He not only built these, but supplied them with all the necessary vestments and furniture &c. at his sole expence, receiving no assistance from any quarter, but what the poor people in the country gave him in the carriage

All hopes of the recovery of Bishop Geddes being now lost, our prelate found himself under the painful necessity of choosing another coadjutor. The person whom he pitched upon was the Rev. Alexander Cameron, of whose virtue and great talents he had formed a very high idea. To Bishop Cameron he imparted full and unlimited power to govern the district, as his coadjutor. Retired in his seminary of Aquhorties, free from all cares and anxiety of mind, he gave himself up exclusively to exercises of devotion, in order to prepare himself for his last end.

A long life of continual mortification, and of intense application to the duties of his charge, had impaired the faculties of his mind. Repeated strokes of the palsy deprived him of the use of his speech: and at last, his mental powers seemed to be almost totally exhausted by incessant labour. In this state, he continued, for nearly two years, enjoying, in other respects, tolerable health; till, at length, a severe illness announced that his dissolution was fast approaching. On the evening of the 15th of October, 1811, in the eighty-third year of his age, and the forty-third of his episcopacy, this great Bishop, this eminent servant of God, gave up his happy soul into the hands of his creator. He was interred near the seminary of Aquhorties, which he himself had erected,* within the walls of a decayed Catholic chapel, situated on the banks of the river Don; at a short distance below the House of Fetternear. His extraordinary merit gained him, in his life time, the respect even of the enemies of his religion; and after his

of materials for the building. Attached to the Chapel is a certain quantity of land which Mr. Macpherson has improved by cultivation: he has also surrounded with a wall a burying-ground for the congregation. In addition to his other services, he has supplied funds for the establishment of a very large school, the Rev. James M'Naughton has been appointed to this new mission.

*The Bishop only got a lease of Aquhorties, which became a subject of serious consideration to him afterwards. But, *with God, all things are possible*. In the year 1827, John Menzies, Esquire of Pitfodels, with that munificence, by which he is so highly characterised, made over to Bishop Paterson, his beautiful estates, with the large mansion house of Blair's, Kincardineshire. Great additions to the house have since been made to render it fit for the reception of students; this College (which has been named St. Mary's,) was opened on the 2nd June, 1829, with very great solemnity. The students belonging to the two seminaries of Aquhorties and Lismore, have been all removed to this new College. Blair's College is situated in a pleasant part of the Country, on the right bank of the river Dee, within six miles of Aberdeen. No pains or expence have been spared for the proper accommodation and domestic comforts of the students, and the play grounds are delightful. The plan of education comprises all that is usually taught in Catholic Colleges. Students are received for both the ecclesiastical, and secular state. For particulars

death, he has been justly ranked amongst the most illustrious prelates, not only of his own country, but of the age in which he lived. Bishop Hay made his first appearance in print, in the year 1771, being a spirited answer to the errors contained in a sermon, published by a celebrated Presbyterian minister of Aberdeen. This was followed by his *Letters on Usury and Interest*, in which he throws much light on this difficult subject, and reconciles the practice of taking interest with the doctrine of the scriptures. His third work was, *Doctrine of Miracles Displayed*. The dispute about miracles, between Dr. Middleton and his antagonists, induced Bishop Hay to take a comprehensive and masterly view of the question. This work set the matter to rest; and is, perhaps, the best that has appeared on that important subject. Not long after, his three works: *The Sincere, Devout, and Pious Christian*, were successively laid before the public. The merit of these works gained their author an extraordinary reputation, and is acknowledged by all who have ever perused them. The Catholic Hierarchy of Ireland, as well as in this country, have all bestowed on them the highest encomiums, and strongly recommended them to the faithful under their charge. Bishop Hay has also left several treatises on various subjects, which are still in manuscript, and are preserved in the library of Blair's College.

A. H.

Polemic Catechism of James Scheffmucker.

Agreeably with the promise made in one of our late numbers, we proceed to lay before our readers one or two extracts from the able little work which we then noticed. Most of our Protestant brethren, when contemplating the character of Luther, are accustomed to view his secession from the Catholic Church as the work of grace and the dictate of the Holy Spirit. Nothing is said, nothing thought, perhaps nothing is known by them, of the sacred obligations, under which the

application must be made to the R. R. Vicars Apostolic, or to the Superiors of the College.—Rev. John Sharp, President: Rev. Alexander Gordon, and William Gordon, Professors: Rev. James Sharp, Procurator. A large detached Chapel has also been built close to the College, for the congregation in this part of the Country. The mission is attended to by the Rev. Gentlemen of the College, there is also a Chapel in the College for the use of the students. This is now the only establishment in Scotland, designed to educate youth for the Scotch mission.

father of the Reformation was, when he thought proper to separate from the one sheep-fold of the one shepherd; nothing is said of the crime of schism, no palliation offered for his rebellious proceedings, no justification for the violation of the most solemn vows. This is the preliminary consideration, upon which Scheffmacker fixes our attention, being, in his estimation, a point of material importance as affecting the credit and qualification of Luther as a reformer of religion. We give the author's own words for the origin of Lutheranism and Protestantism.

SEC. I.

Q In what year was Luther born?

A. In 1483.

Q What was his country?

A. Eisleben, in the lordship of Mansfeld.

Q Of what religion were his father and mother?

A. They were Roman Catholics; as was his grandfather and all his ancestors.

Q What was the Religion of all Europe at that time?

A. The Roman Catholic religion prevailed every where.

Q How long was Luther himself a Roman Catholic?

A. Thirty-five years.

Q What was his profession?

A. He was a Friar.

Q Of what order?

A. A discalceated Augustinian.

Q Did he make the ordinary vows of a Friar?

A. When twenty-three years of age he made the vows of poverty, chastity, and obedience.

Q Was he under a strict obligation of keeping these vows?

A. Most certainly he was; because he made them after mature deliberation, and with full liberty.

Q What says the Prophet upon this?

A. Offer to God the sacrifice of praise, and pay thy vows to the Most High. *Psalms 50.*

Q What says the Lord?

A. If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void, but shall fulfil all that he has promised. *Numb. v. 34. v. 3.*

Q Did Luther keep his vows?

A. No; he broke through each of them; he violated them all.

Q How so?

A. He apostatized and married Catherine Boren, who was a Nun.

Q Was it ever heard that such a man was looked upon as inspired by the Almighty?

A. Never; the thing was unheard of.

After having promised to submit to the Church and abide by the decision of the Pope, as an oracle from Jesus Christ himself, when

called upon to retract his doctrine, he appealed to the Universities of Germany and Paris; from them he appealed to the Pope; from this second appeal he appealed from the Pope ill-informed, to the Pope better-informed, and then to a general council, to which he refused to submit his doctrine, and finally concluded by setting the whole world at defiance, and boasting that he stood alone. After detailing the violent, insulting and self-degrading conduct of Luther, the author asks:

SEC. 3.—*The Reformation not the work of God.*

Q. After having shewn that God is not the author of the pretended Reformation, how do you now shew that the attempt to effect that supposed reformation of Luther did not proceed from God?

A. Luther, in the first place, undertook to prove that the church had been deceived; secondly, he took upon him to separate from the church and make a church for himself.

Q. Can an enterprise such as this, be considered as coming from God?

A. No, certainly; for God never commanded any proceedings against the church, but ordered that it should always be listened to respectfully.

Q. What are our Saviour's words as mentioned by St. Matthew, chap. 18?

A. "He that will not hear the Church, let him be to thee as a heathen and a publican."

Q. Was it the particular church of Rome, or the universal church, that Luther accused of having fallen into error?

A. It was the universal church that he presumed to asperse.

Q. How do you prove that?

A. There was no Christian society before Luther's time which believed what Luther had since taught; it is, therefore, against the universal church that Luther rose up.

Q. Is it absolutely certain, that before Luther's time, no Christian society ever taught his doctrine?

A. Luther himself acknowledges it

Q. State his own words?—Vol. 2. p. 9.*

A. How often, said he, has my conscience alarmed me! How often has it not said to myself: do you presume to have more wisdom than all other men? Do you undertake to say, that all other men were mistaken during such a long series of years?

Q. What was it that was particularly painful to him while he thought of establishing this new system of doctrine?

A. It was a certain degree of respect for the church, of which he could not divest himself.

Q. How did he express himself on that subject?—Vol. 2. p. 5.

A. After having overcome every other consideration, I could not, without much difficulty, get over what Christ said, commanding us to listen to the church.

Q. What did Luther himself think of his own enterprise?

* The edition of Luther's works referred to in this work is the German edition, in folio.

A. I am not hardy enough, said he, to assert, that it was in the name of God I entered upon this work; I would not venture on this point to stand the judgment of God.—Vol. 1. p. 364.

Having detailed to us the licentious and dangerous tendency of Luther's principles, in proposing faith alone as the means of salvation, in discarding good works, in constituting each individual a competent judge to decide upon all points of controversy, and in the arch-reformer and eight of his most celebrated Doctors subscribing with their own hands the shameful permission for Philip, Landgrave of Hesse, to have two wives at the same time, Scheffmacher proceeds to shew, that Protestantism and all its kindred must necessarily and essentially possess a wavering, unsteady and uncertain faith, as being grounded upon human and fallible authority rather than upon that, which is divine.

To establish the assertion just advanced, we have but simply to ask, which of these two processes is more easy to every individual, the way of authority, or the way of examination? If we consider the latter mode, we shall immediately find it encompassed with insurmountable difficulties. In order to found his faith upon the authority of the scripture alone, a man must be certain: first, that such a book is canonical, written by one inspired by God, and truly the word of God. Second; That it has been faithfully translated and expresses the real sense of the original. Third: That the sense of the book is really such as it appears to us. Fourth: That the sense of the book, as we understand it, is the sense given to it by the Spirit of God. Unless a person is absolutely certain of all this, he cannot possibly have real faith; and to be certain of it, is impossible for him, as he cannot enter into all the requisite investigation. The moment that he consults another, he abandons the ground work of his religion, and submits to authority.

Edmund Burke, weighing the perplexing difficulties of this point, expresses himself in just and striking language, and with his words we shall conclude our present observations. "The scripture," he says, "is no one summary of doctrines regularly digested, in which a man could not mistake his way: it is a most venerable, but most multifarious collection of the records of the divine economy; a collection of an infinite variety of cosmogony, theology, history, allegory, legislation, ethics, carried on through different books, by different authors, at different ages, for different ends and purposes. It is necessary to sort out what is intended for example, what only as narrative, what to be understood literally, what figuratively, where one precept is to be controlled and modified by another, what is used directly, and what only as an argumentum ad hominem, what is temporary and what is of

perpetual obligation, what appropriated to one state and to one set of men and what the general duty of all Christians. If we do not get some security for this, we not only permit, but we actually pay for all the dangerous fanaticism, which can be produced to corrupt our people and to derange the public worship of the country." Query: Is this security to be found in the principle of a divinely established authority, or in the principle of private and individual interpretation of scripture? Every man of sense will immediately pronounce, certainly not in the latter.

Letter to the Editors. No. 2.

The foundation on which Protestantism is erected, consists of two positions: 1st.—That the bible alone contains every doctrine necessary for salvation: 2ndly.—That the reason or judgment of every individual reader is the medium through which alone he is to apprehend the true sense of the bible.

In a bold assertion of these two positions, united with a determined hostility against the Catholic church, consists Protestantism. Upon almost every other article of doctrine, it is at variance with itself. The attributes of the Deity; the unity of substance in God, and the Trinity of persons: the nature of predestination and of atonement: the doctrines of divine grace, and of man's free agency: the number of canonical books, and even their inspiration: the extent of submission due by human reason to the contents of the scriptures: the number, necessity and efficacy of the sacraments: the obligation of divine faith, and the articles which demand belief: these points, important as they are, essential as these or those are esteemed by this or that party, which glories in its possession of the only true meaning of the inspired writings, yet are they all matters of as violent dispute, among the almost infinitely diversified professors of Protestantism, as any in which Protestants are engaged against Catholics.

Can then, Protestantism be the characteristic title of that faith, which, according to St. Paul, (Eph. iv. 5.) is One, as God is One, and Baptism is One? Can such a heterogeneous compound of contradictory believers constitute that church, whose professors in conformity with the petition addressed by Jesus Christ to his Father, (Eph. iv. 3.) ought to be distinguished by a perfect Unity, such as that which exists between his heavenly Father and Himself? Can Protestantism be the true faith, and at the same time St. Paul preach a sound doctrine, when (Gal. v. 20.) he numbers sects and dissensions

among those things which exclude from the kingdom of heaven? In a church wherein are maintained so many conflicting tenets, how can be verified the promise of our divine Saviour, (Matt. xxviii. 20.) that he will remain with its teachers all days, even to the consummation of the world: and that the Paraclete, the Spirit of Truth, should abide with them for ever? (John xix. 16.) How shall that be the kingdom of Christ, which being divided against itself, shall be brought to desolation? (Matt. xii. 25.)

What serious reflections must arise in the mind of the sincere Protestant when he suffers his attention to rest, though but for a few moments, on the hideous deformity of the Protestant church! How striking, on the other hand, is the contrast of the Catholic church, exhibiting so beautifully all those features of unity, by which the scriptures designate the church of Christ. How wonderful is the agreement of its members in every quarter of the globe, among whom, different as are their habits, their language, their prejudices, and their policy, there is not *on any one article of belief*, the slightest discrepancy. Oh! that Protestants would judge of us, by what we are, not by what too many hireling and itinerant calumniators represent us to be. But the very misrepresentations and persecutions under which we labour, have been predicted by Jesus Christ, as the portion of his true followers.

Restraining however, these general reflections, I will endeavour to confine myself closely to that line of reasoning, which the task I have undertaken, demands of me.

The absolute necessity of some divine Faith for salvation, the generality of Protestants acknowledge. It is manifestly established by the Apostle, (Heb. xi. 6.) where he says; "without Faith it is impossible to please God;" and it is inculcated by many other portions of the sacred text, John viii. 24. Eph. vi. 16. Mark xvi. 15. 16. In the last passage, our divine master not only declares Faith to be essential to salvation, but moreover extends its necessity not merely to one or two articles, but to the whole of the *good tidings*, (such is the import of the original Greek) which the Apostles were ordered to preach to every creature; adding, "He that shall not believe shall be condemned."

The necessity of divine Faith being so urgent, and its extent so comprehensive, it is consequently a matter of the most vital importance for those who hope for salvation through Christ Jesus, that they should be in possession of some certain rule which may determine, among the almost innumerable contradictory Dogmata circulated by men, as the genuine doctrines of Revelation, what are truly the good

tidings preached by the Apostles, to disbelieving which, damnation is annexed by the mouth of the Saviour of the world. For *Truth can be but one*; and of the multitude of contending Religions, claiming to possess the Truth, one only can be that Religion which Christ came from heaven to reveal, which he enjoined the apostles to teach, and with which he promised that the Spirit of Truth should abide for ever.

That it is consonant with the divine Wisdom and Goodness to furnish with the necessary helps, those who are earnest in their desires of discovering the true doctrines of belief, no one can reasonably doubt. Can we indeed believe that Christ should have attached so much importance to his preaching and instructions, as to have devoted thereto three whole years of fatigues and contradictions,—that he should have enjoined the ministry of the word to his disciples as one of the most important of their duties,—that, following the example and precepts of their divine master, his disciples should have exhausted themselves by their labours and travels in dispensing to mankind, the doctrines they had received from Jesus Christ, can we indeed believe, as we are bound to do, all this, and at the same time entertain such an unworthy idea of the love and power of our Redeemer, as to imagine that, knowing the obscurity of human judgments, the various situations and circumstances in which men are placed, the endless varying interpretations which would be hereafter given to his words, he should have been so regardless whether his doctrines were believed in the sense taught by him, as not to have appointed some certain means, through the help of which, the truth might easily become known to all who sincerely seek it? Accordingly, by the prophet Isaiah, xxxv. 4. the spirit of God thus speaks with reference to the covenant of grace; “say to the faint-hearted; take courage and fear not: behold... God himself will come and save you. v. 5. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped... v. 8. *and a path and a way shall be there, and it shall be called the holy way... and this shall be unto you a direct way, so that fools shall not err therein.*”

It follows, therefore, from the foregoing considerations, as also from many positive testimonies of the inspired writings, which I shall hereafter adduce, that God has been pleased to appoint a guide, whereby all those who sincerely seek the truth, may, amidst the conflicting controversies which perplex mankind, be directed to it; and, since Faith, to be divine and supernatural, must exclude all doubt, it follows moreover that the guide appointed by God, must be secure from error: for “if the blind lead the blind, both fall into the pit.” Matt. xv. 14.

So far Protestants, in general, agree with us. See Whitaker, cont.

I. Q. 1. cap. 8. But, in assigning the guide so necessary to preserve mankind from damning error, our difference begins.

Protestants, one and all, maintain that the only guide from whom we are to learn the doctrines of Revelation, is the holy Scripture. Scripture, they perpetually exclaim, is the sole rule of Faith. This is the first position, against which, on the part of the Catholic church, I have entered the lists.

But let not prejudice or ignorance prevent Protestants from acting as impartial spectators. They have indeed been taught that Catholics do not respect the Scriptures: that they regard them not as the word of God: that they prefer to their authority, the decisions of the Popes and of Councils: in a word, that they set the inspiration of their infallible church, against the inspiration of the Bible, and decide for the former. All these charges, in the name of my Catholic brethren, I boldly disclaim. Catholics, on the contrary, venerate the Bible, as the word of God: the decisions of the Church rest upon it:—to the declarations of Popes and of Councils, the faith of Catholics does not attribute divine inspiration. Nay, I will be more explicit, and I distinctly affirm, that, although the Catholic church admits, in addition to the holy Scriptures, the authority of divine Tradition as handing down to us the word of God, yet we willingly allow, that the Scriptures of themselves contain all those points of belief which are simply necessary for obtaining salvation, and which all men are bound explicitly to profess. "The main and substantial points of our Faith," says Fisher, ap. White, p. 12., "are believed to be Apostolical, because they are written in Scripture." Speaking of the written word, St. Thomas of Aquin, (in 22nd. Q. art. 10. ad primum,) writes: "In the doctrine of Christ and the Apostles, the truth of Faith is sufficiently explained; but because perverse men pervert them to their own perdition, therefore, in progress of time an explication of faith became necessary against rising errors." * "All those things," says the oft-calumniated Bellarmin, (de verbo Dei non scripto, L. 4. c. 11.) "are written by the Apostles, which are simply necessary for the salvation of all." † The celebrated Brothers de Wallenburch, (in tract, gen. de contro. p. 299.) write thus; "It is true that the sacred Scripture contains all things necessary for faith and morals, if this be understood of those

* In doctrina Christi et Apostolorum veritas fidei est sufficienter explicata; sed quia perversi homines pervertunt ad sui ipsorum perditionem, ideo necessaria fuit, temporibus procedentibus, explicatio fidei contra insurgentes errores.

† Illa omnia scripta sunt ab Apostolis, quæ sunt omnibus simpliciter necessaria ad salutem.

things which are necessary for all and every one." * Accordingly, whensoever the Catholic church pronounces any doctrine to be an object of divine faith, it rests its decision in almost all cases principally on the authority of Scripture, and has recourse to tradition not so much for the purpose of discovering therein any additional doctrines, as of deducing therefrom the true and primitive meaning of those already delivered in the holy Scriptures. "What article of Faith there," asks the learned Abraham Woodhead, in his *Rational Account of the doctrine of Roman Catholics*, p. 138. "except that concerning the canon of Scripture, (which Protestants also grant cannot be led out of Scripture,) and excepting those *Practicals* wherein church only requiring a belief of the lawfulness of them, it is enough if they cannot be shewed to be against the Scripture; I say, what cumulative article of Faith is there, for which Catholics rest merely on unwritten tradition; and do not, for it, allege Scripture; I mean that canon of Scripture which Protestants allow?"

In what, then, precisely consists the difference between Catholics and Protestants on the sufficiency of holy Scripture? In this, while Catholics assert that all doctrines, simply and absolutely necessary, are contained in Scripture, in the conclusion itself, or in the principles, whence it is necessarily deduced, they hold, at the same time, that there are other doctrines,—matters of less essential moment,—which, being equally revealed by Christ to his Apostles, through their successors, handed down by them to us, each one then bound to believe when the Church, with which Christ promised that he would remain to the end of time, (Matt. xxviii. 20.) and the Paraclete, the Spirit of Truth, should abide for ever, (John xvi. 16.) having rigorously investigated their divine origin, shall propose them to the belief of her followers. Such doctrines are not to be contained in the *unwritten* word of God. Yet, even these may, in one sense, be said to be revealed in Scripture, according to the meaning adopted by St. Aug. in his *First Book against Cresconius*, c. 33. "We follow in this matter," he writes, "even the certain authority of canonical Scriptures... But, although there has not been brought no example of this point out of canonical Scriptures, even in this, the truth of the same Scriptures is held by us, when we do what is approved of by the whole Church, which the authorities of the Scriptures themselves doth set forth; so that, since the I

¶ Sacram Scripturam continere omnia ad Fidem et Mores necessaria, eo verum est, si intelligitur de iis quæ sunt omnibus et singulis necessaria.

Scripture cannot deceive, whosoever is afraid of being deceived by the obscurity of this question, let him consult that Church, which, without ambiguity, the Scripture doth demonstrate to us."* Such is the doctrine of Catholics concerning the sufficiency of Scripture.

But, by Protestants, it is laid down as a primary fundamental principle, that the Scriptures contain every doctrine of belief, to the exclusion of Tradition; "so that whatever is not read therein, nor can be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith." (Church of Eng. Art. 6.)

Having, I trust, cleared away the mists, with which prejudice and feelings too commonly obscure the question at issue, I proceed to my task, with which I have charged myself, of exhibiting the difficulties and contradictions which envelop the Protestant Rule of

My object will be adequately accomplished if I shall be able to show: First: That the doctrine of Protestants, concerning the exclusive sufficiency of the Scriptures is not substantiated by proofs, either direct or presumptive. Secondly: That it is contrary to the express language of Scripture itself. Thirdly: That it is in contradiction with the general belief of even Protestants.

In the first place, therefore, the Protestant principle of the exclusive sufficiency of Scripture having been opposed, not much more than a century ago, to the universal belief, ought to appear manifest, *the most unexceptionable proofs, and those too from the written*

So demonstrative, indeed, ought to be those proofs, as to admit of no solution. For, as Protestants acknowledge no visible authority, whereby the true meaning of the Scripture may be determined, the very fact, (to employ the reasoning of Mr. Gordon, in the *Enham Journal*, of Dec. 6, 1830) that the meaning of the texts, in support of the exclusive sufficiency of Scripture, *can be made to be doubtful*, cuts away, from under Protestants, the foundation which their proof stands. Now, where are those manifest proofs of Scripture? Without entering upon a particular refutation of one that is urged by our opponents, which would occupy too

quimur sane nos hanc in re etiam canonicarum auctoritatem certissimam, Scripturarum... Quamvis hujus rei certe de Scripturis canonicis non proferatur verbum, earundem tamen Scripturarum etiam in hac re a nobis tenetur veritas, et facimus quod universæ jam placuit Ecclesiæ quam ipsarum Scripturarum auctoritas; ut, quoniam S. Scriptura fallere non potest, quisquis falli hujus obscuritate questionis eandem Ecclesiam consulat quam sine ulla dubitatione S. Scriptura demonstrat.

many pages of the Catholic Magazine, it will be sufficient for my present purpose to remark, that a solution, not probable only, but triumphant, has over and over again been given by Catholics : and that no longer since than last January, the Cheltenham Journal contained an explicit solution of every text of the inspired writings pressed, by Mr. Gordon, into the support of the fundamental principle of Protestant faith now under discussion. To the most imposing of these texts there will be, hereafter, occasion to advert. Meanwhile, I invite the sincere enquirer after truth to weigh, without partiality, the passages from Scripture, which Protestants usually allege, on the question at issue, and he will, I am confident, be convinced, that not one of them goes far enough to establish the position which it is intended to prove : they merely recommend the study and practice of the lessons of faith and morality that are taught in the Scriptures ; or they set forth the sufficiency of Scripture, not in the meaning of Protestants, "so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith," but only the sufficiency of Scripture as to those doctrines, which, as I remarked above, are simply necessary for obtaining salvation, and which all men are bound explicitly to profess.

But, if evident proofs, from the inspired writings, in support of the exclusive sufficiency of Scripture, are wanting, presumptive proofs, supposing, not admitting, such to exist, are of no service. For, though ever so cogent, they cannot alone suffice to shew that the doctrine they uphold is an object of *divine Faith* ; since *divine Faith* cannot rest on probability or presumption, but only on the clear testimony of God.

On the other hand, we have the strongest reason for presuming that the divine founder of the Christian Religion did not intend that the Scriptures should be *the exclusive* Rule of Faith. For, had he so designed ; had he thought, with Protestants, that it was impossible for Tradition to preserve, in their purity, his divine revelation, it is quite improbable that he would have omitted to charge his disciples with the important obligation of committing to writing, a full exposition of all the truths which he communicated to them for the information of mankind. Now, our opponents ought to shew, that Christ did issue such a charge to his disciples. But, neither the language of Christ, nor that of the inspired writers, nor the conduct observed by the latter, in publishing the New Testament, nor any testimony of the primitive Church, afford the least probability to such a conclusion. Nay, it appears, that the very contrary is the case.

As it was by *Preaching*, that Christ communicated his divine doctrines, so, by *Preaching*, did he commission his followers to manifest

them to the world. See Matt. xxviii. 19. Mark xvi. 15. Luke x. 1.

Instead of referring to any commands, that he should write the Revelations he had received, St. Paul, (1. Cor. ix. 16.) declares, in the following terms, the nature of the obligation to which he was held: "If I *preach* the Gospel," says he, "it is no glory to me: for woe is unto me, if I *preach not* the Gospel." In like manner, it is rather to his *Preaching*, than, in innumerable places, he makes reference, than to his written Epistles, or the written Gospels of Matthew and Mark, which were then published.

Moreover, had the Apostles received an order from Jesus Christ, to commit to writing, all the doctrines, which mankind were to believe, would any of them have delayed its fulfilment, as St. John did, until upwards of sixty years after the Ascension of Christ? Would only five out of the twelve Apostles have been exact in their obedience? Would not all have exhibited their compliance, by at least, a formal and public testimony of their approbation of those writings, which the others had penned? Besides, if the Apostles had been ordered, or even if they had designed to leave, in writing, the whole of the Truths which Christ taught, and men were to believe, "so that, whatever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an Article of Faith," is it too much to expect that, agreeably to the suggestions of human prudence, they would have rendered their exposition of revealed truths so methodical, so clear, and so ample, that they could not easily be mistaken, even by the ignorant part of mankind?

T. J. B.

April 15, 1831.

(TO BE CONTINUED)

FOR THE CATHOLIC MAGAZINE AND REVIEW.

Remarks on certain passages in Gibbon's Decline and Fall of the Roman Empire.

Mr. Gibbon says at page 25, *—"Phœnicia and Palestine were sometimes annexed to, and sometimes separated from the jurisdiction of Syria. The former of these was a narrow rocky coast, the latter was a territory scarcely superior to Wales, either in extent or fertili-

*The Edition referred to, throughout these Remarks, is the first.

ty," Had Mr. Gibbon attentively perused the philosophic historian, as he calls Tacitus in several places, he might have informed his readers that Palestine is thus described by that author. "Uber solum, exuberant fruges nostrum ad morem, præterque eos balsamum et palmæ," Lib. 5, p. 261. As Italy has ever been deservedly looked upon as the garden of Europe, we may modestly suppose Palestine to have been more fertile than Wales. To repair in some measure the author's inattention, or perhaps more deservedly his insincerity, we will select another authority to corroborate the opinion which Tacitus has given us of Palestine. "Ultima Syriorum est Palestina, per intervalla magna potentia, cultis abundans terris et nitidis, et civitates habens quasdam egregias, nullam nulli cedentem, sed sibi vicissim velut ad perpendicularum æmulas, etc." Ammianus Marcellinus, vol. 2. lib. 14, p. 417. To this we may add, that at this day, in spite of the laziness of the Turks and their inattention to agriculture, there are in Palestine spots as fertile, as they are beautiful. We are well aware of Mr. Gibbon's motive for depreciating the country of the Jews, although he gives but a passing rub. The objection is quite threadbare, having been often repeated by all the partisans of incredulity, and as often answered.

Mr. Gibbon says at page 357: "The malice of religious zeal, whilst it arraigns the savage fierceness of Maximian, has affected to cast suspicions on the personal courage of Diocletian." Lactantius, with whom Mr. Gibbon here quarrels, does not attack the personal courage of Diocletian; but represents him as one continually agitated by superstitious fears. "Ut erat pro timore scrutator rerum futurarum, immolabat pecudes, et jecoribus earum ventura quærebat." Lactantius *de mortibus Persecutorum* cap. x. This fully explains the timidity which Mr. Gibbon insinuates, and draws from the chapters 7, 8 and 9 of the said author. However it was this superstitious fear that made Diocletian decline the Persian war, fearing to meet with the fate of Valerian; and it was through the same motive, though there were others more cogent, that he abdicated the empire. "Namque futurum scrutator, ubi fato intestinas clades, et quasi fragorem quandam impendere comperit status Romani, celebrato vicissimo anno valentior curam R. P. abjecit." Aurelius Victor *de Caesaribus*, vol. 1, p. 623. By this testimony we find the assertion of Lactantius fully justified. Whatever the courage of Diocletian might have been before he ascended the imperial throne, we do not find, even from Mr. Gibbon's narrative, that he chose to put it much to the test afterwards; for his expedition to Egypt was more of a military execution against that province, than a real war. In fine, whoever considers with atten-

tion the birth of Diocletian, the manner in which he obtained the purple, and the slippery ground on which the emperors then stood, will not be surprised that he should be continually alarmed with fears and apprehensions: "parum honesta in amicos fides erat, discordiarum sane metu etc." Aurelius Victor, p. 623.

Page 391. The abdication of Diocletian. Mr. Gibbon draws a parallel between that emperor and Charles V. in regard of their respective abdications.

We have already given the words of Aurelius Victor for the motive and manner of Diocletian's abdication. To this we may add, in few words, the narrative of Tillemont on the same subject, Vol. 4. p. 48. Diocletian's avarice displayed itself during his triumph at Rome. The people, to whom this parsimony was displeasing, freely disclosed their sentiments on the occasion. The emperor took offence at their freedom, and left Rome abruptly, refusing to stay the few days wanting to complete the solemnity of his ninth consulship. The inclemency of the weather brought on a slow fever, which often attacked his head. Galerius being resolved to force him to abdicate, took advantage of this indisposition to persuade him to do so. Constantine, in a public harangue, declared that it was effected in this manner.

"Charles V. had long taken the resolution of retiring from the world; as far back as the year 1542, that is, fourteen years before he put it in execution. For Don Francis de Borgia, Duke of Gandia, who presided at that time at the states at Monzon, having declared his resolution of quitting the world, Charles told him in private, that he had formed the same intention, which he should put in execution, as soon as affairs would permit. It is certain that no worldly motives urged him to this step." P. Daniel, *Hist. de France*, Vol. 2. p. 101.

Page 392. Mr. Gibbon refers his readers to a note, 107, where he says, "Lactantius may be sometimes admitted as an evidence of public facts, though very seldom of private anecdotes." Mr. Gibbon makes very little ceremony with the authorities which he produces, and shapes them without fear or shame, just as occasion may require. As above, "Lactantius may be sometimes admitted as an evidence." At page 401, he says: "If it were possible to rely on the partial testimony of an injudicious writer:" (meaning Lactantius.) We will instance a few more of these contradictions. "The profligate and cruel Nero;" page 81. "The prudent and humane Nero;" page 383. Page 406 includes a note (101) wherein he says; "The mutilated testimony of Origen:" and page 513, "according to the irreproachable testimony of Origen." After the few specimens given of his fair dealing, the reader will not so easily give up Lactantius, who has ever

held a superior place among the learned, and whose credit is too firmly established to be shaken by bold assertions, unsupported by sound criticism.

Page 401, Mr. Gibbon says: "If it were possible to rely on the partial testimony of an injudicious writer, we might ascribe the abdication of Diocletian, to the menaces of Galerius, and relate the particulars of a *private* conversation between the two princes, in which the former discovered so much pusillanimity, as the latter displayed in gratitude and arrogance." We are referred to a note (4,) in which he says: "Were the particulars of this conference more consistent with truth and decency, we might still ask how they came to the knowledge of an obscure rhetorician? But there are many historians who put us in mind of the admirable saying of the great Condé to Cardinal de Retz: "*Ces coquins nous font parler et agir, comme ils auroient fait eux memes a notre place.*"

This reflection is as coarse as it is injurious. But shall we ascribe it upon the bare assertion of Mr. Gibbon? No, certainly. So far was Lactantius from being an obscure rhetorician, that he taught rhetoric publicly, and with great applause, first in Africa, and then in Nicomedia. It was the reputation which he established at Nicomedia, that gained him the esteem of Constantine, who took him to his court, and entrusted him with the education of his son Crispus. Even in this state of affluence, he lived in the utmost poverty, as may be seen in Eusebius. But this was by choice, not by necessity. The facts which he relates, happened within his own time. The disinterested and charitable motives which actuated his zeal, must preclude the least suspicion of fraud and imposture, as may be gathered from the following sentence, wherein he declares: "*Satis me vixisse arbitrabor, et officium hominis implēse, si labor meus aliquos homines ab erroribus liberatos ad iter cælestē direxerit.*" *De opificio*. cap. 20. He was generally styled the Christian Cicero, on account of his eloquence. Some have not hesitated to give him the preference to that admired author. See Cave's *Hist. Liter.* vol. 1 p. 113.

In p. 404, there is a note, (13) wherein Mr. Gibbon says, that "Zozimus tells a very foolish story of Constantine causing all the post-horses, which he used on the road, to be hamstrung. Such a bloody execution, without preventing a pursuit, would have scattered suspicions, and might have stopped his journey." Foolish as the thing may seem to Mr. Gibbon, Victor Junier says: "*Ad frustrandas insequentes publica jumenta quæcumque iter ageret, interficiunt.*" *Epitome*, p. 633. Aurelius Victor *de Caesaribus*, says the same, p. 623.

Page 409.—"Maxentius," says Mr. Gibbon, "invested with the

imperial purple, was acknowledged by the applauding senate and people, as the protector of the Roman freedom and dignity."

This fable is originally the offspring of Voltaire's brain, and is now most laudably adopted by Mr. Gibbon; but is amply contradicted by the testimony of all the Pagan writers. "*Romæ interea Prætoriani, excitato tumultu, Maxentium, Herculiæ filium, Augustum nuncupaverunt.*" Eutropius, p. 660. And Aurelius Victor says: "*Interim Romæ vulgus, turmeque prætorianæ Maxentium imperatorem confirmabant.*" p. 628.

Page 417.—In the note 35, Mr. Gibbon says, that "Eumenius, in panegyric, has undoubtedly represented the whole affair in the most favourable light for his sovereign. Yet even from this partial narrative we may conclude, that the repeated clemency of Constantine, and the reiterated treasons of Maximian, as they are described by Lactantius, and copied by the modern historians, are destitute of any historical foundation."

This is a bold assertion: but we will leave its decision to two Pagan historians. "*Cumque specie officii dolis compositis Constantinum generum tentaret acerbe, jure tandem interierat.*" Aurel. Victor *de Cesar.* p. 623. "*Inde ad Gallias profectus est Maximianus dolo composito, tamquam a filio esset expulsus, ut Constantino genero jungeretur. Moliens tamen Constantinum reperta occasione interficere. . . poenas dedit justissimo exitu, vir ad omnem asperitatem sævitiamque proclivis, etc.*" Eutropius, Lib. x. p. 681.

(TO BE CONTINUED.)

Schools of Theology.

Schools of Theology have been considered in every age as essentially useful to religion; as necessary for upholding the dignity and the glory of its priesthood. If, in the days of ignorance, the spirit of polemical cavil and unmeaning curiosity gained a temporary ascendancy in these asylums of ecclesiastical science, it must be remembered and conceded, that during these very periods of dark and puerile discipline of the schools, men came forth from them of real and standard merit. To these literary retreats the Church is indebted for her saintly characters, religion for her most illustrious champions, and the diverse nations of the Catholic world for their learned doctors and worthy bishops.

The origin of these clerical institutions is of too ancient date, to be viewed with an eye of indifference. St. Jerome traces the famous school of Alexandria as far back as St. Mark; and during the sanguinary periods of persecution, when the christians were compelled to disperse, in order to escape the sword of the tyrants, still they failed not to congregate in these abodes of learning, sometimes in considerable numbers, to hear from the lips of their authorized priests an exposition of the inspired volumes. We know, that as early as the second century, St. Justin presided at Rome, near the baths of Titus, over a school of christian philosophy, in other words, of christian theology. The pagans themselves were induced to attend the lectures, that were delivered, and the not unfrequent result was their conversion and salvation.

It was to a school of this description that the stoic Pantenus was indebted for his knowledge of the christian religion, and afterwards was placed at the head of the very school, that had instructed him, and counted amongst his followers the brightest geniuses, that have done honour to the Church. St. Clement of Alexandria was accustomed to boast, that he deemed it a greater honour to have been a disciple of St. Pantenus, than to have been a master himself. The school of Edessa, which produced the celebrated Theodoret, claimed an equal degree of antiquity, and occupied a lofty station in the scale of literary fame.

Rome, though more exposed to the desolating sword of the persecutor, than any of the other christian cities, stood pre-eminent, both by the reputation of her learned doctors and the numberless students, who repaired to her schools in quest of sacred lore. From the fourth century, aspirants to the sacerdotal rank, repaired to the eternal city from the various quarters of the Catholic universe, allured by the twofold advantage of imbibing the elements of sacred learning at a fountain, which nothing could corrupt, and of being enabled immediately to contemplate the majesty of that indefectible see, the faithful depository of truth. During the reign of Pope Vigilius, the Roman schools numbered among their disciples men of the most exalted rank. In the following age, the supreme delight of the great St. Gregory, was to assemble around him the most able theologians, that he could, from amongst the ecclesiastical and religious establishments. One notary inscribed on certain tablets the lessons of the pontiff; another was employed in copying fragments of his writings, whilst a deacon and himself discussed questions of the highest importance, and a pious religious devoted himself to the elucidation of the sacred volumes. It was about this period, that one of the most erudite scholars of the day, the

illustrious Cassiodorus, established learned seminaries in the two monasteries, which he had founded.

Spain also had her flourishing schools, as we learn from St. Isidore of Seville. Numerous establishments had invited within their walls religious youth, who were trained to ecclesiastical science under the immediate inspection of the bishops.

The glory which attaches to France, the zeal which her bishops and ecclesiastics have in various ages displayed for the promotion of theological learning, must not be forgotten. So great was her fame in this respect, that the other states of Europe flocked to her for scientific professors, and to learn the sound traditions of antiquity. Under Charlemagne, Alcuin had established many schools; to the same illustrious monarch the learned seminaries of Lyons, Tours, Fulde and Paris trace their origin. Among the youthful inmates of these literary retreats, many no doubt were ignorant whether they should be honoured with the sacerdotal dignity or no; but St. Gregory of Tours informs us, that all the ecclesiastical establishments in his time were expressly formed to secure that innocence of life, which is the distinctive characteristic of the clerical office.

The heads of these schools invariably were of the ecclesiastical rank, and were either priests or bishops. St. Cyprian gives the title of priests to those, whose office it was to instruct the catechumens; now, we know that the schools of the catechumens were really schools of theology. These masters of the catechumens, St. Augustine tells us, in his book *de Catechizandis rudibus*, had been trained under their own bishops; and the leading members of the sacerdotal body, by sharing their missionary labours with the secondary clergy, habituated them also to the pursuit and the inspection of theological studies. St. Pantenus had been the apostle of Ethiopia; St. Clement and Origen were priests; Heraclas, Dionysius, Alexander and the great Athanasius knew how to ally with the title of bishop the honour of a theological professor.

Faith, piety and zeal for religion were the only incentives, which the church held out to the innumerable inmates of her hallowed and literary retreats. It was only after a lengthened period of relaxation and degeneracy, that temporal remuneration was thought of as a spur to the emulation of those, who aspired to the priesthood; a species of remuneration, it may be observed, by so much the more dangerous perhaps, as by contributing to the triumph of faith, it might at the same time contribute still more to the triumph of that vanity, which is so pernicious to the true spirit of compunction, and which poisons the purest fountains of mercy and grace.

We would be understood as by no means blaming those means of emulation, which have been adopted to revive the dormant spirit of ecclesiastical studies.

The sovereign pontiffs were the first to set the example, and the example of the men, who have sat in the chair of St. Peter should impose silence upon those, who imagine that they advocate the cause of religion, by disapproving of the men theological gradations which have been considered by the popes as necessary for the leading dignities of the church. These gradations, in their eyes, were deemed distinctive tokens of benevolence and especial regard. Pascal 2nd assembles a council at Troyes in 1107, and summons from the university at Paris, two theological professors to attend, Joscelin and William of Champeaux. From this epoch masters of theology were frequently invited to repair to various councils; accordingly we find that in 1210 they were honoured with a seat in the council of Paris, which condemned the errors of the Albigenses. In 1219 Honorius 2nd speaking of the university of Paris, says, "that diffusing around its salutary waters, it irrigates and fertilizes the soil of the universal Church." Celestine 2nd, Adrian 4th, and Innocent 3rd had studied at Paris, and many other popes have expressed a wish that their relatives had been trained in the same school. Innocent 3rd promoted by preference those, who had distinguished themselves by their theological acquirements.

Alexander 2nd on sending cardinal Peter of St. Chrysogonus as legate to France, gave him strict injunctions to procure for him the names of those, who, by their science and their virtues, might be an ornament to the Church, the legate named three professors of theology in the university of Paris. To this period may be traced the origin of degrees, viz. the twelfth century. Nothing however was definitively determined relative to this prerogative before the council of Bâle in 1438, in its thirty-first session. As this session is one of those, that were held posterior to the separation of the council from Eugenius 4th, the holy see has not approved of what this schismatical assembly decided respecting degrees. It was not till 1562, in its twenty-second session, that the council of Trent authoritatively established for the whole Church, degrees in theology and canon law, and insisted upon them as an indispensable title in those, who were to be promoted to the highest dignities.

In no part of the world is the council of Trent better known, or more rigidly observed than at Rome; and at the present day no nomination of a bishop can be presented to the consistory, if the candidate has not graduated, or if a dispensation is not demanded *super*

defectu gradus doctoralis. This is enforced in the case of all ecclesiastics, even in France, since the concordat in 1801, just as it was before that epoch. These degrees are still a disciplinary law for the Church; and the very fact of dispensations having been granted is a confirmation of the law.

Let no one pretend to possess more light relative to the real interests of the sacerdotal body, than the Church and her august head. Degrees having been established by her authority, to her it belongs to regulate the observance of this point of discipline, and to confer and arrange upon it with the temporal authority. Thus may we hope to secure the solid and lasting improvements of theological science. Let the zeal for sacred literature be based upon the sublime hopes of religion, and then it will triumph over the disasters of time, the decline of faith and the sinister exultations of impiety. It was during his exile in Sardinia that St. Fulgentius founded a celebrated school, the decisions of which were considered as possessing oracular authority. Amidst the hurricanes of persecution, St. Boniface, the apostle of Germany, established in Saxony, Friesland, Hesse and Thuringia, various seminaries, which soon became illustrious by the reputation, which they acquired for theological science. These nurseries of learning flourished also in a similar manner in Ireland and England; and on this subject it was, that pope Agatho addressed letters of congratulation to the holy archbishop Theodore. These clerical institutions in the infancy of the Church were oftentimes ennobled by the martyrdom of their professors and their scholars.

Antiquities.

GLASS-MAKING.—The Sidonians manufactured glass upwards of two thousand years before the Christian era. Some kind of glass appears to have been made by the ancient Britons; but the art was unknown to the Saxons, until St. Benedict brought workmen from the continent, who commenced manufacturing window glass for this holy Saint's new monastery at Jarrow.* The ancient saying that the windows of Jarrow church are *never dark*, probably arose from the circumstance of their being glazed, which must have excited the asto-

*An ancient picture of Venerable Bede, in a fine blue habit, &c. in coloured glass, taken from this monastery, is preserved in the cathedral church of Durham.

nishment of the people, at that time, as it was a great novelty in this island. Abbot Ceolfrid, successor to holy Benedict, increased the glass works his predecessor had commenced.* In 1619, those glass works established on the river Tyne by St. Benedict, were revived by Sir Robert Mansal, knt. who brought more workmen from Lorraine.

About the year 1670, the Duke of Buckingham brought makers, grinders and polishers of plate glass from Venice, but this attempt seems to have failed, as all the plate glass was imported until 1773, when a joint stock company of nine hundred and ninety-nine shares of £100 each, was incorporated for twenty-one years, by the name of "The Governor and Company of British Cast Plate Manufacturers." Their works were established at St. Helen's, near Warrington, in Lancashire. After the expiration of their first grant, which has been twice renewed, Messrs. Quinton and Co. established a similar concern in London, which is not now in operation.

Messrs. Cookson and Co.† have, in the same place that St. Benedict established glass works, prosecuted this business with singular spirit, and have cast plates one hundred and sixty-four inches long and one hundred broad, "which for fineness and brilliancy, rival, and even surpass, the most celebrated specimens of either foreign or British manufacture." There is now more glass manufactured on the Tyne, than in all the extensive kingdom of France, the quantity annually sold is estimated worth £500,000, and the duty paid exceeds £180,000, so that the glass works established by the Benedictine monks, on the river Tyne, nearly twelve hundred years ago, continue, and now possess, about two-fifths of the whole glass manufacture of this kingdom.

* In the year 710, Naiton, King of the Picts, sent ambassadors to Ceolfrid, Abbot of Jarrow monastery, requesting him [to send architects into Scotland, to build a Church of stone there, after the manner of the Romans, which he wished to dedicate to the Prince of the Apostles, Ceolfrid sent him in return a very long letter of advice, and also architects for the above purpose, and a great quantity of his glass to glaze the same, according to King Naiton's desire.

† The ancestors of the family of the Cookson's were great benefactors to the Benedictines, particularly to the English Benedictine Monks who established themselves, A. D. 1645, at the Monastery of Saints Adrin and Dionysius, MM. Lampring in the Bishopric of Hildesheim in Westphalia, which community through the violence and iniquity of the times has now been many years without a fixed residence. (This establishment has been revived at Ampleforth, near York.)

Present state of the Catholic Religion in Edinburgh, and Wigtonshire, or West Galloway.

In Edinburgh there are two Catholic chapels one in the new town, and the other in the old town. In the former, mass is said on week days, at half past eight o'clock. On Sundays, mass at half past eight, at nine, and at eleven o'clock. After the mass at nine o'clock, a short exhortation is given. At the eleven o'clock mass, a sermon is delivered after the gospel. At half past two, a discourse is delivered, after which, vespers. In the latter chapel, (in the old town,) mass is celebrated at eleven o'clock, after which a sermon on the gospel of the day.

In this City and in Leith the number of Catholics is supposed to amount to fourteen thousand souls. But besides these a new congregation is now forming at Dumfermline, and others are to be formed at Campsie, Falkirk, Kirkliston, and Haddington, to which the Catholic Clergy here are obliged to give spiritual assistance.

In Edinburgh there are two schools for the education of Catholic children exclusively, and two others where Protestant children are also received. The former are supported partly by subscriptions, and partly by the weekly fees paid by the children themselves. The latter are maintained at the expense of the parents; but, although the teachers are Catholics, the religious creed of the Protestant children received into those two schools is not interfered with.

The following clergymen are placed in this City, under the Right Rev. Alexander Paterson, D. D. Bishop of Cybistra, and V. A. of the Eastern District, viz. Rev. Messrs. Alexander Badenoch, James Gillis, John Macpherson, and James Mackay.

The mission of Wigtonshire was established by the late Bishop Cameron, in the year 1825. It extends over an area of nearly a thousand square miles, including the whole county of Wigton, and that part of the stewartry of Kirkcudbright which lies between the rivers Cree and Tarf.

This tract of country once formed a part of the diocese of Galloway, the most ancient of the bishoprics of Catholic Scotland, founded, it is said, in the fifth century, by St. Ninian, the long line of whose successors ended in Bishop Gordon. After that time, the Catholic religion became totally extinct in Wigtonshire; but there still remain the names of many places, the ruins of the once splendid Abbey of Luce,

and the venerable remains of the ancient Cathedral of *Candida Lasa*, (the modern Whithorn) to remind the present inhabitants of this country of the faith which their forefathers professed during so many centuries, when Scotland was an independent kingdom, and Galloway was governed by her native princes.

The Catholics who now belong to this part of the country are all of Irish origin. Their number may be stated at upwards of three thousand, the annual number of baptisms being upwards of one hundred. Reckoned thus, they constitute about a twentieth part of the whole population. They are supported by manual labour, for they may be all ranked with those *who eat their bread in the sweat of their brow*. All of them are poor, many of them miserable. Their dispersion co-operates with their poverty, in rendering the observance of religion difficult to them. They are to be found in every parish; sometimes they are grouped together to the number of from one hundred to one hundred and fifty persons; sometimes existing in detached families, or solitary individuals. There is only one missionary, the Rev. Richard Sinnott, who has to attend upon the whole of this extensive district. The indefatigable and laborious exertions of this zealous clergyman, have produced their proper effect.

Divine service is performed at Stranraer, on every Sunday and Holiday, unless the pastor be obliged to be at Newton Stewart, or Gatehouse. He officiates at Newton Stewart on the first Sunday of every month, and on some of the principal festivals; at Gatehouse only on the second Sunday of every second month. He has officiated more than once in Whithorn, and intends to do so in Port-Nessock. But the circumstances of his flock oppose great difficulties, indeed, to the extension of his stations. He is generally obliged to content himself with making excursions into the remote parts of his mission, to catechise the young, and administer the sacraments to those who are in want of them.

There is no chapel belonging to this mission. The service of the Church is performed in apartments hired for that purpose. Some funds have been collected for building a chapel in Newton Stewart; these funds are far from being sufficient to finish the contemplated edifice, but, if they were, one chapel would be altogether incapable of supplying the wants of so extensive a country. There ought to be a chapel at Stranraer, another in Gatehouse, and two subsidiary ones between Newton Stewart and Whithorn, and between Stranraer and the Mull of Galloway. These chapels ought to have, at least, three priests attached to them; but there appears no human probability of

raising money, either for the building of those chapels, or for the maintenance of the clergymen whom they would require. The resources of the poor Catholics in this mission are wholly inadequate to the attainment of these objects. But, *with God, all things are possible*: and He will attend to the manifold wants of this destitute and suffering portion of His Church, in a *seasonable time*.

A. H.

March 15, 1831.

To the Editors of the Catholic Magazine.

GENTLEMEN.

In turning over some old papers, my attention was called to the following letter, written by the Rev. J. Mirehouse, the clergyman of Ryton parish near Newcastle-on-Tyne, to the Rev. Thomas Eyre, then of Stella, and afterwards President of Ushaw College. It was written soon after the act passed in 1791, for the relief of the English Catholics; and I will thank you to place it upon record in the Catholic Magazine and Review. On the back of it, I find the following observation, in the hand-writing of a third person; "In 1760, the Protestant Bishops ordered a return to be made of all Papists in their Dioceses. The late Mr. Cole, (a Protestant) lamented the paucity of them."

"Query 11th.—Are there any reputed *Papists* in your parish or chapelry?—How many, and of what rank?—Have any persons been lately *perverted to Popery*; by whom, and by what means?—Is there any place in your parish or chapelry, in which they assemble for divine worship, and where is it?—Doth any *Papist Priest* reside in your parish, or resort to it?—And by what name doth he go?—Is there any *Papist* school in your parish, to which the children of Protestant parents are admitted?—Hath any visitation or confirmation been holden in your parish lately by any *Papist Bishop*?"—

" DEAR SIR,

As I have the above to answer to the Bishop of Dunham, you will very much oblige me, by giving me your best information by the bearer to-night, if possible,

I remain, dear Sir,

Your most obedient servant.

J. MIREHOUSE.

Ryton, April 26th, 1792.

TO REV. MR. EYRE, STELLA."

POETRY.

Elegy to the Duchess of Leinster, on the loss of an Infant Son; left on an Urn in a little Temple, erected to his memory. By the Rev. Chetwode Eustace.

Sweet smiles the Rose, just glimmering thro' the glade,
Awaked by zephyrs and refreshed by rain;
It smiles, merging from its parent shade,
And blushing gleams across the vernal plain.

The rural maid, that haply turns aside,
And first beholds its form, so young, so fair,
Resolves, e'er long, to seize its riper pride,
And with its honours deck her braided hair.

Next morn she hastens o'er the dewy lawn,
And eager seeks the bloom that charmed her sight.
Lo!—nipt by Boreas in its early dawn,
It droops—She mourns the ravages of night.

Sweet smiles the Infant when its gladdened eyes
Expanding first behold the golden day;
It smiles—while round its cradle, as it lyes,
The fluttering sports and little Graces play.

But chief the Mother, all entranced in joy,
 Devours her darling babe's unfolding charms;
 Anticipates the glories of her boy,
 His weight in senate, and his fame in arms,

When sudden! ruthless Fate, with icy hands,
 In secret steals away its balmy breath;
 Absorpt in grief, the woe-struck Mother stands,
 Reproaches heaven, and calls in vain on death!

Thus Rose and Baby both were smiling late,
 In all the infant charms of new-born bloom,
 Now blasted both by unrelenting Fate,
 One strews the ground, one moulders in the tomb.

Yet, hapless Mother! hear, and cease to weep:
 The Rose is gone, and never shall return:
 Thy lovely Boy is only balled asleep,
 To rise triumphant from the bursting Urn.

Oh then, a sickly, dying Babe no more,
 But decked angelic, with each heavenly grace,
 And fairer far and lovelier than before,
 Then shall He spring to meet thy fond embrace.

The Lord's Prayer Paraphrased.

O thou who art in heaven above,
 Father of Mercy, God of Love,
 For ever hallowed be thy name:
 O make our heart one holy flame,
 That we may thee, great Lord, adore,
 And love and praise thee evermore.
 Thy heavenly kingdom come, great King,
 Unnumbered Cherubs loudly sing,
 Hasten, my soul, thy court to pay
 To Heaven's Blessed King! haste,—haste, away!
 Lord come and reign without controul,
 Within me rule, possess me whole:

Let Angel accents tune the tongue,
 Lend Seraph's notes, so sweetly sung,
 Let both united praise thee, Lord,
 And serve thy will with one accord ;
 O let this be our chief desire,
 O fill our souls with sacred fire,
 And as in heaven, on earth so be
Thy will proclaimed our jubilee.
 While for our daily bread we pray,
 Nourish our souls that ne'er decay,
 With *bread of life*, with *angel's food*,
 Our Saviour's flesh, our Saviour's blood ;
 And let it hence our comfort be,
 To die to sin, to live with thee.
 O pardon ! pardon ! Lord we cry,
 Our countless sins of deepest die,
 Oh ! wretched sinners, wretched we,
 Would flee from sin, would flee to thee,
 But thou must draw us, Lord we feel,
 Or we shall fall and leave thee still.
 Not seven times only we will shew
 Our erring brother kindness,—no
 But seven times seventy, by thy grace
 His faults we'll from our hearts efface,
 O then thy mercy to us give,
 Lord heal our wand'rings, let us live.
 When strong temptations us assail,
 When 'gainst our souls, our sins prevail,
 When like a vessel tempest tost,
 We're dash'd and wreck'd and all but lost,
 We call upon thee, Master save !
 O still the tempest ! calm the wave !
 O send thy light, thy saving grace
 To conquer sin, to seek thy face.
 From ev'ry evil Lord, us keep,
 Till we in Jesus fall asleep.—Amen.

GLASGOW.

G. G.

MONTHLY INTELLIGENCE.

FOREIGN.

Rome.—Cardinal Benvenuti wrote from Ancona to Geppert the Austrian General, to inform him that four members of the provisional government, Armandi, Bianchetti, Sturani and Silvani, had presented themselves before him and seemed disposed to submit, but that they demanded a suspension of hostilities. The general's reply was, that he could enter into no terms with rebels, and that he was pursuing his military operations.

Zucchi and his insurrectionary colleagues, who embarked at Ancona, have fallen into the hands of the Austrians. the trading vessel, which conveyed them, having been captured immediately on leaving port. The revolutionary movements in Italy are now at an end, and the lawful authority is restored in the papal states, and in those quarters, where the mania of revolt had penetrated. This is an event, in which the tranquillity of Europe as well as of the Church is involved. Gregory the XVI. has shewn himself on this occasion a man of no ordinary calibre. His calm, dignified and becoming conduct has secured to him the affection of his subjects and the honor and respect of other powers.

Our learned correspondent from the holy city has favoured us with a likeness of Gregory XVI. Speaking of his holiness and the times, which have witnessed his exaltation to the pontifical throne, he says: He is universally beloved in Rome, almost adored. Indeed it is an interesting and edifying spectacle to the eye of faith, to behold the instantaneous and decided change produced in public estimation by the vote of a Conclave, which all firmly believe to be guided by the Holy Spirit; and how he, who went into Conclave as Capellari,

with only the ordinary respect of Cardinal, comes out with all the pomp, and majesty and veneration of Gregory XVI. and is universally hailed and *worshipped* (I am not writing for Protestants) as Vicar of Jesus Christ on the earth. I assure you that if the revolutionists had entered Rome, they would have met with a murderous reception. There are men in Rome, who would have deemed it martyrdom to die in his defence: and it was quite delightful to behold the honest Trasteverini, a people inhabiting a suburb of Rome, on the west bank of the Tiber, and who boast of being the real descendants of the ancient Romans, crowding around his holiness' carriage, taking the horses from it, and dragging him in John Bull style, along the streets; presenting him a banner to bless, on which were inscribed the emblems of our holy religion, bidding the holy Father in enthusiastic but respectful language not to fear, for that they would defend him to the last drop of their blood. The holy Father was much moved at the scene, gave them repeatedly his blessing, and begged them to go quietly to their homes. The whole scene was, however, one, which outstripped the proverbial gravity both of Pope and people: but his holiness and his guards were taken by surprise. It was a moment of enthusiasm at a time of general panic; and though yielded to for that one occasion, yet the people were requested by an edict, which acknowledged and warmly commended their zeal, not to testify it again in that particular manner. Tranquillity is now every where returning. The Austrians are walking through the land, to the great joy of all those, who love religion, peace and security of property, all of which would have been sacrificed by the machinations of certain profligate and unprincipled fellows, who were dis-

posed to hazard a desperate game, and had already commenced at Loretto, that work of spoliation, which they would have extended, if they had been permitted through the rest of the states. But Rome has been saved not by man, but by God, through the special interposition, as I am firmly convinced, of the blessed Virgin and the holy Apostles, the tutelary guardians of the holy City. Humanly speaking, the City has been on more than one occasion, in considerable danger, but providence has baffled the attempts of the wicked in ways and under circumstances, that have manifested that they who dwell habitually under the power of the most High, and look up to it in all emergencies, shall abide under and shall experience the protection of the God of heaven.

Yesterday, continues our correspondent, I dined with Monsignor Aton, the late vice-legate of Bologna. He tells me that he had just seen the Bishop of Loretto, and that all the treasures there are safe. The revolutionists had only put the property into *lay commissaires*, but had not yet sequestered it. Last night official news was received that the Papal flag waved again in every city of the states. Most of the heads of the rebellion have been seized. What their future lot may be no one knows. Providence has manifestly interfered for the preservation of his Church. He has even subdued the tone of the French Government, and has led it to acquiesce in an exception to a principle, which, it was feared, would never be allowed. It is a remarkable fact, which I noticed at the time, that on the evening of the very day when the faithful were invited to the church of St. John Lateran, to offer up their prayers for the preservation of the Church, news first reached us that the Austrian troops were in motion. Then again when the Pope was offering up his prayers in the Chapel of the Blessed Virgin in St. Mary Major's, before that most venerable picture of the Blessed

Virgin, which is said to have been painted by St. Luke, and which was certainly venerated in the time of St. Gregory the Great, and carried by him in his procession on a memorable occasion, that a paper was put into the hands of his Holiness containing a list of the conspirators within the city, given in by one of the chief, who was touched with remorse for his connexion with it; in consequence of which many of the party were arrested, and we all here have known of two or three other occasions, when the most important disclosures were made at most dangerous and critical junctures.

On 12th of April, Prince Gargarin, envoy extraordinary, and minister plenipotentiary of the Emperor of Russia, and the King of Poland, appeared before his Holiness in his official capacity and presented his credential letters.

Constantinople.—The Ottoman Porte has just issued an imperial decree, which imparts to the Greek and Armenian Catholics and subjects protected by the state, extensive privileges. In the age of the law they are to be on the same footing as the Turks themselves. Those districts, that have suffered from the effects of war, are to receive compensation in money and provisions. The rayas will not be subjected to punishment without an authorized sentence from the primate of jurisdiction; and if they deem their sentence in any way unjust, they have a power of appeal to Constantinople. The Grand Signior has presented the patriarch of Jerusalem with 500,000 piastres for the liquidation of the debts on the patriarchate, and to complete the sum, the Greeks have engaged to furnish a piastre a head for the reparation of the holy places and the temple belonging to the Christians. A certain number of the inhabitants of the new Greek state are returning into Turkey, finding that they can enjoy more liberty there than under Capo-d'Istria. The Turkish government

is at present occupied in establishing a police after our own system, and so arranging matters as that the Christians shall be universally protected.

China.—The congregation of St Lazarus in China has under its spiritual charge the whole provinces of Peking, Canton and eastern Tartary; in this quarter it has one European bishop, fifteen native priests and about 40,000 christians. This congregation has likewise in charge the province of Nankin and Honan, where it employs one European priest, seven native priests and numbers 33,000 christians. It has also established a mission in Houpe, where it numbers six indigenous priests and 6,000 christians, and a mission in Kiangsi, where there is but one priest and 600 christians if we except a certain number of others, which this priest visits in Chakiang. The congregation has two seminaries at Macao, one for the education of missionaries for this diocese, which comprises about 7,000 christians; the other for the supply of the other provinces under its jurisdiction; in these ecclesiastical establishments eight European priests are employed. The priests attached to the diocese of Macao remain under the jurisdiction of the bishop; those destined for the other provinces are subject to the congregation: so that all the indigenous labourers in the Lazarist missions are of the congregation of St. Lazarus.

Formerly the Lazarists presided over the mathematical department in the emperor's palace, and possessed a private seminary for catechists. They performed the duties of missionaries in the capital and in the province. The revolution discontinued this mission; Lamiot was the only one, who remained and acted as interpreter to the emperor, until in 1818, Olet a French Lazarist having been discovered and put to death by the emperor's orders, Lamiot was banished the empire. Since this period he has

resided at Macao, and has the direction of the young Chinese, and keeps up a correspondence with the other missionaries. At present there are fourteen Chinese students, who receive their education at Macao, at the expence of the Lazarists. Hitherto only two French missionaries have been sent to China; they are still at Macao studying the language and customs of the country; they will lose no favourable opportunity of gaining an entrance into the empire. Two Lazarists are at present employed in mathematics, physic and astronomy, and intend to devote their services to the establishment at Peking.

The congregation has under its care nine missions in the sea-port towns of the Levant, viz. at Constantinople, Smyrna; Santorin, Naxia, Salonica, Damas, Syrian Tripoli, Antoura and Aleppo.

The mission of Constantinople is managed by three missionaries, one of which is denominated apostolic prefect of the Levant missions. They have a public church, in which they celebrate mass after the Latin rite. They preach in Turkish, Armenian, Italian and French. They are meritoriously employed about the Armenian Catholics, who may be said to receive spiritual assistance from the missionaries only, since the state of servitude to which the schismatics have reduced them, and the consequent adversity of such servitude, have hitherto prevented them from having a sufficient number of priests of their own nation. The missionaries likewise deliver instructions to those schismatics, who are disposed to re-enter the ark of unity. As there is no seminary at Constantinople, it is in contemplation to establish a College to facilitate conversions, and dissipate the cloud of ignorance that hangs around the Armenian Catholics; a want of funds has prevented the completion of this project, which would require 15,000 francs.

The last persecution gave birth to numberless conversions, as it shewed

conspicuously the courage and the faith of the members of the Catholic religion. The succours, which were supplied by the missionaries, were also of essential service. The Catholics hitherto enslaved by the schismatics, have at length obtained their emancipation. In future they will have a patriarch acknowledged by the Turkish government, and will be freed from the jurisdiction of their schismatical oppressors. The supreme pontiff has nominated this patriarch; and he is now actually at Constantinople. This state of things opens a promising prospect for the future, but the means of the clergy and the faithful are but scanty. The Armenian Catholics at Constantinople amount to 20,000, many of whom are extremely edifying. The entire Catholic population at Constantinople is more than 40,000 of different nations; there is likewise a great number in the adjoining villages.

Salonica contains about 200 Catholics under the direction of two missionaries, who likewise appropriate some portion of their time to the instruction of the well inclined schismatics; there are no other priests. Santorin numbers more than 600 Catholics, who are strikingly exemplary; at present they have but one priest; they are in expectation of a second. A community of religious are employed in the education of youth. Naxia counts a greater number of Catholics, but we are not able to specify the exact number; two missionaries preach in Greek, and exercise all the functions of their ministry. They keep a school likewise, as the island possesses no resources for the education of youth; their services are gratuitous. Smyrna reckons a considerable number of Catholics, either natives or foreigners; it has two missionaries who preach in Greek, Italian and French, and who conduct a school for the instruction of children. Antoura is the landing place for those labourers, who are destined for the Levant missions; here they halt for

two or three years to render themselves masters of the Arabic tongue, the only language of the country. There are but few resident Catholics, but it is a place of passage for christians who visit the Holy Land. There are two missionaries at Antoura; the house occupied by them was originally intended for the education of the native youth, especially the Maronites, who are desirous of taking to the church. This seminary was stripped of its resources during the revolution and discontinued; its re-establishment would be of incalculable advantage. There is also at Antoura a community of religious of the order of the Visitation, under the direction of the missionaries.

Syrian Tripoli at the present moment is destitute of a priest; this mission was abandoned about thirty years ago in consequence of the death of the resident priests; the chapel and the house are in a state of rapid decay, and would require five or six thousand francs to restore them.

Aleppo was formerly a great commercial city, but has been greatly reduced by the last visitation of an earthquake. It contains about 2,000 Catholics exclusive of those, who are scattered over the surrounding country; two missionaries devote their time and attention to the spiritual wants of this portion of the vineyard. Damas likewise numbers about 2,000 Catholics and two missionaries, who have just undertaken the establishment of a seminary; this mission has been in existence only two years. As the mountains of Libanus are covered with Catholics, the missionaries at stated times pay them regular visits.

These four Syrian missions claim the attention of the faithful. In this country there is a portion of every sect, and every day witnesses the return of some or other to the bosom of the Church. Some time ago a bishop and his diocese were re-united to the Catholic Church. Unfortunately in this part is found a

great deal of ignorance, even amongst the clergy. The missionaries are in high estimation, and possess the confidence of their flocks. They do honour to religion by their zeal against those who are severed from the Church, and by tendering their utmost succour to the Catholics, who are doomed to experience the vexatious conduct of the pachás.

The mission at Algiers was established by St. Vincent of Paul, in behalf of the captive Christians. It was suppressed at the time of the revolution, and despoiled of its revenues. In 1814, the Pope expressed a wish for its re-establishment; and, consequently, the following year two Lazarist missionaries were sent thither, and continued until the blockade. As there were no longer any slaves at Algiers, the missionaries devoted their attention to the small number of resident Catholics, who had no other spiritual assistance. At the season of the coral fishing, which continues two months, one of the two missionaries repairs to Bona, where many Catholics from all nations are to be found.

For some time past the Lazarists have been sending missionaries to the United States; ten have the direction of various parishes. In the diocese of St. Louis, they possess a seminary containing thirty inmates, a noviciate of nine young gentlemen and a college, which reckons nearly a hundred students. The Bishops of St. Louis and New Orleans, belong to the congregation.

This congregation has recently established two colleges in Brazil, in one there is a noviciate. It has also express permission from government to extend its establishment at pleasure.

In 1829, four young Chinese arrived in France, to receive a course of education; and in the month of October, two others came for the same purpose. Circumstances have rendered the return of these young men necessary. They quitted Paris the 23d of November last,

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accompanied by a priest, who is destined for the Chinese missions. This voyage cost more than 13,000 francs.

The congregation at one time received from Government an annual grant of 15,000 francs; this grant is no longer made. It has been resolved to print an edition of the *Journée du Chrétien*, and of the *Following of Christ* in modern Greek, for the benefit of the Greek Catholics, who are in want of books of spiritual instruction, and to whom the English tender Protestant bibles. The edition of the *Journée du Chrétien*, to the number of 4,000 copies, has cost 4,000 francs. A want of means has delayed for the present the edition of the *Following of Christ*.

DOMESTIC & MISCELLANEOUS.

At the request of our learned and valued correspondent, Dr. Forster, we gladly insert the following observations, with which he has favoured us, and which are the result of a late aerial voyage, which he recently made in company with the celebrated aeronaut Mr. Green.

"About half past five on Saturday evening, April 30, I ascended with Mr. Green, in his balloon, from the Friars' Garden. The balloon was forty feet in vertical and about thirty in horizontal diameter, which together with its neck, gave it nearly the shape of a pear. It was filled with carbonated hydrogen gas, which is heavier than pure hydrogen; and its buoyant power when we got into the wicker basket, suspended under it, in which we rode, must have been equal to lifting up ourselves and several bags of sand, although the balloon was not completely inflated.

"The air was mild and still, and there were many clouds in the upper regions, some of which appeared by

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their forms, to be charged with electric fluid.

"On first ascending, the balloon rose majestically with a moderate velocity, in a direction nearly W. N. W. by N., passing over the valley, and taking its course towards Writtle. The spectacle was now very imposing;—the numerous faces below, all turned towards us as to a centre, shouting amidst the sounds of instruments from the band, and dying away by degrees, the bright and varied colour of the young leaves on the trees, and the widely extending prospect of villages, fields, and streams, which as we ascended seemed to widen on our view, till it was at length bounded by the ocean, had a vastly imposing effect. Knowing the country well, I could point out to my fellow aeronaut the various objects in view; among others I particularly observed the course of the Maldon River, the Thames, Harwich, and at one time South End; but a cloud soon intervened between us and that place; in ten minutes more, however, the hills of Kent, which we first discerned, became obscured by the mists, and the gentle gleam of the sun scarcely peeping through a thin stratum of cloud above us, gradually gave way to the more grey and sober tints of evening.

"When nearly over Mr. Knox's house, in Writtle Park, and at an elevation of about 1500 feet, we perceived a considerable motion in the car; the oscillation was increased, and we found that we had got into a different current of air, but so gentle was its force, that we were almost imperceptibly wafted back again till we got over the northern extremity of the town of Chelmsford. This was in fact, the S. W. current, which, increasing in force, during the night, became the S. W. gale that blew, all Sunday, and brought the showers, having, as I have proved currents do, descended. However, it was as yet only a breath of air. We soon

found ourselves in yet another current, and the car, which was now steadied by the grappling iron which Mr. Green had provided, and which hung by a rope, was so motionless as to enable me to distinguish our altered course only by the relative position of objects below. I found the increased angle subtended by us and Mr. King's house, and consequently that we were going to Broomfield. We were still mounting, and I now perceived a sensation of pressure on the tympanum of the ear, accompanied by a considerable impetus of blood to the head, very like what other aeronauts have described, and which I had before experienced in a less degree, after surmounting very high hills in Switzerland. It was also accompanied with temporary deafness. Blanchard, Garnerin, MM. Charles and Roberts, and all the early aerial travellers, who mounted very high, have described this sensation, which is, while it lasts, a painful drawback to the pleasure of breathing a rarified atmosphere; but I have ascertained its cause, and I feel warranted in saying that it is unattended with any real danger, particularly if care be taken not to ascend or sink too rapidly. We were now gently throwing out ballast, and the balloon, taking a sort of curved or crescent course while mounting, must, as I have since become convinced, have been slowly ascending in a spiral. At length, at the elevation of near 6,000 feet, we found ourselves perfectly becalmed, and so remained for near a quarter of an hour, the motionless spectators of a vast panorama, over which the most profound and indescribable silence prevailed. Accustomed as I had been, in the course of my varied life, to all sorts of situations, on high mountains, in boats, upon the waves, in travelling, in floating on gentle water, I had as yet seen nothing like this. I remember, in crossing to France, the first experience of a steamboat, paddling across the level

brine like a fish, was a curious phenomenon, having before been only conveyed by sailing vessels. But this new-born Leviathan of the sea is nothing to a balloon; neither is the sensation produced by a balloon in motion at all comparable to a balloon at rest. Picture to yourself, reader, two persons suspended in a small wicker basket, slung under an inflated bag of huge dimensions buoyant in the air, immediately beneath a canopy of mist, and in the elevated plane of evaporating clouds, whose grotesque forms are gradually becoming lost amid the shadows of greyhooded evening, in perfect stillness, without any perceivable motion, and looking down upon a great and apparently concave amphitheatre, divided like a map, and made up of objects too diminutive by their distance to be well defined;—and you may get some idea of the sensation produced by a view from a becalmed balloon. One seems, as it were, to have been divested of all terrestrial connections, and, raised above the smoke and stir of that dim spot called earth, to be breathing, in delicious tranquillity, the purer ether of celestial regions. The thing which at first seems inexplicable, is, that at such an elevation, persons unaccustomed to great heights, do not oftener turn giddy; but I am convinced, by both experience and reasoning, that it is owing to the idea of complete insulation. Few people could rock ever so gently for ten minutes, sitting on the truck of a frigate afloat, without losing their balance, yet I found I could hang over the slender osier woof of the car of the balloon in the air, without any sensation of giddiness. In the case of being on the mast, or on a high spire, the real cause of vertigo is the consciousness of connection with the tottering or floating body below us. I proved this by looking up at our connection with the flying balloon above us, and then, for sake of experiment, imagined the pos-

sible bursting of the machine, or the snapping of the ropes, which in a moment created all the sensation of vertigo, but which did not last longer than I chose to entertain it. To return to our voyage, from which philosophy has induced me to digress, we found at about six o'clock that the balloon was still gently ascending; and at this time I became conscious again of increased altitude by a loud snapping in the ears. I therefore requested Mr. Green to check the ascent by means of the valve, and to get it down into a region of less rarified air, that I might be free from annoyance in order to observe the view; at length we thought it time to prepare for our descent, and pulling the valve again got into a faint breath of wind, probably only some stray eddy from the interstices of the clouds, or the replenishing breeze of some of those electrical vacuums which I believe often take place in variable weather. A second or third pull made us come down more rapidly, and we were soon floating over the pine trees near Broomfield Lodge. In a few minutes we felt something take hold of the anchor, and a boy and some men hauled us down into the middle of a field of oats, the property of Mr. James Christy, of Broomfield, to whom, for his polite attention, in rendering us every possible assistance and accommodation, we beg herein to offer our united and sincere thanks.

“We experienced no other inconvenience whatever during the voyage than the stretching of the tympanum of the ear.

“I shall now record, for the benefit of my philosophical friends, some observations made during the aërial voyage. And firstly with respect to the organ of hearing and the propagation of sound. I must observe that at a very moderate elevation all the sounds below us, loud as they were, became inaudible; while it is well known that a

lark on the wing above our heads on a spring morning is as distinctly heard to sing, when almost out of sight from elevation, as when he is near the ground; hence I admit the suggestion of Mr. Green, that sounds descend better than they rise.

I had an opportunity of noticing very distinctly the manner in which cumuli below us subsided into fog in the evening, which, stretching over the marshes as it descended along the course of the water, had the appearance of white smoke.

The temporary deafness produced by change of elevation is, in fact, caused by sudden rarification; the air enclosed within the tympanum, expanding as the external pressure is lessened, whereby the chorda tympani is stretched. In descending again, the reverse phenomenon takes place, but in either case the effects are similar.

The pressure from impetus of blood to the head enhances the effect, and produces momentary confusion; hence I would advise all persons, subject to what the Italians call *capiplenum*, or to headache, to submit to depletion, previous to a voyage in the air, as a good precaution against danger. I felt so certain of the effect on the tympanum which I had to encounter, that I made up my mind to it beforehand. In persons in whom the Eustachian tubes are perfectly free from obstruction, this effect might possibly not take place. MM. Bertrand and Morveau, MM. Charles and Roberts, Blanchard, Lunardi, and indeed most aeronauts, have experienced this painful effect of a quick descent.

On first rising into the air, I observed that by a sort of deception of vision, the earth seemed to recede instead of the balloon seeming to ascend. This I account for, from the novel manner of noticing those changes in the surrounding scenery, which suggest the

notion of change of place in bodies without us.

When at a great height the prospect below seems concave, the horizon being elevated all round like the ridge of a bowl, at least so it appeared to me. On a mountain, the convexity of our terrestrial support, and the peaks of other mountains, probably destroy this effect.

I at first intended to take up with me an electrometer and other electrical instruments, but I am persuaded, that from the humidity of the surrounding atmosphere, I could not have used them, and if we had had sudden squalls and changes of currents in the air to encounter, which I suspected might be the case, we might have broken them.

I shall conclude with some remarks, which may be of use to other aerial travellers, arranged under distinct heads; they may serve as a guide for future observations and discoveries, and point out what are the accidents to be guarded against;—

Of Giddiness. Habit, the having been accustomed to be on heights, and perhaps something in organization, also, have guarded me against all apprehension of giddiness; neither am I sick at sea, either from the rolling motion of a cutter before the wind, or the saltigrade progression of a steam-boat, but as all persons may not be so circumstanced, I may venture, in the absence of experience, to hazard some conjectures on the mode of preventing giddiness in all these cases of unwonted motion. To those who cannot look down from a pinnacle with ease, I would recommend not to look, on first ascending, directly on objects beneath the balloon, but on the distant horizon. In a similar way I have formerly kept away sickness at sea, by fixing my attention on distant objects on shore, or on ships afar off. The cause of this is, that there is less change of relative po-

sition perceived, because the angle subtended by distant objects, varies with less rapidity. I am fond of scudding quickly in the air, over a rapid succession of terrestrial objects; but I question if this be not the very thing which persons not used to sailing would be annoyed by. Again the oscillation of the balloon and car in mounting slowly, is less agreeable than direct motion, just in the same way that a barge in a wallowing sea, with a little wind, would be more annoying to persons unaccustomed to it, than the going through the water swiftly in a sharp keeled vessel with a light breeze on the beam. I differ with those who think that the shaking is the sole cause of sea sickness.

Possible Accidents. These arise 1st From the chance of the valve not acting, in which case the balloon might mount up like a shot, and bursting from distension; 2ndly. From getting into the vacuum of an electric discharge among the clouds; 3rdly. From too rapid a descent, falling into water, or getting entangled among trees. All these are to be avoided by skill and use. My only object of solicitude, as far as care was concerned, was to avoid too great a distension of the tympanum of the ear, which was my own concern as a physiologist. In all cases of experiment the best way is to take the ordinary precautions, and then—*permittis Divis cetera.*

Mr. Green has a very ingenious contrivance, by means of which he can convert the balloon into a sort of parachute, in case of danger, by pinching it up and altering its shape so as to break the fall.

"With regard to any imagined danger, the fact is, with an unskilful aeronaut there would be danger even in the finest clear weather, to a person not conversant with science; but with an able and intrepid aeronaut as Mr. Green, I should feel very little apprehension of mischief even in a thunderstorm. In

Aerostation, as in navigation, or in land-carriage, every success depends on habit and collectedness, and in the due exertion of those mental energies, which in every succeeding age man is exerting in some new direction for the promotion of science and the advancement of civilized life.

"T. FORSTER."

Our correspondent at Rome, in the course of his letter indulges in a little *jeu d'esprit*, which we cannot refrain from copying into our journal. Addressing a friend he says: Mr. — of London writes word, that though his annual Ham and Turkey were sent, yet that the Ham melted in the pot, and that the Turkey had no fat to melt. I observe in reply that this shews the spirit of the age, and how these vile revolutions are beginning to reach our hearths and our pots. *That Greece now forms no integral part of Turkey; no wonder therefore that his Turkey should have no fat.*

Dr. Wiseman has just published an Italian dissertation, which he entitles, "La Sterilità delle Missioni intraprese Dai Protestanti per la conversione dei popoli infideli." In other words "The inefficiency of the Missions set on foot by Protestants for the conversion of infidel nations." It is an extension of his Inaugural Lecture, which he read last year on being admitted a member of the Accademia di Religione Cattolica. It is printed at the Propaganda press. We are in expectation of an early copy. On its arrival, we shall endeavour to lay before our readers, some of its interesting details.

Mr. Larkin of Newcastle-upon-Tyne, has lately published a spirited pamphlet in reply to the ferocious insults and fierce attacks upon the Catholic Religion by Captain Gordon, in a speech de-

livered in the Brunswick place Chapel, in that town on Wednesday March 2d last.

Mr. L's publication is a bold attack on the adverse faction, at the same time a vindication of the Catholic Religion. The rapidity of its sale, 1,000 copies having nearly been sold in a few weeks, and a second edition of it printed, is a proof of the correctness of his views, and the effectual way in which he has checked the contemptuous sarcasms and derisive language of this well paid secretary of the Reformation Society.

We extract the following curious observations, from a very curious and interesting work of Dr. Forster's, entitled "The Perennial Calendar and Companion to the Almanack, &c." They occur on the first of April, and are headed "On all Fool's Day, April 1st." Of the remote origin of this title, there seems doubts; but most agree in explaining it Old or Auld Fool's Day, which, in the old Catholic Romish Calendar, was transferred to the first of January. The following passage on this day occurs in an Essay to retrieve the Ancient Celtic: "There is nothing hardly, that will bear a clearer demonstration than that the primitive Christians, by way of conciliating the Pagans to a better worship, humoured their prejudices by yielding to a conformity of names, and even of customs, where they did not essentially interfere with the fundamentals of the Gospel doctrine. This was done in order to quiet their possession, and secure their tenure: an admirable expedient, and extremely fit, in those barbarous times, to prevent the people from returning to their old religion: Among these, in imitation of the Roman Saturnalia, was the *Festum Fatorum*, when part of the jollity of the season was a burlesque election of a mock Pope, mock Cardinals, and mock Bishops, attended by a thousand absurd ceremonies, gambols and anticks."

A writer in the Gentleman's Magazine also, vol. liii. for July 1783, p. 578, conjectures that "the custom of imposing upon and ridiculing people on the first of April, may have an allusion to the mockery of the Saviour of the world by the Jews. Something like this, which we call making April fools, is practised also abroad in Catholic Countries on Innocents' Day, on which occasion people run through all the rooms, making a pretended search in and under the beds, in memory I believe, of the search made by Herod for the discovery and destruction of the child Jesus, and his having been imposed upon and deceived by the Wise Men, who, contrary to his orders and expectation, returned to their own country another way."

The French have their *All Fools' Day*, and call the person imposed upon *Poisson d'Avril*, whom we term an April Fool. Bellinghen in his Etymology of French Proverbs, gives us the following explanation of this custom. The word *Poisson*, he contends, is corrupted through the ignorance of the people from *Passion*; and length of time has almost totally defaced the original intention, which was as follows: that, as the Passion of our Saviour took place about this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, i. e. from Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate, this ridiculous; or rather impious custom, took its rise from thence, by which we send about, from one place to another, such persons as we think proper objects of our ridicule. Such is Bellinghen's explanation.

Calling this "All Fools' Day," seems to be the same day as the Feast of Fools, which was held on the 1st of January, of which a very particular description may be found in De Cange's Glossary, under the word *Kalende*.

Brand says, that "in the north of England persons thus imposed upon are called 'April Gowks.' A Gouk or Gowk is properly a cuckoo, and is used here, metaphorically, in vulgar language, for a Fool. The cuckoo is, indeed, every where a name of contempt. *Gauch*, in the Teutonic, is rendered *stullus*, fool; whence also our Northern word, a Goke, or Gawky."

In Scotland, on April day, they have a custom of hunting the Gowk, as it is termed. This is done by sending silly people upon fools' errands, from place to place, by means of a letter, in which is written:

On the first day of Aprile,
Hunt the Gowk another mile.

The Dr. has several other explanations, to which we refer our inquisitive readers.

Ecclesiastical movements.—The Rev. B. Hulme, is stationed at Leicester, as an auxiliary to the Rev. B. Csaettryck.

The Rev. Alfred Maguire, has been appointed to Hardwicke, in place of the Rev. Mr Corbishley, lately deceased.

The Rev. James McEvoy, has been appointed to the mission at Bellingham, and Hesleyside, in the county of Northumberland, vacant by the election of the Rev. George Turner, to the Priorship of St. Gregory's College, Downside.

The Rev. Thomas Middlehurst, has been appointed to the mission at West Wilton, and Leyburn, in the county of York, vacant by the death of the Rev. Richard Billington.

The Rev. Mr. Keasley, has been sent to York, to assist the Rev. B. Rayment, V. G. in consequence of the continued indisposition of the Rev. T. Billington, and the Rev. James Newsham, at the Barr. The recovery of those Rev. Gentlemen is despaired of.

During Lent, ordinations were held at St Mary's College Oscot, by the Right Rev. Dr. Walsh, when Mr. W. Hsley, received the Minor orders, and Messrs. Cheadle, Tempest, and Fairfax, were promoted to the order of Sub-deaconship.

A correspondent informs us that the Bishop of the Northern District, intends giving ordinations at Ushaw College, on Saturday the 24th of September next, on which occasion a number of Divines will be ordained, belonging to this seminary, also a number of Divines from Ampleforth College, in the county of York, will receive ordinations at the same time.

The annual meeting of the Midland Clergy, held at Sedgley Park, on the 27th April was numerously attended, there being present on the occasion fifty six Priests, beside the Right Rev. Dr. Walsh, the Bishop of the district. Several were prevented by incidental circumstances from attending. It is worthy of note, that of the Clergy present, twentyfive had been Students in the seminary, in which they were then congregated.

The Rev. Mr. Kearney, of Sunderland had fifty new communicants on Easter Sunday, thirty of whom were converts. A similar number of young persons were admitted to their first communion on Sunday the 8th of May, at Newcastle-upon-Tyne, by the Rev. James Worswick, also a number of converts and other young persons are under preparation, and will shortly be admitted to the sacraments, by this able and efficient divine.

BIRTHS.

On the 7th ult. Cumberland Row, Newcastle-upon-Tyne, Mrs. Charles Larkin, of a Son.

On the 10th ult. in the same town, Mrs. Matthew Robson, of a Son.

MARRIED.

On Tuesday April 26th at the Catholic Chapel, Edmund-street, Liverpool, by the Rev. T. Fisher, afterwards at Childwall Church, by the Rev. W. Badnall, Mr. Richard Hall to Frances, second daughter of John Latham, Esq. Wavertree.

OBITUARY.

Died on Sunday the 10th ult. at Lartington, William Witham Esq. Son of the late Thomas Witham, of Cliffe, Esq. and brother to Mrs. H. Silvertop Witham, of Lartington Hall, in the county of York, aged 53.

Lately at Birtley, in the County of Durham, Miss Barbara Scott, sister to the Rev. William Scott of Acton, near London, aged 41, greatly respected.

Also Miss Johnson, many years a teacher in the above place, greatly esteemed.

Lately, Mrs. Mary Daly, mother of Mr. Patrick Daly, of Oxford-street, Liverpool, builder, in the 66th year of her age. She was interred in the burial ground of Copperas-hill Chapel, accompanied by a very great number of lamenting friends.

On the 7th of May, Catharine Mary Lady Smythe, of Wotton, in the county of Warwick. She was the daughter and heiress of Peter Holford, of Wootton, Esq. and grand-daughter of Lord Carrington Smith, of the same place.—She married Sir Edward Smythe of Acton-burnel, Baronet, and by him had one Son, the present Baronet.—Her charities were great and extensive; and her memory will be long held in benediction, not only by those who were the objects of them, but by all, who were acquainted with her unaffected and sterling piety, and with her zeal for the religion of her forefathers, of which she has left us a standing memorial in the beautiful Doric Chapel, erected by her, and ad-

joining to her house at Wootton.—*Blessed are the dead who die in the Lord. for their works follow them. Apoc. 14. 13.*

On the same day, at Longhorsley in the county of Northumberland, at an advanced age, the Rev. John Sharrock, O. S. B. Brother to the late Right Rev. Dr. Gregory William Sharrock, Bishop of Telmessen, O. S. B. Vic. Ap. of the Western District. Forty years ago Mr. Sharrock was Chaplain to Mr. Scroop, of Danby, Yorkshire. He succeeded to the mission of Longhorsley, on the death of the Rev. Joseph Howe, May 2d 1792. This lamented clergyman was a gentleman of literary attainments, a great reader, much attached to his order, and fond of descanting, with the pleasing garrulity of age, on the virtues and merits of the great men whom it had produced. For many years previous to his death, he was tormented by a severe disease, the torture of which he bore with great resignation, and the fortitude of a christian. The life of this pious servant of his Lord, was indeed a pattern for example, his virtues for esteem and imitation. His mortal remains were deposited in the burial ground near to those of his predecessor. A solemn Dirge was chaunted on the occasion. His funeral was attended by the neighbouring Clergy, six of whom bore his pall, and by many of the gentlemen in the vicinity. A tablet, with a suitable inscription is about to be erected to his memory.

Lately at his seat Ugbrook Park, Right Hon. Lord Clifford.

On Ascension day, the Rev. R. Adamson, Hartpury Court, near Gloucester.

On Tuesday 17th May, J. Donelan, Esq. Ballydonelan, High Sheriff of the County of Galway, formerly of Oscott.

On Tuesday, May 24, G. Shuttleworth, Esq. Hodsock Park, Notts.

R. I. P.

THE
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The Church of England.

And there came one of the seven Angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters.

Apocalypse xvii. 1.

At different periods of the three centuries, which constitute the existence of the church of England, the more zealous of her children have taken into their hands the mysterious volume of the Apocalypse, and have amused themselves, and each other, with the sagacious identification of the Babylon, there denounced, with the Church of Christ. The more profound and enlightened expositors have ventured even to fix the date of her destruction, and the disappointment of former predictions has never formed a reason for a moment of caution in regard to others. We are told, indeed, of one of these sagacious prophets, that he survived the term of his own prophecy, but, with the genuine courage of his tribe, he presently fixed another date, but, wisely, at such a distance of time, that he could not calculate upon living to see that second falsification, which his survivors have witnessed.

Dr. Lingard, in that most able and interesting volume, his *Controversial Tracts*, a volume, which we propose to present to our readers, hereafter, in the pages of our Review, has a short and amusing article, which he entitles: "Observations on some fashionable interpretations of the Apocalypse." From this essay, we shall take the liberty to make a short extract, as a specimen of these "interpretations."

"In Mr. Galloway the visions of St. John assumed a different character, from the horror with which the interpreter viewed the French revolution. With him the beast of the bottomless pit was France, the little horn was France, the man of sin was France, and Antichrist was France. Mr. Galloway was a painter; and, dur-

ing his apocalyptic paroxysm, he was unable to distinguish between a pun and a syllogism. The beast, he tells us, is *revolutionary* France, because the beast sprang from the earth, which is a *revolutionary* planet, performing diurnal *revolutions* round its axis, and annual *revolutions* round the sun.*”

We should be glad to be informed whether any of the expositors of this mysterious volume have directed their attention to that artificial fabric, called the Church of England, which, in one moment of forgetfulness, they represent as the kingdom of Christ, which is to last for ever; and in another, as in danger of perishing from every trifling agitation, and more especially from any, that is calculated to benefit mankind.

Catholics, indeed, have smiled at the silly prognostications of these prophets, and have quietly observed, that, while the various events, which agitate the world, unfold the wise designs of Providence for the preservation of the Church, the ever inconstant shapes of human opinion are perpetually vanishing from the view, which they have transiently obscured. As the Catholic stands upon the rock, History passes in review before him the numerous sects, which have, in different ages, floated on the ocean of time, from Simon Magus to Joanna Southcote and the Reformation Society; and, as all those of former ages have, like the insect, that is born in the morning and dies at night, just flitted along, and disappeared for ever; the same fate awaits the evanescent creations of recent times. As to that which has been established in this country, founded, as Mr. Cobbett quaintly remarks, “not on the Acts of the Apostles, but on Acts of Parliament,” he, who would speculate upon its probable duration, need not puzzle himself with the Apocalypse: the newspaper furnishes him with data sufficiently satisfactory.

Its own members have, indeed, repeatedly announced its approaching dissolution. We are informed by Josephus, that, during the siege of Jerusalem, an individual was heard continually to exclaim, “Woe to the city! woe to the people! woe to the temple!” and, on one occasion, having added, “Woe to myself!” he was instantly killed by an arrow, shot from the enemy. This lugubrious *væ*, not excepting the “woe to ourselves!” has been repeatedly sounded by the prophetic children of the Established Church. When the Dissenters were no longer indebted to the annual repetition of the legislative lie, the Bill of Indemnity, but, by the repeal of the Test and Corporation

* Brief Commentaries on such parts of the Revelations and other prophecies, as immediately refer to the present times, by Joseph Galloway, Esq.

Acts, were admitted to a participation of the rights of Englishmen, the holy trustees of the Ecclesiastical corporation sounded aloud, "The Church in danger!" But, when the Catholics were emancipated from an oppression, which was becoming prescriptive by its duration and its system, then, how the air resounded with the alternate yells of "No Popery!" and "The Church in danger!!"

How severe was the rebuke of one of the Prelates of the Church of Christ, the Bishop, we forget whether of Ossory or Kildare, "I would not remain an hour in a Church which *could* be in danger." See two men:—one, forcing his way, without apprehension, through a crowd of congregated thousands: the other, in his apartment, crying out at every, even distant, approach, "For mercy's sake, take care of my foot, you will murder me!" Which of these two has the gout? It was the observation of the late Dr. Andrew Thompson, the Presbyterian Minister in Edinburgh, "When I walk along the street, and see one house carefully flanked by sundry props, I at once conclude, that that is the rettenest building in the street."

Quid rides? mutato nomine, de te

Fabula narratur.

At the present day it is the almost universal complaint of the people of this kingdom, that they are not properly represented in their own house of legislature, and that under the system of inadequate representation, they have little security for their rights of property, or person. Whether this complaint be just or not, it is not within the objects of the Catholic Magazine to enquire, inasmuch as it is a political question. But the fact is indisputable, and it is worthy of remark, that the body of men, who made the most violent opposition to the religious rights of a portion of that people, now make the most determined and factious opposition to those, which are deemed the civil rights of the whole, and again raise the cry of "the Church in danger." These men were warned at a public meeting lately held at Warwick, that the people might possibly begin to consider whether the welfare of that Church, be really, as they are always told, inconsistent with their own liberties, their own happiness, and their own rights, civil and religious; and, if they should discover that this inconsistency is real and not fictitious, to consider again, whether those rights and that happiness ought to be sacrificed to the aggrandisement of any establishment whatever.

But, really, these men, whatever may be their character as "children of light," are, as "children of this world," not unwise "in their generation." They seem to have correctly foreseen that the people

of England and Ireland would seize the first opportunity of entering into the examination of the merits and demerits of the ecclesiastical system of the country, for the support of which, they are taxed to such an enormous extent.

That day is, indeed, most undoubtedly at hand. Those, who do not enroll themselves among the members of this Church, are beginning to demand openly, as they have long asked privately, why they should be taxed to support and enrich men, from whose ministry they receive no benefit. But this puts the question faintly. They demand why they should pay men, to traduce and calumniate and oppress them. And, in the communion of this Church itself, are found numbers, who seem equally anxious and prepared for the great ecclesiastical reform.

A pamphlet has lately issued from the press, from no feeble hand; the extensive and rapid circulation of which, may well swell, with alarm, the breasts of the dignitaries of the Establishment. From this pamphlet, we propose to select some extracts. Upon the present subject, Mr. Beverley, in his letter to the Protestant Archbishop of York, writes thus: Pp. 32, &c.

"And now, Most Reverend Sir, a few words are due on the probable fate of the Church of England. It is my belief that all Church-property will, ere long, be confiscated. A general feeling pervades society, that the sun of the establishment has passed its summer solstice, and is rapidly descending into the wintry signs. Already does this full-grown tree shed its leaves; the axe is laid to its root, and, because it brings not forth good fruit, it will be hewn down and cast into the fire. It is in vain to conceal the truth any longer that the Church is in imminent danger. A multitude of circumstances have occurred of late, to accelerate its great day of reckoning, which will probably arrive before the expiration of ten years. Events unfavourable to sacerdotal power advance now full gallop; they hitherto have approached slowly, uncertainly, and with long delays; but now, circumstances so unexpected take place, that no man can say what may not happen before the year is ended. The extinction of the Catholic Emancipation from the reluctant hands of Government—the repeal of the Test and Corporation Act—the French Revolution, with the abolition of the Established Church of France—and the all but certainty of the speedy fall of the Irish Church Establishment, would be sufficient, of themselves, to shew the dangerous predicament of the English Church. To these causes, however, may be added the great increase of Dissenters, their wealth, vigilance, zeal, and activity; their virtuous dislike of the Church—the general education of the poor—the increased knowledge, and the thirst for reform, amongst the multitude—the monstrous abuses of the Church itself—the worldly, secular, avaricious, and pompous lives of the Prelates—the general grasping for wealth amongst the inferior Clergy—the hateful system of tithes—the unpopular and aristocratic feeling of the Priesthood in general—and the close and intimate union of the Church with all men and measures that are arbitrary and over bearing.

"Let us not, however, omit in this catalogue of causes that which is the most honourable, a want of a purer Church, felt with a deep sense of piety by the middling

classes of society. For we must not imagine that political agitators only and Dissenters are inimical to the Establishment: there is a large and respectable party within the Church, which, nevertheless, is earnestly bent on a thorough and radical reformation of the Establishment. Every notion of reform is, however, steadily and haughtily opposed by the Bishops, who, in the uniform policy of their worldly system, choose to consider the property and secular power of the Clergy as an essential part of that religion of which they are ministers. The many plans of amelioration suggested to the ecclesiastical rulers, are scornfully rejected; the slightest hint at amendment is scouted as the suggestion of fanaticism or sedition; and nothing is supposed possible, in the way of improvement, to a system which merely consists in collecting money and reading printed prayers. Our modern Priests, truly, exhibit a profound ignorance of the operations of the human mind; they are as careless and inattentive to the signs of the times as if the opinions of society in England were no less stable and immoveable than the opinions of the priest-ridden populace of Tibet. They view themselves, and their Establishment, with boundless complacency; their own snug palaces and parsonages are, in their eyes, part of a system which, if universally extended, would produce universal happiness: and all that is wanting to introduce millenium, is a payment of tithe over all the habitable globe, to the protestant partridge-shooting hierarchy of the thirty-nine articles. Hence the sweet encomiums that they pronounce upon themselves and their system in their sermons, charges, and speeches. Hence the strong indifference with which they listen to plans of reform and suggestions of improvement. Within the last twenty years the Emperor of China published an edict prohibiting any new invention, 'because the Chinese nation had arrived, at a state of perfection which it would be impious to endeavour to improve.' This edict was in the very spirit of our Church, which, though it all of a sudden, and in the course of one year burst into existence, from a system totally opposite to that now established both in faith, practice and principle, yet never since that day has changed the slightest particle of its abuses, or altered the smallest fraction of its corruptions. It is not so very long since the doctrine and discipline of the present Church of England were considered and treated as felony and heresy. It is a still less time since the Church was abolished by act of Parliament; and restored to its former situation by another act of Parliament; but neither the memory of its modern origin, nor of its entire abolition by law, can rouse it to view with attention and prudence, that dark cloud gathering against it in the horizon. In vain for the Clergy does the thunder roll and the lightning flash in the distant clouds; they hear not, and they see not; and, as the flood came upon the Antediluvians when they were dancing, feasting, marrying and giving in marriage, so will the day of confiscation come upon the priesthood, when they are gathering tithe, and feasting in their pluralities. It will find the Bishops moving up the steps of the Mithraic ladder to the seventh heaven of the primacy; those Right Reverend Fathers will be elbowing and pushing one another in their scramble for translations, grasping at more preferment, cramming their sons and nephews with spiritual guineas, bullying the Dissenters, and praising themselves—the inferior Clergy will be severally at the card table, watering place, or cock-pit,—they will be leaping double ditches, imprisoning poachers, taking tithe in kind, dancing the gallopade, or firing off their artillery at grand battus, when the deluge of reform will come upon them in a moment, and overwhelm them in a wave of 'apostolical' poverty, and 'primitive' economy.

"Indeed, indeed, Most Reverend Sir, it is high time that that day were come.
See &c."

Mr. Beverley writes forcibly, but not very methodically. In our view of the Church, and of his pamphlet concerning it, we must, accordingly, deviate *from* the order which he has followed, or rather, *into* the order which he has neglected.

He very properly observes, that from the beginning, "the political religion," as he terms the present artificial ascendancy, partook more of the world than of the gospel.

"There were two ways offered to our Bishops at the Reformation—poverty and the way of Christ, or riches and the support of the State. They were in great haste to choose the latter, and for two centuries having strained every nerve to acquire worldly wealth, pomp, [precedence and dignities, have succeeded to the utmost of their wishes, whilst all their spiritual dominion. all their power over the minds of the people, all the gospel-rule over the hearts of the Christians is gone from them for ever. They have found the broad way that leads to destruction, they have gone through the gates of Lord Mammon's lodge, with the drums and trumpets of worldly pride, they have marched magnificently on with all the glittering apparatus of gold and power, they have been attended by a body-guard of lawyers, judges, constables, and jailors; they have been escorted by Kings and Queens. they have been surrounded with all the 'solemnities' of antiquity and dominion, and with all the noise and ceremony of their splendid cavalcade, *have come to the end of their march at last*, to reap the reward of the choice that they made." P. 17.

In an earlier part of this letter, he illustrates the evil effects of the principle, contained in the extract just quoted. Having spoken of St. Paul's description of his apostolical career, he continues :

"But what are the labours, watchings, fastings, perils, and difficulties of our Baron-Bishops? These holy men, perhaps, pass many a sleepless night in the first stage of their exaltation, to discover by what possible means they may escape the persecution of Landaff or Bristol, or some other poor see, with which they find themselves disagreeably saddled. To be rid of this meagre martyrdom, they have sundry struggles with Satan, many a wrestling in prayer, many a score of groans and tears. By dint of voting and jobbing in the House of Lords, the successor of the Apostles finds his prospects brighten a little, for, after infinite exertions of soul and body, he is translated to Exeter, peradventure, whereby his apostolical pocket is replenished with a greater number of orthodox guineas. But not in Exeter is the goodly man at ease: he is smit with a love of multiplication, and letter after letter is written to his patron and the minister, urging the necessity of a more advantageous translation. In the course of time, Winchester or Durham is vacant—then do all the eagles gather together to the carcase: loud are the screams of the apostolical vultures, and sad the [dismay of the [First Lord of the Treasury, to know how to satisfy so much pious voracity: at last, after undergoing the threats of a dozen great lords, each eager for his own client, the Premier makes selection of the hero of this picture, and crowns his hopes with twenty-five thousand pounds a year, and all the gorgeous dignities of the Durham episcopacy. After this, surely, the man of God is contented at last? By no means; he has sons and daughters, not a few, and nephews very numerous. For all these there must be accumulated

a store of good things full of marrow; the eldest son perhaps, will condescend to gather up the dainties of the state as a layman—he is to be the head of the family; for him, therefore, the parliament, and the regular course of parliamentary jobbing, is open; but for his younger brothers the Church must open her nurse-like arms, and pour upon them a shower of benefices. My Lord Bishop is not slow to act the character of Jupiter Pluvius, and speedily sends forth from his liberal urn a deluge of golden prebends, large livings, archdeaconries, residentiaries, precentorships, chanceries, sub-deaneries, perpetual curacies, fellowships, masterhips, vicarages, and all the other thousand varieties of dew, concocted by the bounty of cloud-compelling Jove. The young gentlemen, who find themselves thus gilded from above, are probably the very worst sons of Belial that ever fornicated in the porch of the temple: I do not say this of the real Durham, for, luckily for me, the present Bishop has no children; neither do I say it of York; but I do mean it for some Bishop that either is, or was on the bench, *and I know it as a positive fact*, that so gross and scandalous was the conduct of one of the sons of this Prelate, that even *he* revolted at the idea of going into the Church, and long resisted the importunities, and at last the commands, of his Right Reverend Father on this very infamous plan of aggrandizement. Threats, however, were at last employed, and the profligate was compelled to yield, though he did yield at last with a deep sense of shame and disgust. Circumstances have made me intimately acquainted with this transaction, but when it took place, or where, whether in the north or in the south, whether last year, or twelve years ago, I pray your Grace never to ask of me. I know it, and can vouch for it, and let that be sufficient.

“But who is there, however impudent his countenance, however triple his brass, who dare deny, that the enormities of this sort are of frequent occurrence? &c. &c.” Pp. 11, &c.

This subject may be said to be continued at page 25:

“As I have a few more words to say of these young gentlemen who constitute the apostolical body in England, I pray your Grace’s attention to some short remarks on the Angels annually let loose from the bottomless pit of Oxford and Cambridge.

“Amongst persons who are totally ignorant of the religion of Christ, it is a very common remark, that “the young gentlemen of education and family” have greatly improved the church of England of late years. In confirmation of this blunder, an appeal is made to the experience of our fathers, who remember, thirty or forty years ago, a very different scene of riotous drunkenness amongst the Clergy of their day. We readily acknowledge that the beastly intoxication of those times is greatly diminished; but if the cause of this diminution is traced to any thing but a change in the manners of society, it will be a great mistake. Let us not, however, be too hasty, even on this topic, for it cannot be unknown to any one, acquainted with Cambridge at least, (of Oxford I am ignorant) that the young Clergy, of the *orthodox* party, are famed there for any thing but sobriety and chastity. On this subject, I could give your Grace much information, having been an eye-witness to many a scene of clerical revelling in that seat of sound religious instruction; but I wish not to offend your ears with disreputable anecdotes, and therefore shall be content with having given an index to a scandalous chronicle which may be further investigated, if it shall appear of sufficient importance.

"In the country, or at least the counties somewhat distant from the two Universities, we concede, that the Clergy are more respectable in their exterior deportment; but this concession does not extend further than to an absence from gross immorality; in every respect short of manifest vice, their lives are any thing but what is befitting the preachers of righteousness and "the successors of the Apostles." The general feeling of society perpetually urges the necessity of a certain decorum in the priestly character, so that they who have had that character to sustain, feel it incumbent on them to yield to popular opinion. The Clergy, therefore, do not come drunk to Church, nor do they reel into the stews in open day light; whatever concessions they make to the flesh, they make in private, so as not to be seen of men; but all things short of vice, all things totally incompatible with the evangelical character, they make no scruple what ever to practice. They hunt, they shoot, they go to parties, they play at cards, they dance the gallopade, they flirt, they frolic, and eat the merry fellows, with great applause."

To the latter part of this extract, the author appends the following note:

"It is in the memory of persons now living, indeed it has happened within this century, that a Clergyman has been wheeled out of the Church in a wheelbarrow by the Church-wardens, because he could neither stand nor walk. I have been acquainted with drunken Clergyman, at Cambridge, and the intoxication of one, in particular, was so remarkable, that I have often wondered how he was able to clear his head for the Sunday morning's duty, after the Saturday night's debauch. I state it also as a notorious fact, that at the present moment there are Priests in that University remarkable for their intemperate habits. There was in existence, within these five years, a clerical club, consisting of not more than six members, who used to meet at a tavern every Sunday evening, after their day's labours, and indulge in computations worthy of the hard-drinking Parsons of Queen Anne's reign."

From ministers of such a character, what species of administration of their functions can be expected? It is described in another part of the letter. At page 18, he writes thus:

"With the Church of England and with true piety there is but a slight connexion. Some pious persons there are, undoubtedly, in the Church; but the great mass of religion is to be found with the Dissenters, or with those whom the Rulers of the Church are pleased to nickname Methodists, though they never went near a Methodist chapel in their lives. The favoured sons of the Church, whose sole delight to honour, are men in dignities and honours, men violent in their politics, jobbers in every department of the State, and all persons who are decorous Church-goers, however scandalous their lives, or however base their principles. Decorum and outward show are essentials in all things relating to the Church of England; and two-thirds of the Clergy, as well as two-thirds of their flocks, seem to think that religion is a theatrical ceremony that can by no means be omitted, but which, when once performed, is an indulgence general for any thing else that the heart may desire. Hence the nervous anxiety exhibited by the Clergy, to see all the

nobility and gentry in their Churches.—Hence the unceasing sermons on the virtue of going to Church, hence the steady Church going of mayors and aldermen, hence their decorous taking of the Sacrament, hence the solemnity of Chaplains and religious services in the Court, and in the houses of the nobility. ‘If you go to Church you will go to Heaven,’ is not said in the pulpit in so many words, but is very broadly hinted in many a sermon and many a tract; and the complacency with which all steady Church-goers view their own conduct, is a proof how they have interpreted the spurious divinity of their pastors. According to common opinion, Church-going and religion are synonymous, so that he who is religious must be a Church-goer, and he who frequently goes to Church must be religious. It is an ancient heresy as old as the time of the Jewish Prophets, who have loudly complained of it in vehement and indignant language—‘To what purpose is the calling of your assemblies,’ exclaims Isaiah to the orthodox Church-going Jews, ‘I cannot away with them, it is iniquity even your solemn meetings—when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear’—These words are often read in the lessons, but they make no impression on the hearers; when the ball of reproof is flying about, every man carries his own racket with him and strikes off the ball to his neighbour: so that this text, and fifty other texts like it, are supposed to apply to the Jews—to the Gentiles—to the any-bodies rather than to *our* Church, *our* corruptions, and *our* corrupt selves! My Lord A, or Mr. wh———r B., or jobbing placeman C. think the passage very fine and poetical, and perfectly proper for those rascals the Jews; but to themselves it has no application whatever; for they continue to attend the solemn meetings with most decorous regularity; they spread forth their hands to the cathedral litanies and anthems with most picturesque effect; they make many prayers twice every Sunday; they take the Sacrament occasionally to keep up appearances; but they will not give up one tittle of their evil practices, in whatever department of immorality they are most conspicuous. All this is well known to the Clergy, but no reproof is ever heard even in a whisper, against such villainous hypocrisy; for, as long as their flock answer to the muster-rolls of deception in the Church, what matters it to them what they do *out* of the Church? In the whole course of my life I never heard of a Clergyman refusing the Sacrament to an immoral Christian; and if your Grace can point out to me any one of the Clergy in your diocese who ever ventured the experiment of this obsolete honesty, I should like to see the black swan, and to praise him as he well deserves to be praised. But how often have I seen immoral, scandalously immoral Christians pressing to the Sacrament! and of their immorality there could be no question; it was open, flagrant, violent, and unconcealed—neither could it be suggested that they had repented, for their vice was of long continuance, and though it had been of many years’ standing, yet they hesitated not to eat and drink their own damnation repeatedly; neither did the Clergyman hesitate to administer the Sacrament, though he knew all the circumstances of the case as well as any of the congregation. And this, I say, is so common a case, that there is no large town in England where you could not find an example of it, every time that the Sacrament is administered; and, I moreover assert, that your Grace knows this fact perfectly well, as well as all the other Right Reverends on the Bench.

“We need not, however, wonder at the substitution of decorum for religion in our Church, for, in these days, an outward form of worship is indispensable for those who do not find it convenient to be inwardly pious. Now, as the Church considers every one her dutiful son, who pays tithes, and does not go to the Dis-

senting Chapel, it follows, of necessity, that she must have a very large majority of evil persons in her armies; and she must also have a code of religion to suit this immense majority. Every body can attend the forms of public worship, but not one in a hundred *chooses* to be a good Christian; hence the difference between good Church-goer and good Christian, a difference, which the Clergy are particularly anxious to keep out of view; for, if it were once admitted, how many persons would belong to the Church? Under the present system, however, where outward form and religion are synonymous, she musters a mighty host; for every one, who is not a Dissenter, belongs to the Church.—Go into the streets, Most Reverend Sir; stop any one reeling from the ale-house, or any one walking into the stews, and ask them to what sect of Christians they belong, and they will instantly reply, ‘to the Church of England.’ All the rogues and villains in the kingdom belong to the Church of England; every profligate scoundrel amongst the nobility, (and the Lord knows how numerous they are!) belongs to the Church of England; every young gentleman ‘about town’ belongs to the Church of England; nine-tenths of the members of the clubs belong to the Church of England; every man in place, every jobber in every department, every screwing attorney, every pimp, adulterer, fornicator, political traitor, turn-coat, swindler, and gambler, belongs to the Church of England—they have all been baptised in the laver of regeneration, they are all good sons of the Church, not one of them has ever entered a Dissenting Chapel; and, when they die, (and if they would all die to-morrow it would be very desirable) the clergyman will tell us, in a solemn voice, that ‘Almighty God, of his great mercy, hath taken unto himself the soul of our dear brother here departed!’ so that England is literally teeming with future Angels in such redundancy, that you cannot go any where without meeting them. Thus hath the gold become dross, and thus has the religion itself become as unlike the religion of Christ, as our spiritual Barons are unlike the primitive Elders of the Church.”

All the evils which he describes, Mr. Beverley, very justly attributes to the secular character of this “Political Religion,” to its connection with the state. It is this that has encouraged the clergy in all their oppressions of the people; and these oppressions are now felt so sorely, that the people are determined to endure them no longer. The Catholics and the Dissenters, the less wealthy portion of the community, defray all the expenses of their various religious establishments themselves. The more wealthy part of the community, the members of the establishment, backed by the power of the state, are never at a loss to extract money, hardly earned, from the pockets of the people at large. One of the most disgusting jobs of this description, was the late grant of a million of money, to build, not new Catholic or Dissenting Chapels, the old ones of which communions are, by no means, equal to the wants of their respective congregations, but Churches, for a people who were not sufficiently numerous to fill the old ones. On this subject, Mr. Beverley writes thus:

“The political religion of the country has however, so debased the understanding, that a large majority of Church-goers really look up to the King and the Par-

liament as the nurses and true directors of their faith. If immorality is making rapid strides in the land, (and that, too, in spite of the King's Proclamation,) instead of tracing this immorality to the luxurious and fashionable lives of the Clergy, their apathy and carelessness in their duties, their multiplied pluralities, their diligent search after pleasure, their evil examples, and their ignorance of all true piety, they imagine that a grant of money from Parliament for the purpose of building new Churches will remedy the evil at once, and heal the sores of vice and profligacy. Parliament, never slow to squander money, and more especially when the Church is concerned, pours forth her millions for the 'pious' task; and, by that means, ten-fold increases the mischief. The Churches are already far too numerous, as their congregations shew wherever we turn our eyes; but, besides the manifest inutility and absurdity of the plan, the mischief is greatly increased by building new Churches, owing to the long train of 'jobbing' which every Church building gives rise to. In every way jobbing flourishes at the building of a Parliament Church. The old Parson is jealous, or is avaricious and greedy of his fees and patronage, and manfully jobs against the building; the building party job against him, and at last are victorious. Then there is jobbing for a favourite architect, who makes a sad job of the new Church, by jobbing with the parishioners to swindle them out of their money, for repairs, iron railings, decorations, altar covers, and other trumpery. Again, they job for the new Parson; and here again, the old Parson jobs against them; till at last, by dint of every sort of trickery, the matter is settled—a bad, ugly, pseudo-gothic lump of plastered brick is erected, and some favorite dandy Priest duly put in possession of the pulpit, from whose new red velvet cushion he reads purchased sermons to yawning congregations.

"I am, however, much rejoiced to see that this system of swindling has been manfully resisted in the West Riding; and that all the aggressions of the priestly party, on the pockets of the parishioners, have been foiled by the exertions of some honourable individuals, who deserve for it the thanks of their country, and whose example will, I trust, be followed in other places, when similar attempts are made to extort money from the people on the pretence of religion.

"And what is there in the Clergy, to make it so very desirable that, in addition to the grievous mulct and punishment of tithe, we should also incumber the parishes with new Churches? Are not the actions of the Clergy, in the old Churches, sufficient warning? Are five millions in hard cash, paid every year to the successors of the Apostles, not sufficient; and ought not the vast number of large empty temples, in all parts of the kingdom, first to be filled, with even such Christians as our political religion loves, before we build new Churches to dedicate them to emptiness? If nature abhors a vacuum, according to the saying of the old philosophers, much more do Churches abhor a vacuum; and till we can a little diminish that vacuum, it is a vain and senseless squandering of the public money, to lavish it on stones and bricks, under the pretence of increasing faith. But in fact, we are now pestered with a rage for ornamenting Churches; that old heresy of refurbishing and gilding temples to please the Almighty, has revived with wonderful strength within late years, and Archbishop Laud might rejoice if he could behold our zeal in this spurious heathen piety. As long as this fancy is confined to the Cathedrals, and as long as it is indulged for its only honest purpose, namely, a national pride in keeping perfect those beautiful and stately edifices, no one could find fault with it, *provided always* that every sixpence of these repairs came out of the pocket of the Dean and Chapters attached to the Cathedrals; but when this architectural mania descends to simple Parish Churches, burdening the Parish with heavy charges,

and more particularly for new Churches not wanted, then the 'antiquarian taste,' as it is called, is a complete nuisance, and is one of the many just causes of hatred of the Clergy now openly professed in many places by the people. If the old Churches are to be repaired, or new ones built, then ought the Clergy to defray every farthing of the cost; they have ample means for such undertakings: but, by burthening the people with the expense, they compel us to remember the Roman Catholic Clergy with admiration and even with regret." P.p. 22, &c.

Causes will produce effects. The peculiarities of the "political Religion" already noticed, and the notice might have been increased a hundred-fold in extent and intensity, have strongly impressed a vast majority of the people that "The Ascendancy" is merely a political machine; the engine of patronage and corruption, political and moral. The enormous wealth which it grasps with rapacious hand, is contrasted with the poverty and privations of thousands, or millions rather, by whose sweat and occasionally by whose blood it is amassed, and they are disposed to ask the question bluntly, whether the sufferings of the poor may not be alleviated, and the embarrassments of the country be moderated, by a judicious application of this immense property.

In the estimate which is usually made of the sum annually drawn from the country, by this political establishment, and the comparison made with the Clergy of the rest of the world, we are accustomed to calculate on wrong data. The Clergy of the Establishment of the United Kingdom, are usually reported to receive an annual income of nearly nine millions; more by some hundred thousands than the Clergy of all the rest of the world together. This is monstrous enough, but the Black Book, lately published, seems more correctly to estimate that income at nearly eleven millions, and, as, in most of the other nations, the poor are especially under the protection of the Church, whereas here, an immense sum of eight millions is levied on the people, to ease the Clergy, this sum should be added to their exactions and to the weight with which they press upon the industry and energies of the nation. To this should also be added the amount of the Church rates; a burden which has also been transferred from the shoulders of the Clergy, to those of the people, and which we can hardly over-rate at another million; and it will appear that the Clergy of not one half of the population of this kingdom, occasion a drain of the nation's wealth more than double that occasioned by the whole ecclesiastical world.

It would be prudent in a society of such monstrous burden to the country, to alleviate that burden as much as possible, and as much as possible to conciliate the consent of the people, by their condescension,

by the suavity of their manners, and by their sympathy in the sufferings of which they are the cause. Oh! were we to illustrate this part of our subject, it would be necessary to unfold the records of unhappy Ireland, and to mark how history has traced, with a bloody finger, her annals of misery.

But from this extensive task, we, for the present, abstain, and shall content ourselves with remarking upon the distinction which Mr. Beverley observes throughout his pages, between the great body of the established Clergy, and those who style themselves, in disgusting assumption, the Evangelical party. Mr. Beverley uniformly lauds the latter, while he severely inveighs against the former; but we are convinced that he knows them not. To enter at full length into a just delineation of their character would inconveniently extend the present article; but we cannot conclude without inviting the attention of our readers to the celebrated exhibition lately made by two of these Evangelical personages at Exeter Hall, of which our subsequent pages will contain a brief notice. It is remarkable that on the very day on which these individuals were poisoning the sacred stream of charity, and converting it into the waters of business, accounts were received in London, of a scene of a character entirely different. The two Evangelical advocates had *talked* of charity, and foully calumniated the Catholic Religion. Two Ministers of that Religion had just—not declaimed in praise of charity—but died her martyrs. Let us couple Mr. Hughes with Mr. Armstrong, and Mr. Prendergast with Mr. Dalton.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens. By the REV. JOSEPH HODGSON, V. G. L. D.

(CONTINUED.)

Fixed immoveably in our elevated terrace, from which we had a beautiful prospect down an opposite valley, and could discern every object on the high road beyond the town, we had no hope of greater indulgence, than that of lengthening the time of remaining out of doors. Another Commandant and a man of humanity, had succeeded the unhappy man who at first received us: but he was soon removed, and a third came about Easter, or a little after. We wished for an opportunity of approaching, in humble supplication for the great boon

of an airing walk till six o'clock in the evening. Some few days after his instalment, he ordered us suddenly upon the terrace. The guillotine was now at Arras in full play; and terror was the order of the day. Accordingly, with all our past fears revived, we obeyed the summons. In proportion as we stepped forward, we bowed submissively, and moved our hats to salute our new master, when we were stupified with terror at his look and reply. With his hand on the hilt of his sabre, frowning indignant at each one as he passed, he forbade all ceremonious civility, with these republican and energetic words, *au Diable le salut, point de salut—point de chapeaux bas*. A Dutch officer, a prisoner of war, and three inhabitants of the town, prisoners like ourselves, were bailed in the same manner. The attendant soldiers looked at us, with silent pity. We looked aghast with consternation at one another; not knowing how the scene was to be closed. It was but a translation of this line of Horace; *Parturiunt montes, nascetur ridiculus mus*. All this terrific display of authority and brutality was merely to count us by name, and to tell us, that we were prisoners; and added he, *la guillotine est la; there is a guillotine in France*. We scarcely knew what to say, when we recovered from our fearful surprise. It was poor encouragement to hope for favours. However, we soon found in him some degree of good nature; but a great deal of whim, which made us distrustful. He did enlarge our boundaries; and prolonged our time of walk and recreation. He enlarged our boundaries, at first, by allowing the whole range of the lower citadel; then, when we were removed to the upper citadel, by allowing the whole enclosure of it; and before we left Dourlens, by allowing us the whole unmolested range of both upper and lower citadel.

Homo sum et humanum nihil a me alienum puto, conveys a sentiment to which every breast returns an echo. Our breasts returned the echo many times; for though secluded from society, and at a distance from the theatre of the great drama, all the carnage of the war, and all the forlorn distress, which it scatters over empires, was brought near to our view. When the campaign opened, a procession of human woe began, which every day, for some entire months, was exhibited in the removal of sick and wounded soldiers, from the frontiers into the hospitals more remote from danger. Every day, about four o'clock in the afternoon, appeared, on the opposite hill, on the Arras road, about forty or fifty carts or waggons loaded with sick and wounded, which brought distinctly to our minds, images and descriptions of the horrid havoc of war, which neither history, poetry or painting can convey. We sighed, we feared, we hoped by turns, and ge-

nerally shrunk from the overpowering vision in lamentation over the greater loss, than the loss of limbs, health or life,—the loss of so many souls, for whom no friend was to be found to whisper words of comfort or hope. Hurried from the din of war, and shouting uproar of wrathful carnage, they were left to meet death with the consternation of guilt and without the sweetening cordial of religion. No priest smoothed the bed, or raised the pillow of death, and which little availed without soothing the pang of guilt. No priest, with the cross in one hand, and the blood of Jesus in the other, to cheer the gloom of futurity, or to blunt the scythe of death, and to mock at his lust for prey, by chanting the song of triumph, *O Death! where is thy sting? O Hell! where is thy victory?* After fighting against God, against the Church, their mother, and against their master, they died without the helps of religion! and, perhaps, amidst the demoniac yells of Atheists, denying the existence of God, and the immortality of the soul! For in spite of the mockery of the Convention, which had engraved on the front of its Pantheon; *La Nation Française reconnaît l'être Supreme, et l'immortalité de l'ame*,* it was fashionable to deny it; the country was full of wretches, who, against conviction, said with the fervent wish of their heart, *there is no God!* I do not recollect who it was; but one or more of us was frightened at hearing the horrid sentence. At the hour of admission to bring linen and other articles to the poor French prisoners, some one wished also to convey a prayer-book to his friend. The ignorant inspector of that day, a man who could not read, asked what it was? To the reply, that it was a prayer-book, he said, "there was no need of that, for now there was no more God!" Good God! I thank thy Providence that my ears did not hear that sentence.

A change of the scenery of war, was occasionally presented before us in the prisoners of war, who were removed into the heart of the country. Hundreds and thousands of them passed through Dourlens during our confinement. Care was taken to hinder all communication with them, but not so effectually, but now and then we could hear their story, and form our judgments on the degree of credit to be attached to the official reports made in the Convention by Barrere and others. We had knowledge of languages amongst us to converse with the motley troops of the Allied army. With Hungarians we conversed in Latin. A German gentleman, who joined us in May,

*The French nation acknowledge the Supreme Being, and the immortality of the soul.

with our countrymen from St. Omers, a Dutch Artillery officer, and two of our own College, who had studied at Rome,* for some years, helped us to all the intelligence, which the bare knowledge of French and English could not obtain. It was some gratification to our curiosity to converse with our countrymen in their distress. Vain were our wishes to relieve them; but I believe in no instance did it happen, that one, two or more, did not experience, that our wishes were sincere, and our attempts to relieve fully equal to our ability. Sometimes we conveyed to them some part of our broken meat, and bread; sometimes a bottle of brandy, or a small contribution in money, which were thankfully received and requited by a rehearsal of battles and adventures. It must be pleasing to lovers of loyalty, and it was so to us, to hear an English serjeant at the head of a whole file of foreigners, cry out aloud, before the French officers, *God save the King*, as he drank his glass: this was the more so, as the loyal fellow thanked us for what we had given him. Our conversation with them was illicit, and we were sometimes put to our shifts to find opportunity of holding it: for soon as they appeared on the opposite hill, at near three miles distant, we were ordered to quarters, and forbidden by our whimsical Commandant, under pain of being sent to the revolutionary tribunal at Arras, to converse with them; and an English gentleman, who had resided at Calais, was sent to confinement for this great crime. Once, an English soldier, as he lay on his back close under the terrace, ingeniously sung his story to the tune of an English ballad. Other times, at a convenient distance, under pretence of conversing with one another, they spoke loud enough to give us some accounts, which we wished. It was on one of these occasions, we first heard the true account of the first of June: Barrere gave us and all France a flaming report of that great battle, and defeated the English with loss of flag-ships, &c. We laughed at his bombast, buffoonery, and lies; but we had no means of detecting the falsehood. At last came some of our countrymen, who gave us the true account, with the convincing argument, *And it is true*, said one, *for I was at Portsmouth, and saw the French ships brought in*. Our countrymen wondered to find Englishman so far from home; and asked us how we came there, and what was our story. Our answer, that we were living in France, and studying at a school, surprised them; for they had no conception of an English school in France, and

* The Rev. James Delaney, of Winchester, and the Rev. Thomas Berry, of Cottam, in Lancashire.

that for grown-up men, as well as children. Some honest tars, who had arrived late on a Saturday night, were much surprised the following morning to hear English voices, and hailed us with "who are you? where taken? on board what ship?" We satisfied them, and in our turn hailed them with our enquiries. These incidental varieties, though melancholy in themselves, were some relief to confinement.

About the middle of May, the Commandant occasionally let drop expressions, to intimate we might expect a change in our situation; that more English, and students like ourselves, were coming to join us. We did not understand the whole meaning of the man; and as we had been often told, in the same dark manner, that we might expect to be removed to Chantilly, to Evreux, to Orleans, to Dijon; without feeling any change, we took no farther notice. On the fifteenth of May, we experienced a great and unexpected extension of good nature, in being allowed to descend from our terrace, and to range over the whole enclosure of the citadel, as far as the foot of the rampart. The day before, a considerable body of German Hussars had passed through, and the Commandant had insinuated, that on that day the English students were to come. The usual hour of arrival came and passed away without any sign or news. We had retired to bed, our lights were out, when about ten o'clock, a noise was heard on the terrace; a confusion of two hundred men, women and boys, speaking English, and hauling bundles, beds and other articles upon the terrace, and knocking at our windows and doors for admission. We soon started from our *downy* beds of straw, opened our windows, and to our great and mutual surprise and joy, found that our friends and countrymen from St. Omer were of the number. The interview and reception was curious. We introduced them by the window, as well as by the door. The soldiers wondered at the meeting. Dark as it was, old friends knew one another; and what could be done was done to accommodate and refresh them at that late hour. On the following day, one hundred of the new comers proceeded to Amiens; our friends from St. Omer,* and others to the number of a hundred, remained with us at Dourlens. Our happiness and resources were much increased in their society. We recounted to each other the respective scenes of our revolutionary history, and sighed by turns. And

* In a future number we will give a *short* narrative of the seizure of the College of St. Omer; unless some correspondent favour us with a more detailed account, than at present we possess.

who would not sigh over distress like theirs—distress in removal to Arras; distress in the three different places of confinement, in which they were shut up in Arras. Their situation at Dourlens was liberty and happiness in comparison of what they had gone through at Arras. Before the arrival of our countrymen, we were sole tenants of the chateau, and considered ourselves as commodiously situated; for, besides our two parlours, we were permitted to occupy several other apartments up stairs. We were once more confined to our parlours, with the addition, however, of an adjoining closet, which was occupied by the Benedictines, in which two beds, at most, could be spread on the floor. It was however, a considerable relief, as a great many bags and boxes were stowed there, and thus left us more at our ease in the heats of summer. We continued our daily exercises, as usual, in our own apartments, as our friends from St. Omer did theirs. Both of us had access to the kitchen, which was in common for both communities; though we ate and drank apart. Great was their joy, when they heard of our happiness in having procured faculties, and of our saying mass, of which they had been deprived since they left St. Omer. From that day, like ourselves, they availed themselves of both in monthly or weekly confessions and communions, as suited their devotion, besides mass in their own apartments, when we had finished in ours.

The arrival of our friends from St. Omer was a great help and comfort to us, and reconciled us somewhat more to our forlorn situation. But we were sleeping all the while on a mine, which our enemies were hastening to spring. Robespierre and his accomplices in guilt, were every day widening and deepening the river of blood, which, as I observed before, was fed by tributary streams from every prison in the land. Fifty on a day were tried and executed at Paris! The Allies were beaten, and driven from the French territory. By a savage decree of the Convention, it was forbidden to give quarter to the English. We naturally felt some increase of concern, which, on the following occasion, was heightened into conviction, that our lives were held on a very precarious tenure. An old man, of the name of *Cune*, who was inspector of the works and workmen in the citadel, was arrested and sent to stand his trial for the escape of the prisoners from Dourlens, before the sanguinary Le Bon, who then had removed his terrible tribunal to Cambray. The poor man was neither accessory or privy to the business. Whilst he lay in prison, and to clear up the business, orders were sent to *Courveur*, the national agent, who himself had been our fellow-prisoner, but a few weeks before, to bring us to an account on this head. While we were at prayers at six o'clock in the

evening, Courveur, attended by the Commandant, ordered the *Trente-deux* out upon the terrace. Many of our countrymen from St. Omer were silent spectators of the scene; and we could read in the countenance of every one, that business of a very serious nature was now at issue. Courveur and the Commandant had communicated the affair to the President, Mr. Daniel, only the moment before; and he as we passed before him, whispered to us in English, to be guarded in our answers, as we were now solemnly summoned to speak on the escape of our friends. Soon as we were assembled, the national agent, addressed us with serious solemnity, and assured us, that truth and pure truth was expected from us, under pain of being sent before the revolutionary tribunal. The interrogatory began in such very vague and indefinite terms, that it was impossible to answer without pleading guilty. For we were asked if we had any direct or indirect knowledge of the means and manner of the escape of our companions; or if we had been directly or indirectly accessory to it. The question was put in so vague a manner, as to inculpate even posterior knowledge of the business; and as every individual amongst us certainly knew, at least after the commission of the fact, the time, place, mode and instruments, it was impossible to deny, at least indirect and posterior knowledge; and to have owned it was to throw away all our lives at once. Every one saw the dilemma, and was silent. The agent and Commandant repeated the question, and re-stated the case, we still remained silent. "What" said they, "have these gentlemen forgotten how to speak, or do they not understand French? The President was commissioned to repeat the question in English. We were still silent. At last the question was extended to the escape of the French fugitives; when we recovered, at once, both knowledge of the language, and use of speech. We all answered, "No," and disclaimed any interference with them. Indeed, such an impetuous eagerness to answer to the latter question, was but a strong presumption of complicity and knowledge in the escape of our companions. Courveur and the Commandant were good-natured enough to take no notice of it, and we heard no more of the business. I, for my own part, well remember how I felt in the perplexing dilemma, and firmly resolved to abide by the consequences of truth, without exposing my friend. I raised my heart to the God of Truth, in these ejaculatory words—*In manus tuas Domine commendo Spiritum meum; redime me Domine Deus veritatis.*

(TO BE CONTINUED)

An Analysis of the connexion between "The Church and State."

"The Church of Christ has no right *inherent* to it, to interfere either directly or indirectly, in the government of the State. Neither has the State in like manner, any inherent claim, to interfere directly or indirectly, in the government of the Church of Christ."

DR. FLETCHER.

It is evident that the abuses of the English Established Church must, at no distant period, undergo the ordeal of public investigation in order to a radical reform of the same. One great obstacle to a right consideration of the subject, arises from the impression that *the Church and State are so intertwined and enfibred, that the separation of either from the other, would be productive of destruction to both.* Upon inquiry, this will appear a most arrant fallacy. The cry of "*the Church and State in danger*" has long been a barrier to the effecting of public measures of liberality and fairness. It was raised against the repeal of the Test and Corporation Acts:—it was raised against Catholic Emancipation; and it will be raised against every effort which must shortly be made, to emancipate the people from the cruel ascendancy of the overgrown establishment. Therefore, in order to set this subject at rest for ever, we assert, and shall demonstrate, that the connexion between the Church and State, is one *which may be dissolved with perfect safety.*

In the first place, how are the Church and State dependant upon each other?—If it be said that the Church is dependant upon the State, we admit the assertion with a sneer and a sigh. But what is the nature of that connexion?—It is one of policy—of monopoly and of simony. The Church is dependant upon the State for ten or twelve millions of pounds per annum, and certainly, in this light, the connexion is an important one. It is dependant upon the State also for a monopoly of livings, for laws to enforce the exaction of tithes, of fees and offerings; and also for many other profitable temporal privileges, which tend to make the established Church, in the opinion of money making men, what it is in the eyes of Blanco White, viz. "*the best of all human institutions.*" Now if the established Church, as a religion, would fall if the golden link which binds it to the State were broken, the sooner we break the link the better. If the established Church be upheld by the prop of the State, and, if without that prop, it would fall,—why let it fall, and be succeeded by a less worldly religion, which seeks to derive its continuance from a purer and nobler source than that of financial favour. The true religion is the religion

of Christ, not of statesmen: it was established in *love* and not erected on the fulminations of exclusive laws: poverty was its handmaid: it turned from wealth as from a harlot, and it seeks not to submit its charter, which is grounded on the Acts of Apostles, to the revision, sanction and patronage of Acts of Parliament. The moral and doctrinal will of Jesus, is not invested with additional brightness and security, but is tarnished, and "led into temptation" by being linked with temporal and pecuniary privileges.

"The Devil now is wiser than of yore,
"And tempts by making *rich*, not making *poor*."

Therefore, if the established Church cannot maintain its moral health and its existence, without the aid of temporal stimulants, let it go into a consumption, for a religion, which has not within itself wherewith to support its own credit, will be a discredit to those by whom it is supported. It cannot be adduced as a reason for not interfering with the established Church, that to interfere with it, would be to destroy it: for if this be admitted, we have the strongest possible proof of its ungospel character; because the existence of the *religion of Christ*, is independent of the opposition or favour of men.

2ndly.—*Is the Church dependent upon the State for any of its necessary constituent principles.* It cannot be so, if it be the *true Church*: because if it derives its faith or doctrine from the State, it immediately becomes a church of man's formation, and not the church established by God. The support of the Church by the State is not required by the Church, if it be the true one: and if it be not the true one, it merits no support at all. Hence our conclusion is, that such is the connexion between the Church and the State, that there would be nothing hostile to the solid and best interests of the former in pronouncing a divorce between it and the latter. If then that divorce is required by the condition of the people: if it be loudly called for by the voice of the people—if it would conduce to moral improvement—to the extension of religious liberty—to popular satisfaction and national prosperity, why should not the measure be carried into effect?—The true Church can never be endangered by being cut off from the political chicanery and pecuniary corruption of a court: and as to *spiritual* or *doctrinal* matters, surely the true Church, the Church of Christ will never stand in need of receiving them from the Lords and Commons in Parliament assembled.

3dly.—*Is the State dependent upon the Church?*—The English constitution in its original, pure form, was framed and perfected with-

out the aid of the Protestant Established Church, for it was formed and perfected before the Protestant Established Church existed. Our constitution consists of the common and statute law. Now, the whole of the common law, or, at least, the principles of a very great part of it, existed prior to the second and complete introduction of Christianity into this island, during the Saxon Heptarchy. And, as regards the statute law, every thing lovely and beneficial, every thing radical, original, and fundamental therein, was definitively settled and most profitably acted upon, long before the world laughed at the idea of a by Law Established Church. Every thing in our law and constitution attest their *Catholic*, not *Protestant*, origin. The right of tenure by Frankalmoign, by Divino Servitio, &c. each of which, presupposes the doctrine of Purgatory, believed only by Catholics:—the origin of Deodands:—certain oaths; the corporal oath, to wit, which is grounded upon our doctrine of Transubstantiation;—the custom of proving wills: the very names of our quarter and term days, and a thousand other things, which will strike the attentive peruser of Reeves' History of the Law, all proclaim, that the British Code of Laws, its original principles, and appendant discipline, were grounded on Catholic usages and in Catholic times. Therefore, on this historical fact, we take our stand: and, with this before us, we challenge any lawyer, or all the lawyers, to prove, how the existence of our laws can depend upon their being joined to the Established Church, when, for many hundred years, they existed without it, and that, too, in a more pure and flourishing manner, than they have done, since they became incestuously mated with it. But, even supposing our constitution to have been borne in the womb, rocked in the cradle, and nursed in the arms of the Protestant Established Church—still, there would be no reason for concluding, that, if the Establishment ceased to be the national pet religion, the constitution would be thereby impaired, or destroyed. In fact, it seems impossible to comprehend, how a *civil* constitution can become so far identified with a *spiritual* religion, as to involve, in the downfall of either, the decay of both. The records of our own country furnish historical evidence, which abundantly justifies a presumption, that a constitution never can become dependent upon a religion, for its existence. For, if this *could* happen, it most certainly *would* have happened to the English constitution. Owing to the *Reformation*, our code of laws, our constitution, was forcibly torn from the religion, under which it had been formed, by which it had been fostered, and, with the principles of which, its own were perfectly and fully identified. We know, that this religion was unceremoniously banished from, and persecuted and ridiculed in the very courts which

it had founded, and which its wisdom and justice had adorned :— we know, that this said religion was separated from the laws, which were the counterpart of its own comprehensive liberality and justice, and from the constitution, with which, for so many centuries, it had acted in efficient and harmonious concert ;—and this, so closely wedded an union, was, *even upon corrupt motives*, dissolved, without exciting any suspicion, that Catholicism, by ceasing to be the national religion, would cause the downfall of the national constitution. Our constitution, which, by a strange misnomer, is called a *Protestant* one, never has been, and never can be, so intertwined with the Protestant religion, as it was with the Catholic religion. Our constitution is modelled on Catholicity ; it is perfectly analagous, in all its old and pure points with the Hierarchy of the Catholic Church. Catholic Kings,—Catholic Ministers,—Catholic Lawyers,—nay, in many instances, even Catholic Bishops and Priests, were the agents who laid the foundations, and raised, and completed, and adorned the structure of our constitution. To use the expression, it was Catholic blood which first flowed “ in healthful currents ” through the constitution’s veins : that blood was pure, and preserved the system in unimpaired vigour, until it was rashly inoculated with the virus of Protestant principles, since the introduction of which, **INFIRMITY HAS ACCUMULATED UPON INFIRMITY**, and the consequence is, that an effort is now called for, to lead us back to the first and more pure principles, which will be secured by Russell’s Reform. But since the separation of our Catholic constitution, from its great parent the Catholic religion, what pristine and fundamental constitutional principles have been juridically set aside, and what new essential or beneficial principles have been introduced, so as to make that a *Protestant* constitution now, which was, *de facto*, a Catholic constitution before ? There is not a single primitive or salutary principle of our constitution, there is not one barrier of our right and liberty, save the few which exigencies have demanded, for which we are indebted to the Protestantized constitution, or which the liberality (I am forced to use the term,) of the established Church has either voluntarily conceded or readily sanctioned. How then would the lopping off of the Church from the State endanger those lovely and valued original features of British constitutional glory, upon which Englishmen still gaze with security, hope and delight ?—If the Church, with its enormous monopolized revenues, were no longer dandled, like a tender and fretful nursing, on the knees of aristocratic legislation, what legal security would be endangered ? what great constitutional principles would be in jeopardy ?—none : none, whatever ; none that are dear to liberty,

none that Englishmen prize. Trial by Jury would still find its bulwarks of defence around us: Magna Charta would preserve its salutary efficiency: the two houses of Parliament would still exist: the treason law of Edward III, which O'Connell calls "the perfection of wisdom in that respect," *the common law*, and in fact the *whole constitution*, would remain totally unimpaired. Age has not improved it; it was loveliest in its youth.

Again, we ask in what this pretended dependence of the State upon the Church exists? Does an assent to, or a full knowledge of the almost most indefinable doctrines of the Establishment, form a *sine qua non* to the validity of the legislative capacity? The repeal of the Test and Corporation acts, and the passing of the CATHOLIC RELIEF BILL, are plain proofs to the contrary: for, by each of these two measures, it is incontrovertibly established on the high testimony of the British United Parliament, that the economy and practice of the British Constitution do not require the active members thereof, to be exclusively Protestants of the Established Church. Where then is the so much boasted of union between the Church and the State? Has not the Constitution, by its official organ, the parliament, dissolved the partnership? What is there of the Establishment in the Constitution, and what is there of the Constitution in the Established Church? These are questions for the consideration of those, who oppose the cry of "*Church and State in danger*," to every ameliorating measure.

4thly.—*Does the State derive from the Church any part of its pecuniary resources?* Most certainly not: but on the contrary, it finds in the Established Church, a burden which bends it down to the posture of degradation, weakening beneath its disastrous pressure, that energetic elasticity, on which England might, if the Church were not a millstone about her neck, rise to prosperity unchecked with distress, and to greatness unencumbered with apprehension. The dignitaries of the Established Church are not the only sources of legislation: their *obliging votes* are not the only fiat of law; their lawn sleeves do not hide the only arms of power, and, disgusted with their incompetency to interpret the Bible, they do not pretend to interpret the almost uninterpretable obscurities of the Statute Book. How then is the state dependent on the Church? We have searched in vain for the connecting link, through all the original principles and subsequent routine of our Constitution. Yes: we have searched for it *in vain*: and therefore if the Church of England, and the State of England, are in legislation, what the Siamese twins are in nature, the former have the advantage over the latter, inasmuch as they are joined together in an

invisible manner. But IF this union of Church and State, like that of Judas with the Devil; be one of corruption: IF it be one which will not bear the light: IF it be one to disguise enormities in the system of each: IF it be one pregnant with hostility to liberty, justice, fair dealing and morality: IF religion be made a cloak for abuses in government, and government a cloak for abuses in religion, IF this be the case, let a *Reform* in the Church follow a Reform in the State: separate what is God's, from that which is Cæsar's, and let religion be delivered from the evil of worldly wealth and worldly temptations. For

When nations are to perish in their sins,
'Tis in the CHURCH the leprosy begins.

June 15th, 1831.

M. P. H.

CORRESPONDENCE.

Letter from Dr. Weedall, on the miracle of St. Januarius.

Naples, May 1, 1831,

My principal reason for coming to Naples, and my *sole* reason for determining to stay so long, was to be present at the celebration of the feast of St. Januarius, and to witness a prodigy which has been the subject of such idle declamation amongst Protestant travellers, and of unworthy subterfuge with many Catholic writers. Knowing that it will be as interesting to you, to receive the details, as it has been to me to enter upon the possession of them, I think I cannot employ a part of this day (Sunday) to better purpose than in recording, for your edification, those facts which have been both an edification and a consolation to me. The feast of St. Januarius, as you well know, is kept by the *whole Church* on the 19th of September, that being the day of his glorious martyrdom: but at Naples another feast, with an octave, is kept on the first Sunday of May, being the anniversary of a solemn translation of his relics. I have made a point of attending with great diligence, and I give you the result of accurate observation upon the subject. On the morning of yesterday, the vigil of the Festival, there was a grand procession of the clergy, nobility, gentry, military, and military band, to convey the relics of the Saint, (that is

a portion of his skull, contained in a rich silver gilt bust, habited in a cope of gold tissue with mitre, studded with precious stones, and a collar blazing with emeralds and diamonds of inestimable value,) from the church of St. Gennaro to that of St. Chiara, where the miracle takes place on the first day. In the evening of the same day, another still grander procession took place, in which were carried banners beautifully wrought, and large massive half length figures in solid silver of the patron Saints of the principal churches, religious orders and congregations of the city, followed by Cardinal Ruffo, the Archbishop of Naples, bearing the sacred Ampullæ containing the blood of St. Januarius. The head of the Saint had previously been placed upon the altar.

By the kind introduction of the Canonico Iorio, to whose courtesy I feel myself greatly indebted, as well as by the polite attentions of the Neapolitan authorities, who are peculiarly anxious, on all such occasions, to accommodate strangers, I found myself within the sanctuary, directly behind the Cardinal, and had an opportunity of distinctly observing the state of the phial containing the blood. The blood was in a state of complete congelation, and remained immovably fixed, although the phial was turned in every direction. The Cardinal and the Clergy, with great devotion, then recited a form of prayer; the psalm, *Miserere*, was repeated, and the Creed of St. Athanasius, at the termination of which, the blood liquified, and was then exposed to the veneration of the Faithful. The church was crowded, the sanctuary inconveniently so; still I had an opportunity of distinctly observing it, and I was the first *out of clerical dress*, that had the privilege of kissing the sacred relic. But, though satisfied of the change, such as I had seen it, yet, amidst the inconvenience of a crowd, and under the glare of candles, I wished for the stronger evidence of day-light. That evidence I received this morning, as full as sun can give, or human eye take in. The relics were now carried back to the church of St. Gennaro, or, as it is usually called, the *Arcives-covado*. The sanctuary, also, was not crowded. I was admitted into the procession from the sacristy, and allowed to stand at the right hand of the Dignitary, who held the sacred phial. I could not have seen it more distinctly if I had held it in my own hand. The silver bust, containing the head of the Saint, was on the Gospel side of the altar. I must now describe the nature of the phial, and of the case in which it is enclosed; first premising, that, although you will not need to be informed, yet, that if this narration should meet the eyes of others, they may, perhaps, find it useful to know, that St. Januarius was Bishop of Beneventum, at the end of the third and the

beginning of the fourth century. That, in the persecution of Diocletian; he was martyred for his faith at Puzzuoli, (the ancient Puteoli) having first been exposed to wild beasts in the amphitheatre, the remains of which amphitheatre still form one of the most interesting objects of that most interesting place; and that, after wild beasts had refused to minister to the unjust cruelty of the tyrant, St. Januarius and his companions finished their martyrdom by the sword. It may be useful, also, to remark, what is familiarly known to every reader of Ecclesiastical History, that the first Christians were particularly anxious to collect and to preserve the blood of the martyrs, so that, as Baronius observes in his annals: "*Tanti faciebant Fideles sacras reliquias martyrum, ut sudoris, si possent, guttas haurirent, et stillas sanguinis, etiam persecutore vidente, et invidente, atque extento gladio minante, qualibet arte exciperent, atque reconderent.*"* Accordingly, the Neapolitan historians tell us, that, on occasion of the martyrdom of our Saint, a certain devout lady, in the vicinity, collected with pious care, in *two phials*, the precious blood of the holy martyr. In one she gathered what was *pure and clear*; in the other, *what remained mixed with dust*.† Now, this is precisely what I should judge to have been the case, from inspecting the phials this morning. One of the phials is large and circular, containing about an ounce, or an ounce and a half of dark and congealed substance, like discoloured blood, filling about two-thirds of the bottle, hard and immoveable. Such was its state when first produced. The other phial, which is smaller and oblong, contains two irregular lumps, which are not recorded to have liquified. These two phials, which are evidently ancient, are first hermetically sealed, and then enclosed and fixed in a round silver case, faced on both sides with crystal. This case is strongly rivetted together; a silver ornamental ledge runs round it; at the top, there appears a silver crown and cross, and below a plain shaft, about five inches long which fits into a highly wrought silver shrine, of which it forms the upper ornament.

The priest held it in his hand by the shaft, and turned it round repeatedly, held a candle behind it, and shewed it to all about him. He then, with his assistants, recited the Miserere psalm. I joined in

* In such estimation did the Faithful hold the sacred relics of the martyrs, that, when possible, they studiously collected the drops of sweat, and treasured up, in any way they could, the drops of blood, in spite of the presence and the envy of the persecutor, and though the sword of cruelty was hanging over their heads.—Tom. 2. Ann. 261.

† Nel lmo, tomo dell' Istoria di Napoli, lib. 1. fol. §24.

silence, but my eye was fixed upon the phial. He turned it repeatedly. The substance did not move. The Miserere was then repeated a second and a third time. Then the Nicene Creed; the Litany of the B. Virgin, and the Athanasian Creed. The substance now began to oscillate in the phial, and in about a minute, moves as freely and clearly as blood freshly drawn from a vein. The priest, holding the vessel by the shaft and the cross, turned it round repeatedly before the eyes of each individual within the sanctuary. Every one seemed impressed with gratitude and astonishment. I did not observe a dry eye around me. Every one knelt and kissed the sacred relic, with respect and affection. It was then presented to the veneration of the Faithful, who crowded to the rails, to see and to kiss it. It was subsequently carried, together with the head of St. Januarius, to the high altar of the cathedral. It remained there during the High Mass, during the exhortation of the Cardinal-archbishop, and a long ceremony of receiving, on this day, the homage of the Clergy. The whole must have occupied nearly three hours. Yet, when the vessel was brought down again to the steps of the altar, as it was immediately after the ceremony, the blood was as fluid as before, for I was permitted there again to see it, and it presented an appearance on the surface of bubbles or froth. This morning again (Monday) I have been present as yesterday, at the right hand of the officiating priest. The blood was brought out in a state of congelation. It seemed as hard as glue. The clergy began with slow and earnest devotion to recite the Nicene Creed, which they repeated thrice. Then they said in alternate Chorus, the Hymn for *ône Martyr, Deus tuorum militum*, with the versicle and proper prayer for St. Januarius, and the psalm *miserere*, with the creed of St. Athanasius. There was yet no perceptible change though the vessel was repeatedly turned round to ascertain the moment of variation. The Litanies were now sung, by the clergy and people, at the close of which the liquefaction again took place as visible and as complete as before. After having been again presented to hundreds of witnesses, it was replaced upon the altar. Two or three low masses followed, until it was announced in the Church, that the King and his court were coming to pay their devotions at the shrine of St. Januarius. Accordingly about eleven o'clock, the royal guards entered the Church. Next followed Cardinal Ruffo, and, immediately after his Eminence, walked up, the King and his two royal brothers, escorted by the officers and attendants of the court. The Cardinal Archbishop went up to the altar, took down from the shrine the sacred Ampullæ and presented them to the King, who, with his brothers were kneeling at the foot of the altar, and who

severally inspected, and then kissed the relic, and finally received with them the blessing from the hands of the Archbishop. The same religious ceremony takes place every morning during the Octave, with the same result. The appearance both of the clergy and people, bespeak a total absence both of duplicity and credulity. Indeed it would be a libel on human nature to suppose the intervention, even if the possibility could be proved, of art and contrivance.

The liquefaction of the blood of St. Januarius, is mentioned as early as the eleventh century, and repeatedly and consecutively by writers since the fourteenth and fifteenth. The sum of their accounts is resolvable into what the Roman Breviary records on the subject "*Præclarum illud quoque, quod ejus sanguis, qui in ampullâ vitreâ concretus asservatur, cum in conspectu capitis ejusdem Martyris ponitur, admirandum in modum colliquefieri et ebullire perinde ac recens effusus, ad hæc usque tempora cernitur.*"* It outrages all probability to suppose that an effect which has notoriously taken place many times each year, for several hundred years, and which effect is not referred to as necessary to the support of any particular doctrine or practice of the Church, has been and is the result of knavish collusions, without some disclosure having ever been made by some individual of the thousands, who must have been privy to the deceit, or without some detection having been made by the millions who have witnessed the prodigy. I know it has been asserted to be a gelatinous substance, which dissolves by the heat of the priest's hand. But besides, that such hypothesis presupposes knavery, which encounters all the improbability, and even impossibility of my first proposition, I say, that in the case in question no heat sufficiently strong can be communicated for the purpose. The priest's hand does not approach the phial itself. It grasps only the silver handle below. The heat, therefore, must first pass up this silver handle in length about five inches, next it must pass through the strong circular frame of silver, at least one inch thick. The frame may be hollow, but if so, it is the less favourable for conducting heat. Next it must pass through several folds of coarse linen, which lies between the frame and the bottom of the phial; and lastly, it must penetrate the phial itself, in sufficient quantity to dissolve a hard substance in five or ten minutes,

* That striking prodigy, that when his blood, which is preserved in a state of congelation in a glass vessel, is brought into the presence of the Martyr's head, even at the present day, it is observed in an astonishing manner, to liquefy and bubble, as if it had but just issued from a vein.

and to cause it to remain in a state of fluidity for any indefinite time. If any chemist deem this possible, let him procure any substance, which he shall think suitable to his purpose. Let him enclose it in the same manner, in which the blood of St. Januarius is enclosed. Let him apply the same quantity of heat, as is here applied, and if the same result follow, it will then be time to consider his arguments. But for my part, I am convinced that he would as soon light a candle by placing his head upon the foot of a candlestick, as liquify any solid substance under the circumstances in question. It requires less faith to believe a miracle, than to believe the power of any chemical process to obviate the force of one; and though the Church has prudently abstained from giving any deliberate opinion on the subject, I am not ashamed to denominate it with the Cardinals Baronius and de Luca, *insigne ac perenne miraculum*. If I be asked what can be the design of the Almighty in thus prolonging his prodigies, I say that I am not only not bound to answer the question, but that I am not permitted to dive into the counsels of the divine majesty. Yet leaving the designs of God with the divine mind, that conceives them, we can see adequate effects of his power in the character and conduct of his people. We can see a whole kingdom preserved in this case from infidelity, and faith and devotion perpetuated and inflamed. God may have other designs; to us these effects are a sufficient justification. If this reply is considered unsatisfactory, let the restless inquirers wait till after death, and we shall find for this and other points a much better answer.

Whilst I have my pen in hand, I will notice a feature in these proceedings, which seem to some people to derogate from their solemnity. Whilst the Clergy, with becoming gravity, are reciting the prescribed form of prayer, there is a company of women on one side of the Sanctuary, who give vent to their devotion in tone and manner so vehement and harsh, as to offend the taste, at least, if not the piety of more temperate Christians. It has even led to the assertion, more plausible than true, that these good people are scolding and abusing their Saint rather than invoking him. The best apology for their manner is to say that it is the manner of the country; of their vituperations, the exact amount appears to be, the recital of the Lord's prayer, the Creed, the Litanies and the Doxology, with a particular prayer to St. Januarius. I must acknowledge, however, that I was very much tempted to wish that their ministry could have been dispensed with; yet I checked the wish, by reflecting on the rebuke, which our Saviour gave, on a memorable occasion, to certain fastidious disciples, who wished to repress the vociferous acclamations of the women and chil-

dren. *Let them alone*, said he, *for if these hold their peace, the very stones will cry out.*

In concluding this brief account, I adopt the sentiments and language of the Abate Guicciardini, in a work, that has just fallen under my notice. "Stupore igitur et affectu detentus, ut Chrysostomus de Roma, sic et ego de Neapoli dicam, illam scilicet, non propter antiquitatem, non propter Cœli Naturæque prærogativas, non propter pulchritudinem, non propter amœnitatem, non propter amplitudinem, sed ob hoc unum diligere, et felicem prædicare, quod erga eam Sanctissimus Januarius, adeo benevolus, adeo solus post tot sæcula dignoscatur, ut pro Christi amore, ac suorum civium, sanguinem fundere visus est.*"

my 1816 } *How the same*
my 1829 }

On the Protestant Rule of Faith.

LETTER III.

We find, that, between the different books which compose the New Testament, there is little or no professed connexion; that in the same book the transitions are frequently so abrupt as to render the meaning almost unintelligible; that the most sublime matters are frequently discussed with a conciseness, an obscurity, and an elevation in the style, sentiments and diction, which have oftentimes been a stumbling block to the most learned. So far are we from meeting with any proof of their having been the consequence of a divine command, or the result of a common design, that we find several years to have elapsed, (Le Clerc, a celebrated Protestant minister, says twenty-eight,) before even the Gospel of St. Matthew was published, and we expressly learn from Eusebius of Cesarea, an early writer of the fourth century, that we are indebted for each of the four Gospels to fortuitous occurrences. Thus he informs us† that St. Matthew,

* Impressed with amazement and affection, as St. Chrysostom says of Rome, so will I say of Naples, that I love her and proclaim her happy, not on account of her antiquity, not on account of the peculiar gifts with which Heaven and Nature have favoured her, not on account of her beauty, not on account of the delightfulness of her situation, not on account of her extent, but for this do I love her and proclaim her happy, that, in her regard, the most holy Januarius, after so many ages, continues to prove his wisdom and benevolence so signally, as, for the love of Christ and his own citizens, to pour forth as it were his blood. Mercurius Campanus. Fol. 113.

† Hist. Eccles. L. 3. C. 24, alias 21.

after having preached in Judea, and being about to undertake the conversion of the Gentiles, penned his Gospel, that he might leave to the Jews, a perpetual memorial of his preaching. The same Author* relates on the authority of Papias and St. Clement of Alexandria, that St. Mark wrote his Gospel, neither by his own free choice, nor at the command of St. Peter, but at the earnest solicitation of, the Roman Neophytes. St. Luke himself tells us, at the beginning of his first Chapter, that he published his gospel to refute the false narrations of the actions of Jesus Christ; which many ignorant and presumptuous persons had published. St. John, we are informed by Eusebius, † and by St. Chrysostom, ‡ preached the Gospel almost to the end of his life, without any writing: and SS. Irenæus, § and Jerome, ** mention, that, at length, when almost worn out by extreme old age, he was compelled by the entreaties of the Bishops of Asia, to compose his gospel against the rising heresy of the Ebionites, who denied the divinity of Christ: whence it is probable that, had no such heresy sprung up, we should not have had this work of the beloved disciple.

To accidental events we are also indebted for the Epistles of St. Paul, and of the other canonical writers. Most of them display internal evidence, that they owe their origin to the fortuitous necessities of one, or the other of the newly established Churches. They are designed, sometimes, to put a stop to the contests between the Jews and Gentiles concerning their respective superiority; sometimes to regulate the conduct which should be observed towards a scandalous brother; sometimes to correct those, who gloried in the exterior works of the law, and in ceremonial observances; sometimes to combat the abuses or vices into which certain churches, or individuals had fallen; sometimes to return thanks for the relief afforded to their needy brethren; to gratify their zeal by an account of the progress of the Gospel; and to encourage them amidst the peculiar necessities under which they laboured. But, no where do we find any of the inspired writers proposing to furnish the Church which he addresses with a written record of all the doctrines and duties inculcated by our Divine Redeemer for belief and practice, or insinuating any commission from Christ for that purpose.

Neither from the conduct of the primitive christians does the Protestant doctrine of the exclusive sufficiency of Scripture receive any authority. Had, indeed, the disciples of the Apostles been taught by

* L. 2. C. 15.

† L. 3. C. 24.

‡ Rom. xi. in Act. Apost.

§ Contra Hæres L 3 C. xi.

** In Catal. Cap. 9.

them to hold that "whatever is not written in the Bible nor be proved thereby is not to be required by any man, that it should be believed as an article of faith," they would have been bound to adopt precautions for securing the advantages of the written word to themselves, and for transmitting them to future ages, similar to those which Protestants in these days deem of such great importance. They should have provided a vast collection of copies of the Holy Scriptures:—they should have established Parent and Auxiliary Bible Societies for the dissemination of the divine word:—they should have every where instituted schools wherein children and adults might learn to acquaint themselves with the sole rule of faith:—they should have set on foot translations of the Bible into the language of every nation, to which the faith was carried. The neglect of such precautions, (whereby alone supposing the faith of the Protestant system, they could have ensured the faith committed to them against human corruptions,) would have been unaccountable. Do facts, however, demonstrate that any such precautions were adopted? If so, let our adversaries produce them, for with them the *onus probandi* lies. But we know that they cannot. We read in the works of ancient christian writers, * that St. Andrew *preached* the faith of Christ to the Scythians; that St. Thomas announced it by word of mouth to the Medes, the Parthians, the Hyrcanians, the Bachians and various other savage tribes; that St. Philip, St. Bartholomew, and others of the Apostles, spread the doctrines of their divine Master, among remote and barbarous countries, but we do not read, that they either wrote themselves, or took pains to teach to the multitude of their converts the writings of others. We know, moreover, that prior to the discovery of printing, the labour of transcribing books was long and tedious,—that the copies of each work were consequently very limited,—that their cost was very high,—and that hence the number of those who were able to procure the holy Scriptures, and, when procured, to read them, especially at the early period of christianity was very confined. Finally, earlier than the fifth Century, we discover no traces of a translation of the Bible into the African, Illyrian, Scythian, Celtic or Spanish language: yet we have positive evidence that in the fourth Century, there existed Christian Churches in nations where such were the vernacular tongues. St. Augustine expressly informs us, † that at this time the Psalms were sung in the Churches of Africa in the Latin, although the same writer elsewhere ‡ assures us that Latin was not un-

* Origen apud Euseb. L. 3, c. 1. and L. 5, c. 9. and Sophron. apud Hier. in Catal.

† L. 2, de Doctrina Christ. c. 20.

‡ In exposit. inchoata Ep. ad Rom. c. 13.

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derstood by the Africans, and there is no vestige of an ancient translation into their language. Now, if nothing was to be believed except what could "be proved by the scriptures," an immense majority of Christian converts, having been totally unable to read the Scriptures, or even to procure a copy of them in a language which they could understand, would have been excluded from the only means of acquiring and transmitting a knowledge of the true faith. Is it at all *probable* that our wise and indulgent Redeemer would have instituted, for the "only rule of faith," a method involving so many difficulties?

It may, perhaps, be urged by the Reformation Society, that those who could not themselves read the Scriptures, might hearken to them when read by others. But, here, fresh difficulties envelop the Protestant system, which rejects authority as decisive in matters of faith. For, how was the Neophyte to form his creed upon doctrines abstruse and mysterious, by merely hearing the Scripture read in his presence, the meaning of which had given rise to contradictory sentiments and fierce discussions among those who were able themselves to peruse its contents? How was he to avail himself of the only means by which Protestants, little as it avails to reconcile themselves with each other, pretend to elicit the true sense of controverted passages,* their collation with other texts of a similar import? above all, what security, sufficient for divine faith, could such a one have, that no perversion of the true reading of the holy Scriptures had been committed, whether from the carelessness or ignorance of their reader, or from artifice and design? How is the authority of one man to be held sufficient security for the purity and integrity of belief, while the authority of even the universal Church is held by Protestants not to be sufficient? Besides, it might often occur that, in a whole province of remote barbarians, not one could be found capable of reading the Bible; still less of understanding it in a foreign language, and of declaring its meaning in his own.

The difficulties which I have pressed against the Protestant rule of faith, are not imaginary only: they must actually have existed almost universally in the times succeeding the Apostles, and must have continued in a less degree, until the fifteenth Century, in which the art of Printing originated. Accordingly St. Irenæus, † a writer of the second Century, informs us that in his time, there were many barbarous nations which, *without paper and ink*, have the words "of salvation

* Whitaker de S. Scrip. and contra Bellarm. contrav. 2.

† Iren. contr. hæres. L. 3. C. 4

written in their hearts, and carefully guard the doctrine which has been delivered to them."

It follows therefore, in conformity with my first position, that the exclusive sufficiency of Scripture for the rule of faith, has not the support of even presumptive evidence, but that the strongest presumptions are in reality opposed to it.

Moreover, the fundamental principle of Protestantism that "what-ever is not read in the Bible, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith," is contradicted by the express language of Scripture itself.

This, my second position, will be fully established, if I shall prove from the words of Scripture, not only that Christ manifested to his Disciples many truths which the Scripture does not contain, but also that some of those truths have actually been handed down by tradition only.

But what do Catholics mean when they say that "certain truths have been handed down by tradition?" not, assuredly, what many calumniously pretend, * converting their own ignorant or malicious misrepresentation into a charge against us. We do not mean that those truths have been preserved through eighteen Centuries, in the memories only of Catholics, and to the exclusion of writing: but we mean that they descend to us from the holy Apostles, without being derived from any records which we now have *written by the inspired founders of the Christian Religion*. Hence, tradition, as we understand the word, is so far from excluding writing, except that of the inspired authors, that, when we propose to establish, or to support, by tradition, any article of doctrine, we never fail to consult with the greatest care the testimonials of those Christians who wrote in the apostolic and primitive ages, and to abide by their united declarations. It is not, indeed, every sentiment, professed by those who lived in those early times of the Church, when even Protestants † acknowledge its purity; which we receive as transmitting to us the unwritten word of God; but the greatest critical sagacity is invariably employed by the Catholic Church, as well as the most fervent addresses to that divine Spirit which, according to the promise of Christ, ‡ should teach her all truth. It is required that the testimonies of the Fathers be clear, that they be positive, that they profess to deliver the belief of their Church, or of their times, and, that they be morally unanimous.

* So Mr. Gordon on the second day's discussion at Cheltenham.

† Jewel defence of the apology post, med. and in his reply, p. 204. Confession of Bohemia.
John xvi. 13.

When we find all these characters combined in support of some point of doctrine, not expressed in Scripture, or expressed not clearly, and when we find that Protestants, instead of producing conclusive evidence that every point of doctrine must be expressed in Scripture, and, even clearly expressed therein, are perpetually shifting their ground, trying to impose upon us by mere words devoid of proof, and totally unable to make good their fundamental principles, by any authority save that of their deep rooted prejudices, shall Catholics be judged unreasonable for preferring to the unwarranted sentiment of a Protestant modern sect, of which the first appearance was at a distance of 1,500 years after Christ, and, which sought on all sides an excuse for violating the unity of the universal Church, and for justifying its impious rebellion, shall Catholics be judged unreasonable for preferring to the sentiment of such a sect, the venerable testimony of the good and wise men, whose learning, even Protestants § acknowledge, whose sanctity, the Book of Common Prayer, by enrolling them in its Calendar as Saints, confesses, and whose writings declare the faith of those ages, which our opponents maintain, though inconsistently, to have been pure from error in belief?

This doctrine of tradition is, however, excluded by Protestants as being in contradiction with the Holy Scriptures. How little warrant there is for this sentiment I have already shewn: and I am now engaged to prove the truth of tradition, from the positive authority of the Scriptures themselves.

That the Scriptures do not contain all the Revelations which Christ made to his Apostles, every reflecting man must readily acknowledge. Is it, indeed, possible to suppose that our divine Redeemer should have spent almost three years in the intimate society of his Apostles, and, during that whole time, not have communicated to them anything but what is contained in the few unconnected works which compose the new testament? St. John tells us,* that "if all that Jesus did were written, the whole world could not suffice to contain the Books that would be written:" and is it probable that Christ who *did* so much, should have *spoken* so little? In the first chapter of the Acts it is recorded, that forty days our blessed Saviour appeared to his Disciples, and spoke of the Kingdom of God: yet, of the communications thus made after his resurrection, very little is preserved to us in the Scriptures. What has become of the remainder? Protestants by

§ Jewel, Sermon at St. Paul's Cross. Humphrey in Vita Juelli,

† John xxi. 25.

rejecting all tradition, proclaim that it has long since perished, nay that it did not survive the first Century, and thereby charge the Apostles, with the enormous guilt of either setting no value on the many precious revelations, which they must have received from the lips of eternal truth, without committing them to writing, or of taking no heed to secure their remembrance to posterity.

In vindication of the Apostles, I refer the reader to the 2d Epistle to the Thessalonians, ii. verse 14. alias v. 15. "Therefore, Brethren, stand fast, and hold *the traditions* you have learned, whether by word, or our Epistle." Upon this text I observe; 1st.—That the oral traditions of which St. Paul speaks, regarded matters not contained in the Scriptures then published, or, as the Protestants must acknowledge, he should have referred to them; neither is there any reason to believe that they were inserted in the portions of Scripture subsequently written. It may be worth while to remark, that many able critics make the Gospels of Matthew, Mark, and Luke, to have preceded the 2d Epistle to the Thessalonians. 2dly.—The Apostle, so far from undervaluing oral traditions, places them on an equality with those which he had himself committed to writing in a former Epistle. 3dly.—He commands the Thessalonians to hold fast the traditions they had received from word of mouth, that so they might hand them down to succeeding generations. Several of the most celebrated of the ancient Fathers, have employed the authority of the words which I have cited, to enforce a reverence for divine traditions, as transmitting together with the Scriptures, the doctrines of revealed truth. "According to my sentiment, writes St. Basil, * it is apostolical to persevere in unwritten traditions, for the Apostle has said: Brethren, stand fast, &c." "Hence it is evident, says St. Chrysostom,† that the Apostles have not delivered all things by Epistles, but many also without writing. Both one and the other are equally deserving of belief." Theophylactus and Œcumenius, express themselves in similar language.

Many Protestant controversists § endeavour to escape from the text of the Apostle, by pretending that though the traditions of which he speaks, were not at that time written, yet they were written afterwards. But can any thing be weaker than such an unsupported assertion? What is advanced without proof, Logicians say, may without proof be denied. Upon such a feeble basis can an essential article of

* Basil. L. de Spiritu Sancto. C. 29

† Chrys. Hom. in hunc locum.

§ Chemnitius, Hunnius, &c.

belief be raised? Upon the authority of mere conjecture are Protestants warranted in rejecting the plain testimony of Scripture, interpreted by the faith of all preceding ages?

Other polemical writers * argue that some of the traditions communicated by the Apostles have been lost; and thence absurdly conclude that no faith is due to any. As well might the infidel conclude, that because some of the inspired writings have probably perished in the lapse of time, therefore no credit is deserved by such as remain. If our opponents † intend to prefer a charge against the Catholic Church, that she has, through negligence, suffered traditions to fail, to the detriment of her children's spiritual welfare, let them make good the charge before we can be called upon to refute it. In the meanwhile let them embrace with thankfulness such as she still maintains. But they pretend § that it is no longer possible to distinguish between human and divine traditions: as if that chain of historical evidence which they adduce, for discovering the authentic Books of Scriptures, cannot suffice for determining between false traditions and true. **

In the 2nd chapter of the 2nd Epistle to the Thessalonians v. 6. the Apostle charges the Brethren "that they withdraw themselves from every Brother walking disorderly, and not according to the tradition which they have received from him." "O Timothy, writes St. Paul, †† keep that which is committed to thy trust, avoiding the profane novelties of words." "Hold the form of sound words which thou hast heard of me." "And the things thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also." In these texts we have the great Apostle, not only recommending tradition, but, what is decisive against Protestants, providing in the last for its preservation in purity, by other means than that of writing. "The things thou hast heard of me &c. commend to faithful men, who shall be fit to teach others also." Thus Timothy is charged by the inspired Apostle, to hand down by oral tradition, the things which orally he had received. How poor is the attempt of Whitby, §§ to evade the force of this passage by pretending, without any authority, that the deposit of faith committed to Timothy, contained only the principal mysteries!

* V. Whitby.

† Whitby.

§ Vorstius, Bona, Macknight.

** See Archbp. Whitgift, who in his defence, &c. post med. cites with approbation the rule of St. Augustin, for distinguishing true traditions from false; that what the universal Church holds, not having its origin in any council, is of apostolical authority.

†† 1 Tim. vi. 20. 2 Tim. i. 13. ii. 2.

§§ Comment, in hunc loc.

But, let us hearken to the expositions of other eminent Protestant commentators on the same text. "When the Apostle laid his hands upon Timothy, says Clarke, he gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men, *in the same way that they were committed to him, that the truth might be preserved in the Church,*" "The things which thou hast heard of me, writes Doddridge, these commit thou to faithful men, who may be able also to teach others, *that so there may be through all ages, a succession of such who may deliver them down from one to another, even till the end of time.*" "Though Christ, says Macknight, promised that the gates of Hell should not prevail against his Church, means are to be used by his servants, for securing it against the powers of Hell. And therefore St. Paul, by inspiration ordered the Ministers of the Gospel *in every age to instruct a number of capable men in the true Gospel doctrine, who were to preach that doctrine carefully to others, who in like manner to deliver it in purity to their successors.*" Are these Protestant writers who thus express themselves on tradition? verily, they are compelled by the force of truth like Balaam, to bestow on the Catholic doctrine, blessings instead of curses.

But if, however, the meaning of the Scriptures is not clear, we have the practice of Protestants themselves, * in their religious controversies for appealing to the belief of the primitive Church, manifested in the works of the Fathers, those especially of the first four Centuries, as decisive of their true signification. Can we, indeed, think so unworthy of our divine Saviour, as to suppose that he should have provided so badly for his Church, which he established at the price of his blood, as that the meaning of his revelations could not be preserved in their purity, during the ages immediately following that of the Apostles; ages, during which, the utmost ardour for maintaining the integrity of faith, was displayed by men who were continually sacrificing their fortunes, their earthly comforts, and their very lives in its defence?

Now, we have the uncontrovertible declarations of the Fathers, that many divine doctrines were handed down by tradition from the Apostles, which are not contained in the Scriptures, or not clearly contained therein. As a complete proof of this important point, I beg

* Saravia. In defens. tract. de diversis minist. gradibus. Confess. of Bohemia. Chemnitz in Examine Conc. Trid. part 1. Jewel's Sermon at St. Paul's Cross, and Defence of his Apology: post med. Whitaker in res. ad rationes Campani rat. 5. &c. &c.

to refer the reader to the "Faith of Catholics," published by Booker, London. It is accordingly given up to us by the most learned, and most zealous among the champions of Protestantism,* who are compelled to acknowledge that the Fathers are advocates for the unwritten word. So manifestly, indeed, do they declare themselves in favour of our Catholic tenets, that Whitaker † affirms, "the Popish Religion to be a patched garment of the errors of the Fathers stitched together."

One or two instances, therefore, from the early Christian writers, will abundantly answer my purpose. Of St. Ignatius, the immediate successor of St. Peter in the chair of Antioch, it is recorded by Eusebius, § that, "as he was led through Asia, by his persecutors, he admonished the Christians to beware of the false doctrines of Heretics, and to adhere tenaciously to the tradition of the Apostles: *which, for the sake of security, he deemed necessary*, when on the eve of martyrdom, to commit to writing." It is, consequently, evident that they had not been written by the Apostles.

In the century following that of St. Ignatius, flourished Tertullian. This early writer, in his treatise, "de Corona Militum," c. 3, applies himself to determine a difficulty, which had lately arisen, whether it were lawful for Christian soldiers to wear certain crowns, which, by some, were thought to savour of idolatry. In support of the lawfulness of the practice, it was urged, that no prohibition appears in the Scriptures. Tertullian replies: "If Scripture has herein defined nothing, surely usage has, which usage has arisen from tradition." Some objected, however, that even tradition ought to rest on written authority. In reply, Tertullian writes, that he will allow the force of the objection, "if no other practices can be adduced, which we maintain *on the exclusive title of tradition, without any written authority whatsoever*." He then proceeds to cite various rites employed in administering the Sacraments, also, *annual oblations for the Dead*, and the very frequent sign of the Cross, made upon the forehead, (both of which observances, Protestants have generally presumed to condemn in Catholics, as superstitious and unlawful) and adds: "of these, *and other usages*, if you ask for the written authority of the Scriptures, none will be found. "They have *their authority from Tradition*, their confirmation from custom, and *their observance in Faith*."

* Chemnitius in Ep. Conc. Tr. part 1. Fulke against Purgat. page 362 and alibi. Whitaker de S. Scriptura, p. 678 and seq. V. Brerely, p. 116 and seq.

† Whitaker cont. Duræum, l. 6. See also Beza's Preface to the New Test. Napper, Foulke, &c. &c. Ap. Brerely, p. 128 and seq. also Luther and Calvin.

§ Hist. Eccles. l. 3. c. 32, alias 36.

Can language express more clearly than the passages I have cited from these two primitive Fathers, the persuasion of the Church, in those ages, which Protestants denominate pure, that several of the doctrines of belief were, in conformity with the Apostle's injunction,* preserved by the tradition of "*faithful men.*"

But, besides the direct evidence of the Fathers, I cannot pass by another powerful argument in favour of tradition, which has been deduced from their writings, by the learned Serenus Cressy.† "An inconvenience," he writes, "unavoidable by Protestants, and a great proof of the doctrine of the Roman Church is this: Though Protestants generally deny that the points of controversy, debated between them and the Roman Catholics, were universally received by the ancient Church...yet, they cannot deny, but that, in many of the Fathers, proofs of these doctrines may be found, to shew, that such was, at least, their particular opinions. Now, if generally, the ancient Church had agreed with Protestants, both in denying such doctrines and practices, and likewise, *in making only express Scripture the Rule* to judge by, it could not happen, but that some Synods, or Fathers, would have taken notice of such pretended errors in the writings of other Fathers, and likewise, would have produced some of those texts of Scripture, now made use of by Protestants, for that purpose: a thing they are so far from, that, on the contrary, we find many Fathers inferring from the same texts the same doctrines as Catholics do now."

T. J. B.

June 11, 1831.

* II. Tim. ii. 2. † In his *Exomologesis*, containing an account of his motives of conversion. S. Cressy was one of those illustrious converts from the Established Church to Catholicism, who manifested his sincerity, by the temporal sacrifices which he made to the dictates of his conscience. Renouncing the dignities of Dean of Loughlin and Prebend of Windsor, he became a Monk in the Monastery of the English Benedictines at Douay, and consecrated the remainder of his days to the exercises of religion and learning. How unlike the Blanco Whites and other apostates from the Catholic Church!

A Letter from the Bishop of Bardestown, United States.

CONVENT OF NAZARETH.

I had been summoned to Baltimore, to consecrate our new Archbishop, when I received Mr. N——'s letter informing me of your liberality and of that of some other friends, whom Providence has bestowed on me in your part of the world. May God in his mercy enrich them with his choicest blessings! This prayer dictated by gratitude I shall never cease to offer for them. You know not how opportune has been your kindness, and the advantage derived from it to the cause of our holy Religion.

The Sisters of Charity raise to Heaven the purest hands and most ardent hearts, to implore for their generous benefactors a hundred-fold reward in this life, in addition to that eternal crown which these good works will procure for them. Oh! if the body could, like the mind, fly from one extremity of the world to the other, how many visits would you receive from the Convent of Nazareth! and with what eloquence would it's holy inmates unfold to you the sentiments of their hearts! These reciprocal sentiments, of generous liberality on one hand, and of gratitude on the other, form the strongest but most delightful links of society: hearts, separated by distance of place, are united by charity; and families, differing in countries, customs, rules, &c. &c. form but one in the bosom of the common parent, who has inspired them with the same piety and the same sentiments of mutual love. In addition to these sentiments which naturally affect the heart of my dear children of Nazareth, at the recollection of your munificence, this munificence will urge them to complete a large and splendid school, which will cost above 60,000 francs, and which will receive children from all parts of the west, and of all sects.

To prove to you how establishments of this kind contribute to the advancement of our holy faith, I will relate to you two edifying facts which have occurred during the past year.

About three years ago, in the state of Alabama, a young Irish Catholic married a young and beautiful Protestant Lady about nineteen years of age. At the birth of a daughter about ten months afterwards, his joy was materially qualified by various reflections which crowded upon his mind. In fact, a few weeks after his marriage, Mr. O'Neill discovered that his lady was, not only, destitute of every idea of any religion whatever, but altogether so ignorant, as to be even unable to read. Absorbed in painful anxiety respecting the future state of his wife, as well as of her children, he happened to take up a Catholic Journal, and to read in it a prospectus of the school at Nazareth. He

immediately conceived an earnest desire to place in it for a year or eighteen months, his young wife and her infant child. The sacrifices, which such a project demanded, appeared trifling, when contrasted with the benefits which might be expected to result from it. He communicated his ideas to his lady, and especially impressed upon her mind a sense of the advantage which she would derive from being able to instruct herself by reading, and from acquiring, by that means, an education sufficient to qualify her for the society of ladies of her rank. The young creature, devotedly attached to her husband, entered into his views, and readily consented to come to Nazareth.

I will not detail the adventures of a journey of more than 100 leagues, by roads little frequented, and over hills and valleys, which made them still more formidable, or the want of accommodation, with which they became familiarised, in the places where they were obliged to stop on their way. At length, without any very serious accident, this little family arrived at Bardestown, the 7th of December, 1827.

Then, properly speaking, their real difficulties began; and Mr. O'Neill required all the energy of his mind and the goodness of his cause to surmount them. He addressed himself to my coadjutor, as Superior General of the Sisters of Charity, and requested permission to place his wife and her infant in the convent. The first reply was a refusal: on account of the scandal, which might arise from the sight of so young a child in the arms of the Religious, or from the sound of its cries, which would be heard in the strangers' room. Mr. O'Neill was asked for his marriage certificate: he had it not, nor any of his birth or good conduct; and he was without friend or acquaintance of any kind in Bardestown, or its neighbourhood. His story, however, exhibited such marks of sincerity; his motives were so religious and so reasonable, that, at length, it was resolved to admit the lady with her infant. The latter was seven weeks old, and was baptised the next day, receiving the names of Margaret Brigit. The father, truly Catholic, approached the Sacrament of Penance, on the day of the admission, and received the holy Communion on the eve of his departure.

I will not attempt to describe the separation of this young and tenderly affectionate couple. The heart, which is the abode of sensibility, will more readily conceive its bitterness. Mrs. O'Neill applied with extraordinary ardour to acquire that education, for the acquisition of which she was placed in the convent. She made rapid progress in reading, writing, and grammar; and you will smile if I add, that the

great motive to application, was her desire to be able to read the letters from her husband, and especially to answer them herself. In six months she had attained these objects.

But she applied herself, in a special manner, to the study of our holy Religion, which appeared to her so lovely, in the conduct of the Sisters, by whom she was surrounded. These holy solitaries and my venerable coadjutor, were her guides in this science of sciences. She soon felt the force of the proofs, which establish the truth of our holy faith, and quickly proceeded to the practice of the duties, which it prescribes. In a few months' time, she entreated the coadjutor to confer upon her conditional baptism, entertaining a well-founded apprehension, lest the minister, at whose hands she had received this Sacrament, might have omitted some of its essential forms. After due preparation, she made her general confession, and her first communion. At length, she received the sacrament of confirmation, to the great edification of the whole community, both Religious and pensioners.

But, I feel that this narrative would be incomplete, were I to omit all mention of the little Margaret Brigit. Scarcely was this child of benediction admitted into the convent, when she seemed no longer a child of Adam, but a little being, altogether sanctified, altogether heavenly. Although separated, nearly the whole day, from her mother, who was in the school, and who came to her but occasionally, she was never out of humour, and was never heard to cry during the whole of the time, which she passed in the convent. Her health was always excellent. When hardly ten months old, she could stand firmly on her feet and walk across the room. Never was a child more affectionately and more devotedly caressed; but never was a child more deserving of these caresses.

At length, the husband, no longer able to endure the absence of his amiable spouse, and their little darling, came to carry them off; and the 4th of October, 1828, this charming family, one of the happiest that I have known, left Nazareth to return to the State of Alabama.

As this narrative has occupied a greater space than I expected, I shall reserve another for another occasion. Accept, in the meantime, the sentiments of esteem, of gratitude, and of holy affection, with which I have the honour to be,

Your devoted and obedient servant,

BENEDICT JOSEPH,

Bishop of Bardestown.

Newcastle Controversy.

[We have not space for any comment on the following correspondence. It needs none: it speaks for itself.—EDITORS.]

TO THE REVEREND JAMES TAYLOR.

Rev Sir,—I observe your name affixed to an advertisement in the *Mercury* of Tuesday last, announcing a second meeting of the Reformation Society, and challenging the Catholics to a public Discussion with certain unknown parties, on the Sacrifice of the Mass, and on Purgatory. In the establishment and support of this controversial institution, you have taken a very prominent and conspicuous part. It is to you, therefore, in your public and official character of Secretary to this Society, that I take the liberty of addressing myself, and of informing you that, in consequence of this public Challenge which you have given, I am ready to meet you in public Discussion on the Mass, or Purgatory, or any other point of Catholic doctrine you choose to select: provided you will also allow me the liberty of selecting, as a subject for public Discussion, the character of the founders of the Episcopal Church of England, and the nature of those means by which it was established, and has been supported. We shall thus have the means of mutually defending our respective Religions, and an opportunity will be afforded to the Catholic, not only of vindicating the undoubted truth of his own creed, but also of placing Protestantism in direct and immediate contrast with Catholicism.

Should you accept this invitation, and pick up the gauntlet which your Challenge has provoked me to fling down, our respective friends will arrange the preliminaries, the time and place of discussion, and the rules, to the observance of which each party will be bound down.

I have the honour respectfully to subscribe myself,

Reverend Sir,

Your most obedient servant,

CHARLES LARKIN.

47, Cumberland Row, Westgate, May 20, 1831.

TO MR. C. LARKIN.

Sir,—Christian Charity induces me to put the most favourable construction upon the nature of your Challenge, addressed to me as one of the Secretaries of the Newcastle Auxiliary to the British Reformation Society, through the *Tyne Mercury* of yesterday, and to sup-

pose, that you had mistaken the principles, upon which the proceedings of the contemplated Meetings were advertised to be conducted. I should be sorry, upon any other ground, to conceive it possible that, candour and generosity would have allowed you to prefer your Challenge at a time when, by public advertisement, I had pledged myself to a line of conduct, which must necessarily preclude my accepting it.

The advertisement explicitly and definitely stated, that the proposed Discussion would be subject to the following rule:—"The Protestant speakers to be nominated by the Committee." Admitting, then, that the Reformation Society, like every other institution professing a lawful object, proceeds in the accomplishment of its designs, *consistently* with the plan laid down by the members of which it is composed, and *independently* of external dictation or control, it follows, that no Protestant, much less a member of the Committee, could be allowed the privilege, and honour, of entering upon the Discussion, however anxious he might be to do so, without being preferred and appointed by the Committee.

But, Sir, while I rejoice in the hope, that the impostures and unscriptural phantasies of Popery will be exposed, and the doctrines of the word of God vindicated, by those of superior zeal, ability, and experience to myself, let me assure you, that, should circumstances demand it, I shall, armed with the sword of the Spirit, and confiding in the Divine promises, fearlessly enter the field, encouraged by the known success of scriptural truth, whenever it has had an opportunity of being brought to bear upon the powers of darkness, of superstition, and error.

Should my poor services be not required at the approaching Discussion, yet, nevertheless, *if your object really be* to "vindicate the undoubted truth of your creed," you shall not be disappointed: for an opportunity shall be afforded you; and let me assure you and the Clergy of the Church of Rome, that the members of the Reformation Society will regret if they do not embrace the opportunity to meet an opponent, whom it will be far more creditable to encounter than myself.

Deus ad arcem suam non intendit perire. "Optat aprum, aut saluum descendere monte leonem."

Afterwards you will be perfectly at liberty to "select" and propose "your own subjects for public Discussion."

Before I conclude, let me assure my Roman Catholic Brethren, that the Members of the Reformation Society are impelled by a sense of Christian duty, and a feeling of Christian kindness, to provide, that they shall hear the truths of salvation freely set before them—that they shall see the errors of their Religion fully exhibited, either in

the incompetence of their priests to defend them, or, what must be as conclusively satisfactory to their minds, in the unwillingness of their priests to attempt their defence.

I have the honour to be, Sir,

Your most obedient Servant,

Swinburne Place, May 25th, 1831.

JAS. TAYLOR.

TO THE REVEREND JAMES TAYLOR.

Rev. Sir,—I have perused the letter, which you have done me the honour of addressing to me, in the *COURANT* of to-day. I greatly admire the “Christian charity” of your insinuations, and the chivalrous courtesy displayed in the insults, which you have offered to the Catholic Religion, a Religion, which has christianized and civilized, not only England, but the world.

I was not aware, until the information was communicated to me in your letter, that the officers of the Reformation Society were its slaves, and were deprived, by its tyranny, of that great attribute of our nature, the freedom of the will. However much I may compassionate the slavery of your condition, it does not become me to exhort you to emancipate yourself from the trammels in which you are bound, or counsel you not to practise that great virtue of the slave, implicit obedience to the orders of its task-master. But, out upon such frivolous and hypocritical pretences! A discerning public is not to be deceived, either by your artifices or your sanctimony.

You question my motives and sincerity. It was in your power, by accepting my invitation, to put my sincerity to the test; as you have not done this, it did not become you, who have shrunk from the encounter, to speculate on my motives.

I selected you as a controversial opponent, because you are the public challenger of the Catholics, and their public abuser. I selected you, because I could contend against you with advantage, inasmuch as you are a clergyman of a Church, which has written settled articles of faith, from the language and tenor of which, I would not have allowed you to depart, but would have bound you down to the strict rule, and would not have suffered you to wander in the open void and wide expanse of heretical freedom. You should have been cribbed and caged and confined. As to the Reformation Society, it consists of a mob and crowd of religions. It is a heterogeneous compound of almost every diversity of faith. It is a thing infinitely chequered and diversified—a piece of religious *Mosaic* work—a thing without princi-

ples, without coherence, but a confusion of all principles huddled together, and fighting and contending with each other, like the elements in Chaos, on the throne of which, as representative of the Anarch of old, Mr. Chapman sits :

“ With him enthroned
Sat sable vested Night, eldest of things
The consort of his reign; and by them stood
Orcus and Adee, and the dreaded name
Of Demogorgon! Rumour next, and Chance
And Tumult and Confusion all embroiled,
And Discord with a thousand various mouths.”

With a monstrous, unprincipled, confounded thing like this, who was advantageously to contend? With you it was otherwise.—Against the fairness of my terms it was impossible to demur.—To refuse my invitation and refer me, as you have done in your Latin quotation, to the “wild boar” and the “lion” whom you are going to bring down from the mountain, to challenge Catholics on the spot, and hire gladiators from a distance—to imitate the Marquis of Exeter, and send down upon us, polemical boxers from London—oh! this is indeed too bad.

You insultingly call upon our “priests” to come forward and meet in public Discussion, the hired defamers and mercenary traducers of their Religion. The “priests” have other and more important avocations to attend to, than responding to the challenge of an Episcopalian Parson and Presbyterian Minister, who mutually condemn and deride the faith of each other, or expose themselves to the insults of religious bravoos and clerical Adolphuses; men, whose natural qualifications would admirably fit them to practise at the Old Bailey.

But have the “priests” never met these men? Aye—over and over again. The memorable dispute between the Rev. Mr. Pope and the Rev. Mr. Maguire, their six days’ Discussion—the Carlow Discussion—the Rev. Mr. MacSweeney’s challenge to meet all the Parsons in the kingdom—the Discussions at Waterford, at Clonmel, at Birmingham, at Cheltenham, at London, &c. &c.—these encounters cannot be forgotten. Of the issue of these combats, though we feel proud, yet in detailing it we avoid the insolent language of boasters, and imitating the modesty of Ajax, observe,

“ Si quæritis hujus
Fortunam pugne, non sum superatus ab illo.”

Since the Discussion with Mr. Maguire, Mr. Pope, the ablest and most eloquent advocate of the Protestant cause, has retired from the

arena of public disputation ; and there is a rumour abroad, that the time is not very far distant, when, arousing his great mind, emancipating himself from the prejudices of education, breaking away from the ties of kindred, dissociating himself from his former companions, and renouncing the errors of Protestantism, he will array his great talents and acquirements in defence of those Catholic principles of which he was the eloquent adversary and opponent.*

My letter to you, Reverend Sir, was couched in terms of respect. In your reply you have chosen to adopt a different style. Of the offensive language in which you have spoken of the Catholic Religion, I do not complain, but only observe, that by adopting it you insult *eight millions and a half*, or more, of your fellow countrymen, who have but lately been partially emancipated from the yoke of the most galling slavery, to which men of energetic feelings, and cherishing even in servitude, the spirit of an exalted freedom, ever were reduced, and who are not now in a temper to be insulted and abused any longer. But, Reverend Sir, though we are daring, we are not choleric and rash, but have within us something which your wisdom ought to fear. Our hope is in futurity. We can wait with calmness and patience, the coming of those mighty events which are already casting their shadows before.—The black speck, no larger than a hand's breadth, and which is the seminal principle of that awful cloud which will one day lower over the Ecclesiastical Establishment of this country, which will pour a torrent of desolation on the now haughty Church of England, whose lightning will shiver the turrets of your Episcopal palaces, and whose thunder will shake their massy walls to their very foundations, is now visible on the distant horizon. The day of retribution is coming, with hasty and gigantic strides, and we shall have ample vengeance in the political degradation of your Church, for every insult and every injury that we have received. The hand-writing against this mystical Babylon is even now on the walls—the enemy is almost at its gates—its fall is at hand, and when it does fall, it will fall amidst the rejoicings of people whom it has oppressed, and with whose liberties its existence was incompatible: swola with pride, gorged with wealth, bloated with pomp and arrogance, its rapacity unappeased, and its luxury insatiable.

I am, Reverend Sir,

Your obedient Servant,

CHARLES LARKIN.

Cumberland Row, Westgate, May 28, 1831

* We fear that Mr. Larkin is premature in his charitable supposition.—*EDITORS*

[We consider the following letter as an apt appendage to the preceding correspondence.]

The Reply of the Rt. Rev. Dr. Kelly, Bishop of Dromore, to the Committee of the Society, styling itself, "The Newry Reformation Society."

Newry, Abbey-yard, 13th March, 1827.

GENTLEMEN,—Letters addressed to the Catholic Clergy of this Town, purporting to have issued from your Committee, have just now been submitted to my perusal. These letters state, that it is your request, that my Clergy should attend to-morrow in the Parish Church, to oppose the arguments of the advocates of the Protestant Churches, the object of the Society being, (as is therein stated) to *investigate* truth: further, your letters state that, as your Society and its proceedings have already been denounced in Newry Chapel, you call upon the denouncers to come forward in the face of the public to justify that measure.

Now, as I deemed it a sacred duty, I owed to my flock, to denounce your Society and its object, as openly avowed in the public advertisements, that I might thereby guard the faithful against principles, by which they would "be tossed to and fro and carried about by every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive," (*Eph. iv. 14.*) I do not feel called upon to assign further reasons in justification of this my conduct, and that of my Clergy.

Shall we be called on to come forward in the face of the public, to justify our conduct in denouncing to our flock, the spiritual evils resulting from a Society, whose mischievous effects on social order, had been, a few days ago, denounced to the nation, in the British senate, by the first law officer of the crown, as "adding another ingredient to the cauldron of evils already boiling over in this distracted country"? Had your Society consulted, as we do, the peace and social intercourse of our Catholic and Protestant community, which must be interrupted by your proceedings, you would have spared me the trouble of assigning the reasons why my Clergy should take no notice of your impotent attack.

Being *already* in possession of that *truth*, which your letters state you are "*investigating*," we consider ourselves better employed in imparting to our flock its salutary influence, than spending our time in useless discussions with men, *the perpetual Reformers of their own Creed*, "Erring and driving into error. 2 Tim. iii. 13.

For my own part, having read the brief admonition given by St. John the Baptist to the *Gentlemen of the Sword*, who, I should, from your placards, suppose, were to lead on the *army of the faith*, and having weighed well the more lengthened instructions of St. Paul to Bishops, I conclude that the proposed contest would be at variance with the duties and station of both one and the other; for whilst the *Soldier* is admonished by the Baptist to be content with his *pay*, (Luke iii. 14.) the Bishop is commanded by St. Paul "to rebuke sharply vain talkers and seducers, that they be sound in the faith," (Tit. i. 13.)—not to *contend* (with them) in words, for it is to no profit, but to the subverting of the hearers:—and above all "to avoid those having indeed an appearance of Godliness, but denying the power thereof, for of this sort are they that creep into houses and lead captive silly women,"—"EVER LEARNING AND NEVER ATTAINING TO THE KNOWLEDGE OF THE TRUTH," 2 Timothy, iii, 5, 6, 7.

Did St. Paul admit Hymeneus and Alexander, "who made *Shipwreck* concerning the Faith," to a public controversy, to have it determined by the suffrages of the crowd, whether he or they had the best claim to Orthodoxy? No; he chose a shorter course,—disposed of them in a way more summary, and more becoming the dignity of his office, "that they might learn not to blaspheme." 1 Tim. i. 20.

If such was the manner in which St. Paul treated the claims of his own contemporaries, and coevals with the establishment of the Church, is it to be presumed, that he would treat with more indulgence a similar claim advanced, for the first time, in the 16th Century, (being fifteen Centuries too late) and now revived in the 19th, under the name of the "Second Reformation."

Shall a church holding in her hand the indefeasible charter of her indefectible constitution, and exhibiting to the world the authentic titles of her heavenly origin, registered in the imperishable archives of Nice and Constantinople, be now told that she must dispute her title with a Church presenting a mere copyhold of 300 years, issued A. D. 1535. "By his Majesty's special command,"

I sincerely wish, that the gallant Captains may abide by the instructions of the Baptist, whilst I am determined to be guided by those of St. Paul.

I have the Honor to be, Gentlemen,

your obedient and humble Servant,

T. KELLY, CATHOLIC BISHOP, &c.

*State of Religion in the diocese of Cincinnati, or Ohio,
in the United States.*

A flourishing diocese established in a country, which, forty years ago, was a desert; cities formed, churches built, zealous missionaries continually extending their conquests in behalf of religion, Protestants and savages becoming fervent Catholics; a holy bishop calling into existence useful establishments, a seminary, a college, schools, communities springing into birth at his word, and promising to the Church additional success, form a spectacle, interesting to the eye of the ordinary beholder, but doubly so to the Christian. All this is still more astonishing, when we contrast it with the losses which religion is sustaining in other quarters. We flatter ourselves, then, that the details, upon which we are about to enter, will not be devoid of interest to our readers; they have reference to a country, which, comparatively, is but little known in Europe. The reader will not be able to contemplate, without emotion, churches springing forth, as if by magic, from the depths of woods and deserts. We are mainly indebted, for the following observations, to various letters, published in the *Annals of the propagation of the faith*.

The State of Ohio, the capital of which is Columbus, derives its name from a large and beautiful river of the United States, formed at Pittsburg, by the confluence of the rivers Monongahela and Alleghany, and it empties itself into the Mississippi, after finishing a course of 390 leagues. The territorial surface of Ohio amounts to 45,666 square leagues; the population, which, in 1810, was only 231,000 inhabitants, may now be estimated at from 6 to 700,000. Watered by the Sirote, the Ohio, the Illinois and many other rivers, this State abounds in grain, fruits, cotton, indigo, tobacco, building timber, game, fish, &c. The occupants on the banks of the Ohio are exclusively engaged in cultivating maize. Though but recently established, this diocese is one of the most flourishing in the United States. Conversions from Protestantism are numerous, especially of late. Almost all Protestants, just like Catholics, aid in defraying the expences incurred by any undertaking of the bishop. A curious circumstance has occurred in four small towns, Urbana, Hamilton, Tiffin, and Clinton, viz. that the Protestants have offered to the prelate various portions of land, on condition that he will erect churches on them and supply them with priests. In a word, there is observed, amongst the inhabitants of Ohio in general, a feeling extremely favourable to the Catholic religion. There, as in many other countries, Protestantism is hastening towards its dissolution; the major portion of its practised advocates, disgusted, at length, with the uncertainty and perpetual changings of

their creed, have now become totally indifferent as to religion altogether. Thus, a very considerable number amongst them bear not even the name of Christians, since they neglect to receive the sacrament of baptism. And yet, as there is a sort of inherent necessity of faith implanted in human nature, they turn towards the Church, the depositary of apostolical doctrine, and whose teaching has never been known to vary.

The first bishop of Ohio is Dr. Fenwick, a religious of the order of St. Dominic. This prelate was born in Maryland, of an honourable family; he became a student, in 1784, in the college of the English Dominicans, at Bornheim in Flanders, where he took the habit, and was ordained priest. He returned to the United States during the first years of the revolution, and commenced his ministerial duties principally in Kentucky and Ohio. He arrived in this country in the year 1810, and, for some time, was the only missionary. He was afterwards joined by one of his companions, Father Young. In 1821, Pius VII. having established the bishopric of Cincinnati, on the 19th of June, nominated to it Father Fenwick, who was consecrated on the 13th of February, 1822, at Saint Rose, in Kentucky, not by Marechal, archbishop of Baltimore, as is stated by the *Annals*, but by Dr. Flaget, assisted by his coadjutor. The prelate, at first, had with him but one missionary, and the whole province of Ohio possessed but one small chapel built of wood. But the greater part of the Dominicans of St. Rose followed him into his diocese, and this reinforcement was of essential service to him. Dr. Fenwick came to Europe in 1824, repaired to Rome, visited France, and awakened, in every direction, by his zeal and piety, a lively interest in his favour; he succeeded in procuring some pecuniary assistance and a supply of missionaries. At present, he numbers thirteen priests, besides six, who are at Michigan; these priests are Fathers Raymacker, Mullon, Miles, Young, Wilson, and Montgomery, who are Dominicans; Rezé, and two young German priests, who came last, and one of whom, Nenni has already made some excursions into the diocese, and will be of great service to the numerous colonies of Germans scattered over the district of Ohio, &c. From time to time, the bishop obtains fresh subjects. The missionaries at Michigan are, Mr. Richard, grand-vicar, Kelly, Dejean, Smith, and Stephen and Vincent Badin brothers. Within the last few years, the diocese of Ohio has lost two missionaries, Hill and Clément. The diocese now possesses six churches built of stone or brick, and five of wood. The bishop has been powerfully assisted in his noble enterprises, by succours from the association for the propagation of the faith, and by those, which

Rezé, procured for him from Germany, where he was for two years.

Cincinnati, the episcopal city, was, in 1789, nothing but a waste. About that time was established there a garriçon of 140 men, for the protection of the emigrants from Kentucky. In 1795 the number of inhabitants was about 500; in 1805, 950; in 1810, 2320; in 1819, 10283; in 1829, 24148. At present they amount to upwards of 30,000. This city is situated in the 39th degree of latitude, on the Ohio, near the mouth of the river Leeking. The property subject to taxation in 1829, was valued at about eighteen millions of francs, which amounts to about £750,000. of our money. There are three and twenty couriers who travel to and from Cincinnati, every week with letters. The importations of 1828, amounted to eighteen millions of francs, the exports to 1,192,000 francs. At this epoch there were at Cincinnati sixty schools, two colleges, many public libraries and museums; twelve gazettes or periodicals, two of which are daily publications; thirty-one places of worship, for twelve or fifteen sects; twelve bible societies, one hospital and three infirmaries. With these details before us, there is no doubt, that the city of Cincinnati, already very important, will one day become one of the most interesting of the United States. Every day families are arriving from France, with a view to settle in Ohio. But if religion makes so much progress in the various parts of the state, it excites a still greater interest in Cincinnati, where there are regularly eight, ten, or twelve, in course of preparation for receiving the sacrament of baptism, besides the many sick that on receiving sufficient instruction, are admitted to this sacrament. Methodists in considerable numbers, present themselves as converts to our religion. The cathedral of the city, is of the Gothic order of architecture, it is ninety feet by fifty. It was consecrated on 17th December 1826. The architect, who inspected its construction, being a Catholic, gave his services gratis, and presented in addition various ornaments for the decoration of the edifice. In 1829, the Bishop purchased a spot of ground adjoining his cathedral, for the erection of a seminary; the cost of this land was 4000 piastres. The seminary was opened on the 11th May, and dedicated to St. Francis Xavier; on the occasion the Bishop addressed an exhortation to the inmates of the seminary, who at starting were only ten, four for theology, and six for humanities. In 1830, Dr. Fenwick, got together materials for the construction of a college, the length of which was to be 130 feet, and breadth 50. This establishment would be extremely useful in every point of point of view; it would materially influence the education of youth, and supply subjects for the seminary, besides resources for the diocese. It is by this

means that Dr. Flaget in Kentucky, has effected such successful results. Dr. Fenwick has procured from Baltimore, four Sisters of Charity, who have already under their direction 106 children in their school, and five orphans in their hospital. He has also stationed some religious of the Dominican order at Somerset, with a view to establish a school, and he contemplates sending speedily others to Canton and Zanesville.

The service is well performed in the cathedral, the music is such as to attract many of the curious, especially Protestants. Protestants on entering a Catholic Church, are actuated very frequently by a different motive, that of ridiculing our ceremonies, having been informed by their ministers, that such is the character of our religious ceremonies. But the result of their visit is very different; they are struck with respect, and very often carry away with them the seed of their conversion. They manifest the greatest attention to the discourses of the missionaries. An accusation against the Church of Rome proved to be false—a Catholic truth clearly demonstrated—a Protestant dogma refuted, astonishes them, and forces them to reflect. At the conclusion of the service, they request an interview with the missionary. they state their objections, solicit and obtain instruction, and hasten to embrace the true faith. The consequence is, they bring along with them one or two of their friends, who act in the same manner. Another motive, which induces many Protestants to seek refuge in the peaceful bosom of the Catholic Church, is the refusal, which they find their ministers make, to visiting the sick, when they are poor.

The information, which has hitherto reached us, does not enable us to enter into any very circumstantial details, relative to the situation of the different parishes of the State of Ohio, to which, as we before observed, the territory of Michigan, the capital of which, is Detroit, is spiritually attached; the number of congregations is daily on the increase; the most interesting, are those of Zanesville, Saint Joseph, Canton, Somerset, &c. Saint Joseph, in the county of Perry, has a convent and a church; it is the abode of the Religious of St. Dominic, and the first Catholic church built in Ohio. The bishop occasionally pays them a visit, and spends some days with his confreres. Canton, at the other extremity of the diocese, has a remarkably edifying and pious congregation; it was here that Father Hm died, in 1828, after spending himself in missionary duties. At present, Father Raymacker is stationed here. There are five small congregations, forming altogether about five hundred families, who are spiritually assisted by the two missionaries resident at Canton, exclusive of the families, that are scattered up and down the woods, and separated

from each other by distances of four, six, ten, fifteen or twenty miles, and who form parts of no congregations, but who receive visits from time to time from the priests.

The principal inhabitants of Hamilton, where there is but one Catholic, as well as twenty five thousand residents at Cincinnati, have written to the Bishop, to offer him a piece of land, and send them a priest; they are in hopes of soon seeing a Church erected, and a congregation formed. At some miles from Zanesville, there is a congregation composed entirely of converts, to the number of 500; they have just built a small Church, and Mr Miles is gone to visit them. The congregation of Somerset, and St. Joseph, are daily increasing. The Catholics of Somerset, have added a tower to their Church, and purchased an organ: rich and poor have all contributed according to their means. At St. Joseph, half the Church only was of stone, the the other half was of wood; in 1828, they replaced the wood by completing the Church with stone. Other Churches have been built, or completed in the diocese. There are four French congregations in Ohio, one at Canton, which is numerous and devout; one at Cincinnati, one at Gallipolis, in the county of Gallia, and one just formed in the woods, ten miles from Canton; this is composed of about eighty families, which have recently emigrated from Europe; they are at present engaged in erecting a Church.

The fruits of the jubilee were far more abundant in the United States, than could have been expected, both in respect to the conversion of bad Catholics, and the great number of Protestants, which it brought to the fold of the Church. When the jubilee was announced at Lancaster, a Protestant minister, in high estimation with his sect, came attended by all his family, to throw himself at the feet of the Bishop, and demanded to be admitted to the communion of the Church. Having gone through the requisite instructions, he made a public abjuration of his errors in the Church, retracted them all, exhorted all those, with whom he had been spiritually connected, to follow his example, professed his belief of all the doctrines of the Catholic Church, and received baptism in company with all his family. A Missionary having been but a short time at Zanesville wrote thus: "I have just made my first trial; I have visited many parishes, and preached in many places. I have baptised a great number of children, and two adults, who had hitherto professed no religion; I have received into the Church many Protestants, I have left many others very well disposed, and whom I shall admit on my next visit, after I have given them sufficient instruction."

MONTHLY INTELLIGENCE.

FOREIGN.

Rome.—His Holiness Gregory XVI. continues to receive every day addresses and deputations from the various cities, (that were for a while in the hands of the rebels,) protesting their submission and fidelity.

A second edict of the Secretary of State, Bernetti, has made its appearance. It bears the same date as the first, and relates to the acts of the revolutionary government and the authorities, which it had established. These acts are generally declared null with some exceptions. For example, wills, acts of voluntary jurisdiction, contracts made in the presence of officers and notaries are valid, provided the forms of pontifical legislation have been duly observed.

The French Ambassador at Rome, has expressed the approbation of the French Government, of the steps taken by his Holiness Gregory XVI. He declares that the insurgents had not a shadow of ground to expect protection from the French. The French Government, he states, does not wish, and never will lend its protection in the territories of the Pope, to proceedings as criminal as they are frantic, and the necessary result of which must entail upon the people fresh disasters, and retard the execution of those generous projects, which the holy Father has in contemplation, for the happiness of his people.

Placing the utmost confidence in the intentions of his Holiness the undersigned (the Ambassador) will ever deem it a happiness to aid in their execution by all the means in his power, and solicits his eminence Cardinal Bernetti, to accept the assurance and the homage of his respectful consideration.

On the 16th April, in an assembly of the congregation of Rites, Cardinal Ga-

leffi, submitted the validity of the proceedings at Spoleto, relative to the sanctity, virtue and miracles of Father Leopold de Gaiche, a priest of the reformed Friars Minor of St. Francis, who died on the 2d, of April 1815. Bartoleschi defended the cause, and obtained the desired rescript and decree. The same Cardinal proposed a doubt as to the validity of the proceedings at Florence, with relation to the virtues of the venerable sister Teresa Margaret, of the sacred heart. In this assembly the congregation expressed their approbation of the veneration, which has been manifested from time immemorial, to the blessed Henry Suson, who died at Ulm, in 1365, in the odour of sanctity. The two rescripts were approved by his Holiness.

A deputation of the Jews of Rome, have presented their homage to his Holiness, and expressed to him their gratitude for all the favours, which they have so bountifully experienced from his goodness.

The republic of St. Marin, have tendered their felicitations to the holy Father, on his exaltation to the pontificate, and have at the same time protested their devotion to the holy See, a devotion, from which they have never departed, even amidst the storms of insurrection, which have surrounded them.

On the 30th April Cardinal Bernetti, published an edict relative to the fate of the late insurgents: it announces that those insurgents, who were engaged in the revolutionary proceedings, and have withdrawn themselves from the papal territories, will, on their re-appearance, be subjected to the decision of the law; that proceedings shall immediately be commenced against those who remain, and who made themselves conspicuous in the insurrectionary disturbances; and

that to the rest not comprised in the flagrant cases specified in the edict, his Holiness grants a full and generous amnesty.

The Cardinal De Rohan, who is no less distinguished for his devotion to the holy See, than for his piety, has addressed a pastoral letter to his clergy, of the diocese of Besançon. It is dated from Rome. From the centre of unity, and the source of so much light, has he derived the sage instructions conveyed in this address to his clergy, relative to the conduct, which they must adopt, and the dangers which they must guard against in the present state of affairs. It is a paternal, conciliatory and exhortatory appeal, well calculated to secure his clergy in their attachment to that authority, from which they have never been known to depart.

Paris.—An ordinance of the 30th April enjoins, that the decoration instituted for perpetuating the memory of the revolution in 1830, shall bear the title of the *Cross of July*; that it shall consist of a triple branching star, bearing the name of the three days with these words: *Given by the King of the French*; that the riband shall be blue with an embroidery of red; that those who wear it shall take an oath of fidelity to the King, and that military honours shall be paid to this decoration.

Another ordinance of the same date, confers the cross of July, upon about sixteen hundred specified persons, amongst whom are observed peers, deputies, magistrates, and literary characters. The greater portion are individuals, who were wounded or engaged during the memorable days.

A deputation of those, who were wounded and engaged in the contest of July, have presented an address to Louis-Phillipe, signed by three hundred individuals, protesting against the change of colours in the riband, for the decoration of July, which was to be

red, edged with black, agreeably with the demands of the commission, and the wishes of the patriots.

On the 5th May, the anniversary of the death of Buonaparte, groups of individuals repaired to the place Vendôme, with a view to decorate the statue of Napoleon, but two battalions of infantry had been stationed there, and the assemblages dispersed.

It seems that the united patriots of July, have entered their protest against the oath required from those, who bear the decoration; and declare themselves opposed to the inscription on the decoration given by the King.

The *Nuremberg Correspondent*, announces that the Austrian Government, has signified to the French Ambassador, that they had given Charles X. permission to reside at Gratz.

On the 1st of May was celebrated, in the Church of St. Louis, the festival of Saint Philippe. The French ambassador, the Count de Saint Aulaire, repaired to the church on the occasion, attended by a splendid equipage, and occupied a tribune with the diplomatic body. Mass was celebrated by the Abbé Taveau; and the *Domine salvum fac Regem Philippum* was sung. The French Cardinals and the pro-Secretary of state assisted at the ceremony.

Monsieur de Saint Aulaire has addressed a letter to Cardinal Bernetti on the late disturbances in the papal states; we translate for our readers the prefatory observations from the *Diario*, which are indicative of the tone of this official document. "The enemies of order, possessing neither facts nor ministerial declarations, having no basis of truth, whereon they can hope to rest the seduction of their credulous adherents, have had recourse more than ever to the agency of trickery and deceit. In vain have the ministers in the parliamentary chamber asserted the stability of peace; the very tone of their speeches might have sufficed to dissipate the reveries of the revo-

lutionists, if we can designate as a reverie, and not as one of the inventions of their folly, the frequent reports of armies ready to scale the Alps, and of fleets prepared to leave the ports of France, to succour the advocates of revolt.

It is not with a view to undeceive the authors of these fabulous and unsuccessful impostures, but to dis-abuse those who may have been seduced into error, that we are authorised to lay before the public, the official document of the French ambassador to the Holy see. From its contents the promoters of revolt may learn what they have to expect not only from the French government, but from every other, if they make any further attempts on the order and public tranquillity of the ecclesiastical states.

On the 20th of May died the celebrated Henri Gregoire, at Paris. He was a constitutional bishop, a member of the Convention, and of the Council of five hundred. He refused the spiritual assistance of the Archbishop of Paris, and persisted in his resolution to the last, of offering no satisfaction or reparation either for his proceedings or writings. He was buried with military honours in the cemetery of Mount Parnassus.

Monsieur l'Abbé de Keravenant, curé of St. Germain-des-Prés, died on 26th May. This ecclesiastic was born in the diocese of Vannes, of an honourable family. He repaired early to Paris, went through his studies at the seminary of St. Sulpice, and commenced as a priest of the parish of the same name. On refusing to take the oath, he was forced to quit France. At the epoch of the concordat he was vicar of St. Sulpice. Being requested in 1804, to hear the confession of Georges Cadoudal, who was executed on 25th of June, this same year, he complied, and thus exposed himself to the resentment of Napoleon, who exiled him to the diocese of Orleans. Afterwards he was permitted to reside at Versailles; but Napoleon

would never consent that he should return to Paris. The exile of Abbé Keravenant terminated only in 1814; in 1816 he was nominated to the curacy of St. Germain-des-Prés, which he filled with great zeal and wisdom. He succeeded in obtaining the revocation of the sentence that had been passed for the destruction of his church. At the period of his death he had attained his seventieth year.

Antoine Van Alphen, vicar apostolic of Bois-le-Duc, expired on the 1st of May, having governed, with untired zeal, for near fifty years, the diocese that was entrusted to his care. His piety, courage, and his rank in the Church, call for some passing tribute, at least, to his memory. Van Alphen was born in 1748, at Bortel, in Brabant. He studied at Louvain, and in 1767 was the eighth on the first line. Appointed lecturer to the college of Drintins in 1774, and licentiate in theology the same year, he was promoted to the chapelry of Bortel in 1777, and declared, in 1782, coadjutor and successor to the then vicar apostolic of Bois-le-Duc, André Aerts. Such a choice might have been a subject of astonishment, if, at such an age, he had not challenged the public esteem, by his maturity and prudence. It is well known that Brabant, in the low countries, is mainly peopled with Catholics. An episcopal see had been established there in 1559; the church of St. John became the cathedral church, and the abbey of Tongerlo was appropriated to the maintenance of the bishop. The diocese had, in succession, seven bishops; the first was Francis Van de Velde, better known by the name of Sonnius, a well educated prelate, and author of many works; the last Bishop was Joseph of Bergaigne, who died in 1647. The Hollanders having seized upon Bois-le-due in 1629, the Catholic clergy retired into various parts of Brabant, and the bishop could exercise his ministry only in

secret. After his death, the see remained vacant; the chapter named grand vicars; but gradually the canons became extinct, and in 1662, the Pope charged a vicar apostolic with the management of the diocese. These vicars apostolic did not reside in the country, and Protestant tolerance permitted them only occasionally to visit. The most celebrated of the vicars apostolic is Martin Steyaerts, an esteemed divine, who governed the diocese from 1691 to 1701, the year of his death. Pierre Govart, his successor was the last, who governed the entire diocese of Bois-le-duc. After his death, which took place at Mechlin in 1726, the States General ordained that no ecclesiastic should exercise his ministry unless he were a native and resident in the country. The vicariat consequently for some years remained vacant, and the decanate of Gheel, which was under the dominion of Austria, was detached from the vicariat, and governed by a vicar residing in the Low Countries. From this epoch the vicars apostolic of Bois-le-duc, were Geibert Van der Asdonck, Martin Van Litzemberg and André Aerts. From time to time some rather long vacancies ensued, because Holland refused to acknowledge and receive the nominated vicar. But André Aerts, who was named in 1763, by his prudence, succeeded in conciliating the States General. Many oratories were re-established, and Religion was increased. Aerts died 13th, August 1790, having for his coadjutor, as we have observed, Antoine Van Alphen. Van Alphen was appointed in 1785, to the cure of Schyndel, which he preserved to his death. He governed the diocese in times of extreme difficulty. In 1798, seeing that the destruction of the university of Louvain would deprive him of a supply of priests for his vicariat, he established a seminary at Bois-le-Duc, and transferred it the following year to Herlaar, where it still continues to prosper. The Church of Bois-le-

Duc was at peace under the Batavian Republic, and during the reign of Louis Bonaparte. But Napoleon having seized upon Holland, took it into his head to re-establish the Bishopric of Bois-le-Duc. Van Alphen refused to lend himself to this project; he was arrested on 14th April, 1810, and lodged at Vincennes. On his liberation 21st December following, he was ordered to Mechlin, then to Anvers, and urged to give in his resignation, or transmit his powers to a curé of Anvers, whom Bonaparte had appointed to the bishopric of Bois-le-Duc. Van Alphen continued steady to his refusal and received an order to return to Paris, where he remained till 1814. During his absence his clergy evinced peculiar marks of attachment to him. Van Gils, who at present is superior of the seminary of Bois-le-Duc, on his arrival at Paris, was also exiled to Dijon, where he sojourned eighteen months with another priest, Mon. Moors. They were not liberated until 1814. Van Alphen arrived 24th April, at Bois-le-Duc, where the day of his return was celebrated as a festival by his Clergy, and the Catholics in general. He resumed his functions of vicar apostolic and pastor of Schyndel, which he has continued ever since. In 1815 he established a small seminary. The services which he has rendered to the diocese during his long administration, his fortitude under the trials of adversity, the simplicity of his manners, and his prudent zeal, have concurred to render his memory precious to the Catholics of Brabant.

DOMESTIC & MISCELLANEOUS.

The Catholic public are aware that a beautiful pocket edition of the ROMAN BREVIARY, in black and red letter, with the offices of the English Saints, in their proper places in the body of the work, was published last year, by the Rev. F. C. Husenbeth, of Cossey, near Norwich. This edition was graciously per-

mitted to be published and used by an express Rescript of his late Holiness, Pope Pius VIII. A splendidly bound copy of this Breviary was lately presented to the present Pope in the name of the Rev. Editor, by the Rev. Dr. Wiseman, Rector of the English College at Rome. The reception by his Holiness, was highly flattering, and the following brief signed by the Pope himself, has been lately received by the Rev. F. C. Hasenbeth, which we present as a remarkable document to our readers, followed by a translation.

GREGORIUS PP. XVI.

Dilecte Fili salutem et apostolicam benedictionem.—Duplici quidem eaque præclara commendatur dote adornata tuis editio Breviarii Romani, cæcus a te nobis una cum epistola tua redditum est exemplar, et quod primum illud sit et unicum in Anglia typis impressum, et quod reipsa specimen artis typographicæ exhibeat omnino pulcherrimum. Sed doni pretium inde potissimum augetur, quod cum ipsum per te tunc sit in hanc sanctam sedem pietatis ac devotionis testimonium, hoc tamen ipsum religiosa literarum testificatione confirmas. Quare tibi gratulamur hoc tot aliis additum a te documentum fidei tue studiique rei Catholicæ juvandæ, ac pro dono isto nobis acceptissimo gratias agimus. Luminum Patrem et misericordiarum, a quo omne datum optimum et donum perfectum precaris humilitati nostræ, magnoque cum fructu etiam in posterum te confidimus precaturum, supplices vicissim rogamus, ut te uberrima donorum suorum copia remuneretur, dum pignus paternæ caritatis nostræ, paratæque ad gratiam, utcumque poterimus, referendam voluntatis, apostolicam benedictionem tibi, dilecte Fili, amantem impertimur.

Datum Romæ, apud S. Mariam Majorem, die 4 Maii, anni 1831. Pontificatus nostri anno 1.

(Signed) GREGORIUS PP. XVI.

TRANSLATION.

Beloved Son, health and apostolical benediction.—The edition of the Roman Breviary prepared by your care, a copy of which has been presented to us with your letter, possesses a two-fold and distinguished claim to our regard, as it is the first and only one printed in England, and is really a most beautiful specimen of typography. But what particularly increases the value of the present, is that, although of itself a testimony of your piety and devotion to this holy See, it is confirmed as such by the religious attestation of your letter. Wherefore we congratulate you on this proof which you have added to so many others of your faith, and zeal for the promotion of the Catholic religion, and for this gift, which is highly acceptable to us, we return you thanks. In return we suppliantly beseech the Father of lights and mercies, of whom you beg every best gift and every perfect gift for our lowliness,—and we trust that you will continue so to pray with great fruit,—to reward you with the richest abundance of his gifts, while as a pledge of our paternal charity, and readiness to make what return we can for your kindness, we affectionately impart to you, beloved Son, our apostolical benediction.

Given at Rome, at St. Mary Major's, May 4, 1831, in the first year of our Pontificate.

GREGORY XVI. POPE.

Surely when the venerable head of our holy Church is pleased to give his high approbation of this Breviary, in terms so honourable and so full of paternal affection for the Editor, the work ought to need no further passport to general support. We trust it will meet with more encouragement than it has yet received; regretting as we do to learn that the public spirit and zeal, which prompted the undertaking, and carried the Editor through the many arduous difficulties to its meritorious accomplishment, have not

been met by that patronage among our Clergy, which it seemed but just to anticipate, where a work of such labour and difficulty, was undertaken for their accommodation.

The public attention is in great measure directed to the dreadful famine which is depopulating the west of Ireland. In the midst of the charitable exertions to arrest its progress, which have reflected so much credit on the people of both islands, the cry of bigotry has been heard. A Rev. Mr. Stoney in Ireland, has endeavoured to mar the efforts of the charitable, and in England an extraordinary farce has been acted, by members of the Reformation Society, of which indeed it is more than probable that Mr. Stoney is also a member.

It appears that Lord Lorton consented to take the chair, at a meeting held at Exeter Hall, in London. The name of Lorton was in itself sufficient to prepare the public for the scenes that ensued, from the accounts of which, contained in the weekly Freeman's Journal, of June 4, we subjoin a few particulars.

The Rev. Mr. Armstrong, of whom it is stated, that he prefers the luxury of travelling and residing in England, in addition to a salary of £150, as a retaining fee to vituperate Catholics, to a curacy in Ireland, and £75 a year, after some frightful statements of the extent of the distress, went on to contend that there were three things which ought to be done that would improve the condition of Ireland. We ought to do every thing to encourage landed proprietors to reside in Ireland,—every thing to promote the application of British capital in that country,—every thing to strengthen the measures of government there. But none of these could be done, unless a moral influence was created. That moral influence, he proceeded to contend, could only be created by the introduction of the gos-

pel of Christ, in the place of that which was now preached in that country, (the doctrines of Popery.) We should show that the Protestants of these days were different from those of Elizabeth and James,—we should protest against that religion which withheld the Bible from man; for, if the word of God were true,—if there be a God of retributive justice,—he must visit that country with his darkest cloud, whose priests or bishops withheld from the people the book of his word. He then went on to contend, that if the earth were cursed for the sin of Adam—if it were cursed for the sin of Cain, or the Jews were cursed for the sin of the rejection of Christ,—a country would be cursed by the sin of apostacy; and if there were no apostacy, the Roman Catholic religion was that apostacy.—(Great uproar followed the utterance of this sentence.) Several persons rose at once, in different parts of the Hall, one gentleman especially, called out that the conduct of the Rev. Gentleman was most unfair to the object of the meeting, and most insulting to the feelings of those Roman Catholics who had come to the meeting to promote the common object.—(Applause and some hisses.) He insisted on being heard in reply to the Rev. speaker. The Chairman said, that if the Gentleman in the Hall had any observations to make, he would hear him at the close of the proceedings, but he would not allow the business of the meeting to be interrupted.—(Applause and disapprobation.)

The Rev. Mr. Armstrong then went on to contend, that if they believed that God would curse a country for apostacy, they ought to remove that apostacy; and that he was proud to state that the money to be collected on this occasion, for the relief of the people of the west of Ireland, would pass *through the hands of those persons, who were alone competent to administer the bread of eternal life, and not*

through those, who would keep them in darkness and error ; a system which, notwithstanding all their contributions, would still perpetuate their misery and wretchedness. Mr. Armstrong continued in this strain, at great length, and amidst great applause and *disapprobation*.

The Rev. Mr. Dalton, in moving a resolution, thanking the committees who had already exerted themselves in behalf of the Irish, acknowledging the services of the *Record* newspaper, and soliciting the aid of the other portions of the Press, took occasion to observe upon the necessity of attacking Romanism, not because he had any hostility to Roman Catholics, but because he believed the souls of persons professing those doctrines were in danger.

Sir John Burke rose to order, and endeavoured repeatedly to obtain a hearing, which the Chairman refused. (The confusion in the meeting was now immense. Several persons cried out "Hear Sir John Burke;" others cried out "Chair;" and others as loudly declared they wanted no religious discussion.

The Chairman would not allow the order of the proceeding to be interrupted.

The Marquis of Clanricarde rose and endeavoured to obtain a hearing for his Hon. relation. (Sir John Burke.) At the same time he protested against the unfairness of allowing attacks to be made upon the private opinions of individuals, without giving them an opportunity of being heard in reply. (Applause and disapprobation.

The Rev. Mr. Dalton resumed his address. He denied any want of charity to his Roman Catholic brethren; and in the course of his remarks observed upon the dearth of the word of God which prevailed in Ireland, compared with England and Scotland. (Here the confusion was renewed. A gentlemen in the body of the hall, who said that he was a dissenting minister,

wished to be heard, as did six or seven gentlemen on the platform.)

After much confusion, for which we have not space, Mr. Curran delivered the following :—

Mr. Curran being then called on, rose and said—Honest Englishmen, be no longer deceived by those traders in religion, who, in the garb and under the mask of religion, gull benevolent individuals with fictitious stories of priests and popery; whose only object is to get your money, and dispose of it to their own purposes. How many poor have they fed?—how many have they converted? I have heard them day after day cry out we want but the means to remove the film of popery from off the eyes of the people of Ireland, and Protestantize the land; and after all their trash, and your money, is not Ireland growing more popish? Those gentlemen in their tirade against the clergy of that church of which I am a member, have not stated this fact, which arrived by to-day's post, that two Catholic priests had died of fever caught in the discharge of their arduous duties, whilst attending some of those wretched beings, on whom famine had brought disease, want, and contagion. This is the fact I wished to state when I was so unfairly prevented by a set of men sanctioned by my Lord Lorton, who know that truth would annihilate their system. (great cheers.) Honest Englishmen, exclaimed Mr. Curran, those are the men who say your money should go through their hands, and in their own cant that those alone who administer the bread of eternal life, should administer that of temporal life,—men who declare their object to be proselytism, come forward as the only persons fitting to administer to the wants of thousands of suffering starving Catholics. Mr. Curran, after proceeding in this strain for some minutes, concluded amidst cheers and hisses, when the meeting separated.

BIRTHS.

On Wednesday, the 25th of May, in Caroline Street, Bedford Square, London, Mrs. S. George Gardom, of a daughter.

At Newtown-house, county Galway, the lady of Walter Joyce, jun. Esq. of a son and heir.

OBITUARY.

Died at Bury St. Edmunds, on the 1st of May, in her eighty-sixth year, Mrs. Elizabeth Cole, relict of the late William Edward Cole, Esq. formerly of Drinkston, sister of the late Edward Sulyard, Esq. of Haughley Park, aunt of the present Rt. Hon. Lady Stafford, and mother of Mrs. Gardiner, of the Canons, Thetford.

On the 13th ult. in Birmingham, Mr. John Eldridge, aged 59, upwards of twenty years head teacher in the Catholic Charity School, in that town. Mr. Eldridge received his education at Donay, intending to take to the church. When the students were expelled the college, he was one of the number, and was confined in the citadel of Dourlens. He however made his escape with seven others, and was one of those who received a donation of ten pounds from the late duke of York. Some time after his return to England, he joined his fellow students at Old Hall Green. But the interruption caused in his studies, seemed to have unfitted him for the state which he originally intended to embrace. After many vicissitudes, he was appointed to superintend the newly established Charity School in Birmingham, which he continued to conduct to the very day of his decease. He was a truly mild, humble, and pious christian, and his loss will be long deplored. He has left a widow and five children.

On the 15th. ult. in London, at the house of Lady Stanley, the Rev. Thomas Price, upwards of eighteen years pastor of the Catholic congregation in

Stafford. The day previous to his decease, he had dined with the Right Rev. Dr. Bramston, in excellent health and spirits. He retired about nine o'clock in the evening, declaring that he had never spent a more pleasant day. The next morning at seven o'clock, the footman, on entering his room, found him a corpse, and on examination it was supposed that he had been dead at least four hours. Mr. Price was educated at Valladolid, where he was Professor of Divinity for some years. He was one of the mildest of men, and universally beloved. A solemn requiem was performed in his chapel at Stafford, on the Saturday following, where his memory will be long revered. He was in the 70th. year of his age.

Monday, May 16th, the Rev. Miles Prendergast, Parish Priest of Clifden, Galway, equally distinguished in his acquirements, and exemplary in his pastoral conduct. He fell a victim to a violent fever, contracted from his attendance on his diseased parishioners. His death is felt, and lamented by his parishioners, as that of a common parent, and by every one of his acquaintance as that of an invaluable kind-hearted friend.

On the 18th instant, universally regretted, in the thirty-first year of his age, the Rev. Edward Hughes, P. P. of Crossmolino, county Mayo.

Lately at Rome, where she had resided for the last few years, for the benefit of her health, Right Hon. Lady Clifford. Her ladyship was the only child of Cardinal Weld.

Saturday, May 28, aged 34, Theresa, wife of Mr. J. Pearson, Howard-street, Sheffield.

R. I. P.

Erratum, page 333, line 19, for "business," read "bitterness."

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. I.

AUGUST, 1831.

No. 7.

Church of England and Tithes.

Nec debet dici tendere in præjudicium ecclesiasticæ libertatis, quod pro Rege et Republica necessarium invenitur.

Statute of ARTICULI CLEB.

Nor ought any thing to be said to be prejudicial to the Church, which is found necessary for the King and the Commonwealth.

We select these words for our motto, because they admirably express a maxim, to which we referred in our last number, as perpetually violated by the partisans of an artificial ascendancy. The clergy of the "political Religion" would reverse the position and would inculcate to the people that nothing ought to be considered prejudicial to the King and Commonwealth, which they should judge necessary for their own aggrandisement. But the people are aroused from a bigotted theological slumber; they are disposed to adopt the maxim laid down in the motto, and even to go farther, and to say, that the Church, which is injured by whatever promotes the happiness of the community, cannot be the Church of Christ. They have learned to distinguish between the Church and Religion, and do not consider the propositions, "The Church is in danger," and "Religion is in danger," as at all synonymous. Hence, in the general demand for an alteration in the state of things, under which they feel themselves aggrieved and oppressed, most loudly and most generally is heard the clamour for a Reform in the ecclesiastical system of the country. That Reform is inevitable. It is demanded with one voice by two-thirds of the nation; comprising the Catholics and the various classes of Dissenters from the Church established by Act of Parliament, as well as by a large proportion of the remaining third, comprising the nominal adherents of the "Political Religion" itself. Every man

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knows where a burden oppresses him ; and every man in this nation feels that the burden, which weighs him to the ground, is, in no other part, so grievous, as in that, which constitutes the ecclesiastical portion.

In no other respect is this so apparent as in the case of Tithes. By the operation of the Tithing system, the Parson becomes an unreddeemed, unqualified nuisance in his parish. He is nominally entitled, as far as iniquitous legislation can entitle him, to one-tenth of the produce of the land : for, it is to be observed, that this oppressive burden is not eased by being applied to the whole community. The whole commercial and monetary portions of the nation, far the more wealthy, are exempt from a tax, which falls exclusively upon the agricultural. Well, the Parson is *entitled*, with the qualification above appended to this term, to one-tenth of the produce of the land. Let it be observed, that he contributes nothing to this produce. The parishioner, whether farmer, cottager, labourer, or any other, *hires* the land ; he purchases seed, tools, workmen, and every other requisite for rendering the land productive. He raises a crop ; from the product of the sale of which crop should be deducted all the expense, which he has necessarily incurred in its production, and upon the net produce, one would suppose, the tithing-man would collect his demand. No, no, Englishmen, the blessings of your politico-ecclesiastical system are far too valuable to be thus purchased. The value of any thing is always to be calculated by the money that it costs ; and thus you are to estimate, if it be possible to estimate, the inestimable blessings, which you derive from the establishment. The Parson, who has incurred no expense, watches the progress of the crop, as the crow watches the bursting surface that indicates the nascent seed, and, like it, pounces upon the gross produce, from which his tenth is taken. Let us suppose, that the parishioner calculates the whole expense of seed and labour at £10. and that he sells his crop for £20. he has a profit of £10. out of which, you would suppose, he pays his religious instructor, or traducer, as it may happen. He would, in this calculation, pay him £1. But this is not the fact. The crop, we suppose, is worth £20. It is from this gross produce, and a gross affair it is, that he takes his tenth, thus taking £2. instead of £1. So that it is fair, in reality, to estimate the exactions of the "Political Church" at one-fifth instead of one-tenth of the surface of the earth. It may, indeed, happen, in the visitations of Providence, that the scanty crop will not return to the industrious labourer even sufficient to cover his rent, his taxes, and his other necessary expenses : still the Parson must be satisfied, and, in such a case, is enriched from the capital, instead of the income, of a starving people.

The evils of this wretched system are aggravated by the mode of its execution. Landlords and Clergymen are occasionally lauded in the newspapers as prodigies of liberality, when, at any particular rent day or audit, they remit, *pro hac vice*, for the present payment, ten or twenty per cent. of that which they might exact. But this liberality is vastly overrated. If times improve, and from the fluctuations of currency ever tampered with, it would appear that the occupant of the land is acquiring a remuneration greater than before, down come both landlord and parson; who lay on the rent and tithe, not a temporary, but a permanent per centage. It is from this exorbitant addition that they make their scanty reductions, at times, when their poor victim is hardly able to live even upon the gross produce; at least, after the payment of taxes. Why do they not, in these cases, the parson especially, make a permanent deduction, as, in the former, they made a permanent increase? Why? Let the people answer.

We might illustrate this part of the subject by anecdotes, which would reflect somewhat, whether of credit or discredit, let the reader judge, on the administrators of this system. One, indeed, we cannot forbear inserting here. At a late audit, the agent for the College of Oscott went with others to pay the demand of the Church. He learned that the liberality of the clergyman was making a deduction of ten per cent. When he presented himself for payment, he heard nothing of any reduction, and, accordingly, was obliged to introduce the topic himself. He was told that this deduction was granted to those only, whose income was altogether derived from within the parish. A gross absurdity in the first place. The clergyman was making the deduction, not from generosity or charity, certainly: he was not suspected of such a motive; but merely because, in existing circumstances, he would otherwise exact from the land more than was just. It was for the land he was receiving payment: the land was within his parish, most unfortunately, and nothing could be more absurd than to say, because you have another source of income, therefore, I will demand of you, that which is unjust for the land. But, in the second place, the allegation was false. For, among the payers was a gentleman, whose chief source of income was a business in Birmingham, who made his money in Birmingham, and spent it in earning a title to pay tithes to the parson of the parish. To this gentleman, the deduction was allowed; but to the representative of the college it was not. In the same predicament was found a poor cottager, who was a Catholic, and who paid the whole demand.

Scenes like this are ill calculated to redeem the essential, inherent enormities of the system; but they are not without effect. They in-

fuse into the nation a spirit of opposition to that system, under which they are of possible, of probable, of actual recurrence. Accordingly, the abolition of tithes is one of the loudest demands of the people of the United Kingdom.

A most able argument upon this subject has lately emanated from the press. It is a pamphlet, entitled, "*A Legal Argument, shewing that Tithes are the property of the Public and of the Poor,*" by Wm. Eagle, of the Middle Temple, Esq., Barrister at Law. In this very able and logical pamphlet, from which we have extracted the motto for this article, the author directs his powerful mind to the solution of one objection, perpetually raised against the abolition of tithes, by those who have an interest in the burdens of the people. That objection is, that the parson has as much right to his tithe as the landlord has to his estate. "It is notorious," says Mr. Eagle, in the Introduction, "that the public mind has been, for some time, in a state of extreme irritation and excitement about tithes, and that the complaints of the tithe-payers, which were formerly confined to the burdensome and vexatious nature of the system, and the anomalous and partial character of the law, by which it is regulated, have recently assumed a new, and, it must be confessed, a much more popular shape. A very serious and widely extended controversy has arisen upon the question, how far tithes are to be considered as national property. This controversy has been carried on with great ability, and so far as regards general reasoning and principles, it seems impossible to bring forward any argument which has not been already laid before the public. But, on looking at the numerous speeches, pamphlets, and other publications in which this question has been touched upon, I find, that it has hitherto been argued without any reference to legal authorities, and, that the public in general possess no information which can be depended upon, relative to the real state of the law of the subject. I have, therefore, thought it a part of my professional duty to endeavour to supply that deficiency."

Astonishing is the ingenuity of the human mind. The clergy of the establishment and their partisans, in and out of Parliament, have not hesitated to advance the bold position:—That the former hold their ecclesiastical property, including their tithes, by the same right, by which any person holds his secular property: and they have written and said much of a very plausible character to support this position. The ordinary understanding of man revolts at such a principle, but it has been sustained by reasoning, so subtle and ingenious, that it requires more than an ordinary dexterity to unravel the sophistry and expose the real merits of the argument. This task has been ably

executed by Mr. Eagle. Having marked the distinction between bodies politic, "the creatures of the policy of man," and natural persons, who acquire their property by means which they derive immediately from nature, or as he more properly expresses it, "the gift of God alone," he justly adds, "The plain and obvious conclusion to be drawn from this reasoning is, that whatever has been created by the law, may be disposed of by the same authority."

He pursues the subject farther in the following paragraph; "Another, and a still more important distinction between ecclesiastical possessions and the inheritances of laymen, arises out of the public and general nature of the purposes for which spiritual benefices were created, and endowed with temporal estates, and revenues. For as all ecclesiastical livings were originally instituted for the promotion of works of religion, piety, charity, and instruction, and as these are essentially of a public nature; it must be presumed, that all the tithes and other possessions which were annexed to those benefices, either at the time of their foundation, or by subsequent augmentations, were intended to be appropriated to the same uses, and were consequently dedicated to the public benefit. With respect to religion in particular, it seems a very strange argument to contend, that any funds or revenues which have been furnished by the state for the establishment of a state religion, are not in reality the property of the state."

The advocate of the "political religion," however, endeavours to evade the force of this reasoning, by tracing the ecclesiastical property not to the state, but to individuals, who, acquiring a right independently of the state, may independently of the state, transfer the same. This is ingenious; but, without stopping to observe, that it entirely destroys the claim of the present possessors, and transfers the right indisputably to those, from whom, in violation of the intention of the donors, the property in question was forcibly wrested, we must make a distinction between other ecclesiastical property and that which is the subject of the present article—Tithes.

Tithes, as a means of support to Christian ministers, are unquestionably of secular origin; although, after a right had been obtained in consequence of secular enactments, spiritual authority may have interfered to enforce and regulate the obligation thus incurred. It is undoubted, that the Clergy were originally supported by the voluntary liberality of the people, and the principle consecrated in the New Testament,—*"The labourer is worthy of his hire,"* implies an obligation on the part of the people, to provide for the support of the ministers of religion. In process of time, when the world became Christian, and monarchs gloried in the cross, more than in the crown;

the secular power, in countries where there were no sects, made provision for the support of the Clergy. But the Church had, long before, decreed that the receipts of the Clergy should not be at their own absolute disposal.

"Upon the first establishment of the hierarchy of bishops and priests," says Mr. Eagle, quoting from Selden, "the Bishop and his Clergy lived together at the cathedral church; and whatever tithes and offerings were received by the bishop or his officers, they were all brought into a common fund for the maintenance of Christian worship, the support of the Bishop and Clergy, the repair and ornament of the church; the feeding, clothing and burying their poor brethren; for the relief of widows or orphans, persons tyrannically condemned to the mines, to prison, or banishment, and for other suitable works of piety and charity.

"Afterwards a more regular mode of distribution was introduced. This, which is commonly called the quadrupartite division, was ordained by various ancient canons and decrees. Thus, Pope Sylvester, in the beginning of the fourth century, decreed that the revenues of the church should be divided into four parts: "*Quarum una cedat pontifici ad sui sustentationem; altera presbyteris et diaconis, et omni clero: tertia templorum et ecclesiarum reparationi; quarta pauperibus et infirmis et peregrinis;*" that is, one part should be assigned to the bishop, for his maintenance; another part to the reparation of the church; the third part to the priests and deacons, and the Clergy in general; and the fourth part to the poor, and to the sick, and strangers.

"The same disposition of the revenues of the Church and the oblations of the faithful, was directed by Pope Simplicius, in a decretal epistle to Florentinus, Equitius, and Severus, bishops, who lived about the end of the fifth century.

"Father Paul, the author of the history of the Council of Trent, in his treatise, *De Rebus Beneficiariis*, states, that a similar division of the revenues of the Church, was made in the year 470, and Aventinus represents it as the common practice of the western Church. Sir Simon Degge, after citing the foregoing canons, and another provincial constitution to the same effect, concludes by saying, 'By all which it appears that originally the poor had a share in the tithes.'

"The quadrupartite division was also expressly confirmed by Pope Gregory in his answer to the questions sent to him by St. Augustine, soon after his arrival in Britain. 'How,' says Augustine, 'should the oblations which the faithful bring to the altar, be divided?' To this it is answered by the Pope, 'that it is the custom of the apostolic see to

charge bishops, when they are ordained, that the whole income be divided into four parts, the first for the bishop and his family, that he may be able to keep hospitality; the second for the Clergy, the third for the poor, the fourth for repairing the Churches."

The objects, for which tithes were granted to the Church, are thus clearly defined. In process of time, the piety of the faithful, and a rational desire to invest the ministers of religion with an external respectability, provided a regular and independent support for the bishops, who then ceased to have any personal concern in the distribution of the tithes. These, therefore, were to be divided into three parts. The reader will derive instruction upon this point, from the following quotation:

"Thus, in Archbishop Egbert's Excerptions, it is directed 'That the priests themselves receive the tithes from the people, and keep a written account of the names of all that have paid them, and divide them in the presence of such as fear [God] according to canonical authority, and choose the first part for the ornament of the Church, and distribute the second part for the use of the poor and strangers with their own hands, with mercy and all humility; and that the priests reserve the third part to themselves.'

"Again, in the Canons of Elfric, made in the time of King Alfred, it is said, 'The holy fathers have also decreed that tithes be paid into God's church, and that the priests go to them, and divide them into three parts, one for the reparation of the Church, a second to the poor, and a third to God's servants who attend the Church.'

"After the introduction of this tripartite division, it appears that in some places *two parts of the tithes were taken by the lay patrons, in trust for the Church and poor*, and that while they held them, the Clergy were exonerated from those burdens. But from a scruple of conscience, the patrons by degrees restored those two-third parts to the parish Churches, long before the reformation."

It is evident from the reasoning enforced in these extracts, that the poor have at common law, *a right, an absolute right*, to one-third of the tithes. They have this right at common law, they have it there, fore absolutely, unless it may have been taken away by statute, but no statute to this effect can be produced. This point is clearly argued by Mr. Eagle. He might perhaps have added to his argument, 'the fact, that the obligation of contributing one-third to the support of the Churches has been removed by statute, from which it would appear, that had the legislature intended to abrogate the right of the poor to their third, it would have effected this also by statutory enactment.

It would have been well if Mr. Eagle had so far digressed, as to point out the means, by which the poor might recover that of which they are daily robbed. It is, however, a most important subject for the consideration of overseers, and we trust that some of them will take it up, and we most heartily wish them success.

Having established, and that in a most satisfactory manner, the right of the poor to one third of the product of this impost, Mr. Eagle proceeds with his enquiry, as to the right of the State to regulate or withdraw it altogether. He has, upon this subject, a long quotation from an old work, which is often referred to upon this matter ; which, containing, as it does, remarks, well calculated to elucidate this part of our argument, we shall transfer to our columns.

"Tithes were said," writes Mr. E., "by the canonists and churchmen to be due by divine right, and they define them to be *Omnium bonorum licitæ quasitorum quota pars Deo divinâ institutione debita*.* But even these zealous advocates for the doctrine of divine right, did not pretend, that it conferred upon the Clergy a title to any precise portion of the goods of the laity ; and therefore, they do not say that the tenth part is due, but merely *quota pars*. For the meaning of these words *quota pars*, I shall refer to the Doctor and Student, which is constantly cited by the most eminent writers, and is admitted by all lawyers to be a book of very great authority. The right of the public to regulate and control the disposition of tithes, is there recognized and asserted, with great force of reasoning, and in the most clear and unequivocal terms. I should observe, that the book in question, is written in the form of a dialogue between a doctor of divinity, and a student in the laws of England.

"DOCTOR.—*John Gerson*, which was a doctor of divinity, in a treatise that he named *Regula Morales*, saith that *dismes* be paid to priests by the law of God.

"STUDENT.—The words that he speaketh there of the matter be these, *Solutio decimarum sacerdotibus est de jure divino, quatenus inde sustententur ; sed quod tam hanc vel illam assignare, aut in alios redditus commutare, positivi juris existit* : that is thus much to say, The paying of dismes to priests is of the law of God, that they may thereby be sustained ; but to assign this portion or that, or to change it to other rents, that is by the law positive. And if it should be taken, that by the word *decimarum*, which in *English* is called dismes

* Whatever proportion (*quota pars*) of property, lawfully acquired, is, by divine authority, due to God.

or tithes, that he meant the tenth part, and that that tenth part should be paid for tithe by the law of God, then is the sentence that followeth after against that saying; for as it appeareth above, he next saith afterward, thus; but to assign this portion or that, or to change it into other rents, belongeth to the law positive, that is, to the law of man: and if the tenth part were assigned by God, then may not a less part be assigned by the law of man, for that should be contrary to the law of God, and so it should be void. And methinketh, that it is not so likely that so famous a clerk would speak any sentence contrary to the law of God, or contrary to that he had spoken before. And to prove he meant not by the term *decime*, that *dismes* should always be taken for the tenth part, it appeareth in the fourth part of his works, in the 32nd title *Latere*, where he saith thus, *Non vocatur portio curatis debita propterea decime, eo quod semper sit decima pars, imo est interdum vicesima aut tricesima*: that is to say, the portion due to curates is therefore not called dismes, for that it is always the tenth part; for sometimes it is the twentieth or the thirtieth part. And so it appeareth that by this word *decimarum*, he meant in the text before rehearsed a certain portion, and not precisely the tenth part: and that the portion should be paid to priests by the law of God, to sustain them with, taking as it seemeth the law of reason in that saying for the law of God, as it may one way be well and conveniently taken, because the law of reason is given to every reasonable creature by God: and then it followeth pursuantly, *that it belongeth to the law of man to assign this portion, or that, which necessity shall require for their sustenance*. And then his saying agrees well to that that is said before, that is to say, that a certain portion is due for priests, for their spiritual ministration, by the law of reason. And then it would follow thereupon, *that if it were ordained for a law, that all paying of tithes should from henceforth cease, and that every curate (incumbent) should have assigned to him such certain portion of land, rent, or annuity, as should be sufficient for him, and for such ministers as should be necessary to be under him, according to the number of people there, or that every parishioner or householder should give a certain sum of money to that use; I suppose the law were good*. And that was the meaning of John Gerson, as it seemeth, in his words before rehearsed, where he saith, But to change tithes into other rents, is by the law positive, that is to say, by the law of man. And some think, that if a whole country prescribe to be quit of both tithes of corn and grass, so that the spiritual ministers have a sufficient portion beside to live upon, that is a good prescription, and they should not offend that in such countries paid no tithes; for it were hard to

say, that all men of Italy, or of the East parts be damned, because they pay no tithes, but a certain portion after the custom. Therefore, certain it is, to pay such a certain portion, as well they as all others be bound, if the church ask it, any custom notwithstanding. But if the church ask it not, it seemeth that by that not asking the church remitteth it; and an example thereof we may take of the apostle *Paul*, that, though he might have taken his necessary living of them that he preached to, yet he took it not, and nevertheless, they that gave it him not, did not offend, because he did not ask it.' "

It would indeed appear highly superfluous, to enter into proofs of this our position, were it not for the interested clamours of the tithe owners. For to what can they trace their claim to this property? To acts of the legislature, by which it was taken away from those, who formerly enjoyed it, and *who fulfilled the conditions too*, upon which they held it. If the legislature has no power over the tithes now, it had none then. They are unwilling to condemn the atrocious spoliations of the reformers, so called, because they are benefitted by them; but they therefore acquiesce in the claim of the legislature to the rights, which it formerly exercised.

The time is come when this right should be exercised. If in the present state of society, tithes could anywhere be tolerated as a means of supporting the ministers of religion, it is most assuredly intolerable, that they should be exacted in a community composed in great measure of those who dissent from the "political religion," and of those from whom the "political religion" dissents. The injustice is flagrant. But the evil is aggravated beyond measure, by the conduct of the parties, for whom it is perpetuated. In England, bad as it is, it is mere sport compared with miserable Ireland. There the tithe system, like the other parts of the ecclesiastical system, is the fruitful source of crime, of slaughter, and of desolation. To omit the illustrations of former, though very recent history, such as the celebrated battle of Skibbereen, &c. &c. &c. the whole united kingdom has its eyes fixed upon the monstrous massacre of Newtownbarry, which originated in an *illegal* demand of tithe. We shall not enter at great length into this most barbarous and wanton slaughter. We shall content ourselves with a short but able summary, which we extract from the *Dublin Morning Register*, with which we shall conclude this article, leaving the reader to deduce his own inference.

"The jury, in the Newtownbarry case, returned no verdict, and were discharged by the coroner. They consisted partly of Catholics. and partly of Protestants; and it is a circumstance curiously illus-

trative of the state of political feeling in this unhappy country, that the entire of one party differed as much from the entire of the other, as if neither could even by accident see an object or action in the light in which it presented itself to the other. Not only was the difference as to deduction or inference, but even as to first principles. Though facts were, in some instances, variously stated, there was, after all, no material division of opinion about them. The Protestant party might, to be sure, have imagined it to be more clearly established that the first blow came from the multitude than the Catholic; but the great discordance was evidently as to how far the yeomanry were justifiable in going, if they were assailed by children or by men, or if they supposed themselves to be exposed to the last peril. A clergyman of the established church, who was one of the witnesses examined, considered it "humane" in a policeman to prevent a file of yeomanry from firing down upon half a dozen of unarmed people, lying on the top of one another in a ditch, not distant more than twice the length of a musket, but he could not consider the act meritorious. He thought it would not be justifiable to fire upon men crouching, but he was of a different opinion as to men running away, if they had previously been assailants. On the whole he was of opinion that the sacrifice of human life that took place was necessary. On all these points the Catholics held opinions of a diametrically opposite character, and, indeed, there were Protestants, who would find no great difficulty in agreeing with them; for the police commander, who took such laudable pains to restrain his men, and the yeomanry lieutenant who cautioned his party not to fire, even in the case of the throwing of the stones, were manifestly persons who would not put a man to death "crouching" or "running away," and who would not consider the sacrifice of one human life an act demanded by five times more provocation than the greatest which was, on this occasion, imputed to the multitude. It happened, however, that one and all of the Protestants, composing their moiety of the jury, were thinkers of a different class. They were unanimous in their view of what was right to be done when the battle commenced, whatever might be said either *pro* and *con* on other points. With their fellow-jurymen, therefore, they differed on first principles, and there would, of course, have been no finding if the whole of the facts remained undisputed!

The points established by the depositions that had been taken appear to be these:—1. That the matter in dispute was, as in Parson Morritt's affair, a claim for tithes. 2. That the people had the law on their side, whereas, in Morritt's affair, the law was with the parson, he asserting his rights too rigourously. 3. That cattle had been

unresistingly seized, and were as unresistingly proceeding to the place of auction, until the interference of the yeomanry. 4. That a proposal for an arbitration had been made on the part of the people, they expressing themselves satisfied to appoint two parson's sons as referees, and that Mr. M'Clintock, accompanied by Lieutenant Fel-tus, had approached within three or four hundred yards of the yeomanry, to announce that the arbitration was consented to, when the work of death commenced. 5. That Captain Graham, who was the prominent person in all the transactions, was called upon to defer the auction until the result of the proposal to arbitrate was known, and that he refused. 6. That there was not more than an ordinary market-day multitude: that they exhibited no unusual demonstrations of violence: that they were, even in numbers, insignificant, when compared with the armed force of yeomanry and police; and that, after the first shot, their flight, in all directions, superseded the necessity, if it ever existed, for a second. Lastly, that the firing was wanton and indiscriminating; that it was directed both against "crouching" men, and men "running away;" that it was restrained, as well as they were able, by the police, and by two of the yeomanry officers; and that Captain Graham himself is said, by witnesses on behalf of the yeomanry, to have cried out, "Fie, fie!" when he was understood, by others, to have uttered the words, "Fire, fire!" All these facts seem perfectly indisputable. * * * In fine, the truth is established beyond all controversy, that an unprovoked ferocity was displayed by the great body of the yeomanry, and that they were uncontrolled, according to the evidence of persons who appeared on their behalf, by their officers. Now, without saying any thing of the coroner's jury, or attempting to suggest what is proper to be done in the way of ulterior legal proceedings, we do unhesitatingly assert, that Government is called upon by a case, more urgent and stimulating, than any that ever before occurred in this country, to disband the yeomanry employed on this melancholy and disastrous occasion; and, more than any thing else, to thus mark, with a salutary reprobation, the conduct of their commander, who is, we dare say, a well-meaning person, but were it not for whose surpassing indiscretion, it is our firm belief, that the tithe dispute between Mr. M'Clintock and his parishioners would have been accommodated, not only without bloodshed, but without the slightest disturbance of tranquillity or good-humour.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens.

[The Narrative of Mr. Hodgson terminates with our last extract. We give a continuation from another hand. We shall conclude in our next No.]

After the interval of a few days, we were again subjected to an examination, or I may say, put upon our trial, before the committee of the revolutionary tribunal. Some hints were given, that a third examination would soon take place, which would, probably, be final and decisive. What these mysterious hints portended we were left to conjecture. Appearances were certainly alarming. The tyrant, Robespierre, was now at the zenith of his power. No man's life or property was secure. Religion, justice and humanity were despised as antiquated prejudices. Prisons were multiplied in every town; and notwithstanding the unwearied activity of the guillotine in clearing them, they were daily crowded with fresh victims. It was a horrid spectacle. France was daily drenched in blood, and still thirsted for more. The Jacobin club complained of the slow progress of the executioners, and recommended more expeditious methods of destruction. The Paris journals often mentioned, with applause, the massacres at Paris and Lyons, and the drownings, which the savage Carrieres was just then perpetrating in the river Loire. The citadel, in which we were confined, contained, at this period, between two and three hundred French fellow-prisoners, of either sex, and of every age. Among these were all the nobility and gentry of the country for many miles round, who did not applaud the excesses of the revolution, or who were suspected of an attachment to religion and monarchy; many mayors of the villages, and collectors of the taxes, who had not been sufficiently severe in the execution of the laws, or the collection of the revenue; many who had refused to attend the churches of the schismatical constitutional clergy, or who preferred the Sunday to the republican decade; besides a great number of country people, who were accused of having held communication with persons residing out of France; or of having eluded the laws of the maximum, preferring coin to depreciated assignats, which were, by the new laws, made capital crimes. Though the number of our French fellow-prisoners had already been thinned by the execution of those sent, during the three preceding months, to Arras, these new threats of clearing the prisons, excited the most gloomy appre-

hensions of summary violence in the minds of the survivors. In such a state of things, the two examinations which we had already undergone, and the threats of further proceedings, gave us just cause of alarm. Innocence was no security. We all trembled for the safety of the superiors of the college; and some apprehended that we all should be involved in a general massacre. In these perils religion was our only source of consolation.

But still the Providence of God watched over us. Before our third examination, Robespierre himself fell from his evil eminence. The good effects of his downfall were soon visible. The sanguinary career of the defeated faction now became the object of universal execration. The French were permitted to breathe from that terror with which they had been petrified during the twelve months' domination of the tyrant. During the months of August and September, many of our French fellow-prisoners were released, and permitted to return home. Many others, impatient of delay, or fearful of a reaction, secretly made their escape from prison; and no complaint or enquiry was made about them. Men in power became more moderate and humane. They no longer affected, in their looks and language, the ferocity of their predecessors. Even our own governor and jailor, and the officers of the garrison, to whom, a few weeks before, it would have been dangerous to bestow a word or look of pity on us, now commiserated our unmerited sufferings; and freely condemned our imprisonment, and the severity with which we had been treated, as barbarous and disgraceful to their country. This improvement in the public feeling was very consoling to us. We had now reached the acme of our dangers and sufferings. We were no longer molested with enquiries, how far we were implicated in the guilt of connivance in the escape of our companions. The rigour of our confinement was gradually mitigated. We were again permitted free range in both the upper and lower citadel, as at our first arrival; and after the liberation of crowds of our fellow-prisoners, to remove from our crowded lodgings in the chateau, into the more spacious apartments in the upper citadel.

This was a very seasonable improvement. As the summer advanced, we began to feel more sensibly the inconvenience and danger of so many persons sleeping in two rooms of moderate dimensions; and of all living precisely on the same coarse food, without the possibility of regulating the table according to the wants and circumstances of individuals. It impaired the health of several, by introducing fevers, dysentery, and other complaints. Mr. President Daniel, Mr. Smith, Father Prior Sharrock, and a few others, had indispositions,

which, for some time, excited our apprehensions. But all our invalids happily recovered. During the whole period of our imprisonment, none of our number died, except Mr. Brady, who, as was mentioned above, remained at Douay; and after we had the liberty of the upper citadel, there was no sickness among us. One of the Professors of the College of St. Omer, Mr. Richard Brettargh, sunk under the hardships of our imprisonment. His body was conveyed, by strangers, to the public cemetery near the town, without any religious ceremony. None of us were permitted to attend his funeral.

The removal of these restraints, however, only made us more impatient in bearing those that still remained. Every week we became more eager to be set at liberty. The successive victories of the republican armies had extended the French frontiers to Holland, and beyond the Rhine. To escape out of France, as during the preceding winter some of our companions had done, was now a rash and hopeless project. The only chance of success was in supplication. Our first attempt was to get leave to return to Douay, where we might reasonably hope to be more befriended than among strangers, who knew us only as prisoners, sent among them in the shape of criminals. Application was made to the local authorities of Dourlens, and the department de la Somme, by the Presidents of both the colleges, to second our wishes. They received our petitions with civility; but replied that it was not in their power to give us the desired redress; and referred us to the magistrates of Douay, who had committed us to prison. A similar answer was returned to the St. Omerian petition.

The town of Douay, at this time, had no lack of authorities. It had the tribunal of the Northern Department, and that of its own Municipality, besides the Mayor, the *Juges de Paix*, and commissaries without number. These were like three petty Parliaments, which held frequent meetings and debates, and were supposed to be deliberative assemblies. But, as the powers of each of these tribunals were ill defined, they were often in conflict with each other; and the Jacobin club of the town, which held its meetings every evening, and discussed all manner of subjects with more freedom than dignity, often prescribed and dictated the measures to be pursued by the other three. Authorities, so constituted, were expeditious in the infliction of mischief, but slow in doing good. In the month of September, Mr. Daniel sent his petition to the Mayor of Douay, for leave to return with the members of the English college. The petition was discussed and debated, and then referred from one tribunal to the other, where it underwent the same operation. Though it met with

little serious opposition, yet, as no one was willing to advocate the measure with activity, its progress was slow, and, to our present dispositions, tedious. Our own house had been applied, by them, to another purpose, and was rendered unfit for our reception. This was, probably, the real cause of the delay.

The magistrates of St. Omer were more expeditious than those of Douay. About the middle of October, they rescinded the order, by which the English had been expelled out of the town, and confined, first at Arras, and then at Dourlens. About the 20th of that month, arrived their permission to return. This was the most agreeable piece of news that we had ever received since our arrest, above twelve months before. It made every heart joyful. No great length of time was requisite for them to prepare for the journey. Waggons, as usual, were put in requisition for the purpose; and each of the collegians expeditiously placed his bundle of books and his scanty wardrobe upon them. Great care was taken, by the governor and his officers, that none of the "thirty-two ancients" should slip out with the gentlemen of St. Omer; and avail themselves of this opportunity of escaping out of the citadel. For this end, we were counted over; and then the names of all the St. Omerians were read aloud, at the wicket gate, which separated the two citadels: each one singly passing through the wicket, as he answered to his name. They were sixty-four in number; twelve professors, and fifty-two students. Some other English prisoners, from St. Omer, were discharged at the same time. With joyful hearts, Mr. Stapleton and his collegians mounted their waggons. They began their journey with a loud cheer. Some of the boys, as they moved under the archway leading out of the citadel, struck up, to the accustomed tune, *In exitu Israel de Egypto*: which made even the rigid muscles of our stern commander relax into a smile. On their arrival at St. Omer, they were still prisoners; but the French college, adjoining their own, was their prison; and they were now in the midst of their friends.

We rejoiced in their joy, and expected that the same favour would soon be extended to ourselves. But the departure of so many companions in our sufferings and dangers, whose agreeable society had, during the last six months, contributed much to brighten the dulness of a prison life, only increased our eagerness to be released, and our fretfulness at the delay. Notwithstanding the advantage of a more ample range, and better accommodations, these feelings of impatience were increased by seeing ourselves almost the only prisoners that now remained in the citadel.

At last, after a month's delay, the magistrates of Douay having

fixed on the Irish College for our future prison, dispatched the order for us to quit the citadel of Dourlens, where we had been confined above thirteen months, and return to Douay.

Again, the farmers in the neighbourhood were required to furnish their waggons for our journey. With feelings of gladness, we put our scanty effects on the waggons, and then mounted the same homely vehicles ourselves. We were thirty-two in number: twenty-six from the English College, and six from the Benedictine Priory. We were accompanied by Monsieur Manouvrier, an attorney from Douay, This gentleman had been arrested, and sent to Dourlens, with us, for the crime of making a pun. He had said jocosely, that, at the present day, the French nation was reduced to three illustrious families, the *Vol-terres*, the *Vil-Rois*, and the *Tue-reines*. Est cui magni constitit dictierum. Monsieur Manouvrier had suffered thirteen months imprisonment for his jest. He was now, probably, forgotten by those who committed him; and, after our discharge, was about to see himself the only prisoner at Dourlens. As he came with us, he would return with us, and nobody interfered to prevent him. On the 24th of November, our patriarchal caravan, drawn by oxen, left the citadel of Dourlens, under a small escort of dragoons. The distance from Douay, though little exceeding fifty miles, was two days journey. Travelling the same road, as in our former expedition, we arrived, the first night, at Arras; and were lodged, not as before, in the frightful barracks, but in commodious inns. The next day, we arrived at Douay. The Benedictines were lodged in their house. We were conveyed to the Irish College, which was destined to be our new prison. The house was small and inconvenient: and, what was worse, at the beginning of winter, was much out of repair, and almost in a ruinous condition. However, we had learned not to be very nice. We made the best of circumstances, and soon reconciled ourselves to our situation.

Indeed our condition was much improved. The students who were literally in rags, were each furnished with a new suit of clothes. They no longer slept on a few handfuls of straw spread on the floor, as they had patiently done since the beginning of our captivity; but each was supplied with a mattress. Books, an article in which we had been very deficient, were now easily procured. We could now have the consolation of saying or hearing mass, daily, though secretly, and with great precaution; and could divide the day with more regularity into hours of devotion, study, and recreation. We again put ourselves into college form and discipline; with greater convenience to the masters, and greater benefit to the students. But the greatest improvement in

our situation, after our return to Douay, was the employment of two or three menial servants. It was a painful aggravation of all our other sufferings, that the poverty, to which we had been reduced by the confiscation of all our property, deprived us ever since the commencement of our captivity, of the possibility of employing a single servant, and put us under a necessity of doing every thing for ourselves. Mr. Stout was our cook ; Mr. B  rry his assistant or under cook ; Mr. Croskell, as was before observed, was our house steward, or keeper and distributor of our provisions. All the students frequently lent a helping hand in the preparation of our homely meal : such as peeling potatoes, which often were not to be obtained of a size larger than marbles ; and therefore required much tedious labour. Two of the students, in daily rotation, succeeded each other in the office of sweeping the apartments, setting the table, and performing all the operations of the scullery. They felt, indeed, the indignity of these hardships, but submitted to the necessity with patience and good humour. On Christmas day, I remember, it fell to the lot of one of the youngest students to wash up the plates and dishes after dinner. He stood succinct, with a pan of hot water before him, and the dishclout in his hand, surveying his uninviting task ; and burst into tears. A good-natured fellow-student, a native of Wales, seeing his distress, said to him, "Come, I see you are a soft Lancashire man ; you are thinking of home, and Christmas pies ; and cannot do your work. Here, give me the dishclout, and I will do it for you."

*Comparative accounts of the Protestant and Catholic
Missions to the Savages of North America.*

We doubt not that the readers of the Catholic Magazine will be glad to receive, from time to time, such authentic information regarding our missions in foreign parts, as it may be in our power to communicate. On the other hand we trust, that, from interesting documents within our reach, and sources of information not at the command of others, we shall be occasionally enabled to lay before them, interesting details of the state of the Church in its most distant provinces. In the present article, we purpose to give a brief account of our most recent missions among the savages of North America, and of the manner in which they are conducted. But we shall premise a narrative

of the attempts of Protestant teachers in the same quarter ; in order to deduce by fair contrast, which religion is favoured with the blessing of heaven. In subsequent articles we intend to give authentic accounts of the missions in the Birman Empire, in Tonquin and Siam, extracted from sources either totally inedited, or hardly known in England.

Scarcely was the Society for propagating the gospel in foreign parts, incorporated by royal charter, June 16, 1701, than it dispatched a missionary to South Carolina, for the purpose of converting the Yammossee Indians. The attempt is acknowledged to have been a complete failure. About the same time, Archbishop Tennison, by order of Queen Anne, submitted to the Society a memorial presented by the Earl of Bellamont, governor of New York, in which missionaries were requested, who might instruct the Five nations, who then occupied the neighbouring country. The reason assigned, was, that these tribes were already in the hands of Catholic priests, and especially Jesuits. In 1704, a Mr. Moore was sent out as a missionary, but without any success, and his failure is attributed, by Protestant writers, to the arts of the Catholics. Moore embarked for England, but perished on his passage, together with the ship.* In 1709, four North American chiefs arrived in England, to ratify a treaty they had made with the governor of New York, and requested that instructors might be sent, to teach Christianity among their people. Here was, indeed, a promising opening ; and a Mr. Andrews, well versed in the Mohawk language, was sent among them. They received him with open arms ; the liturgy and some portions of the Scriptures were translated into the Mohawk, by Mr. Freeman, a clergyman at Schenectady. Several Indians were baptised ; many learned to read and write, and a beginning seemed to have been made. But, once more, the attempt was abortive. The Indians relapsed into their former state, and laughed at every attempt made to convert them : the Society, consequently, closed this expensive mission on the 25th of March, 1719.† After a few years, the attempt was renewed, by Mr. Miln, with more appearance of success ; this we will attempt to trace into our own times.

The *Six Nations*, to whom the above missions were directed, are also known by their French name of Iroquois, and then occupied the state of New York. They received their name, from being formed by a confederacy of six different tribes, the Mohawks, Oneidas, Onondogas, Tuscaroras, Cayugas, and Senekas. But, in

* Christian Remembrancer, vol. iii. 1825, p. 302.

† Ibid.

the American war, the confederacy was dissolved; the Oneidas and Tuscaroras took part with the Republicans; the other four sided with the English, and were totally routed in 1770. The Mohawks, celebrated for their loyalty and attachment to the family of Johnson, emigrated, in 1776, under the orders of Sir J. Johnson, into the British territory. His Majesty, George III. in order to reward their loyalty, bought a tract of country, a hundred miles long, upon the Grand River, or Ouse, in Upper Canada, and there founded the colony of Mohawks. This sketch was necessary, to account for our continuing, in Canada, the history of a mission, commenced at New York. In fact, the mission at Mohawk-village must be considered as that, founded early in the last century; the very church-plate, given to the tribe, by Queen Anne, is still used in their church. With the Mohawks, are mingled Tuscaroras and other Indians.

Let us see, from the pen of their own missionaries, what have been the fruits of these attempts to convert the Indians, under the most advantageous circumstances, for upwards of one hundred years. The Report of the Society for propagating the Gospel, in 1825, gives us a letter from the Rev. Mr. Leeming, in which he says, "that he has still the charge of the Mohawk Indians, on the Grand River, and he has much pleasure in stating, that they are very attentive during divine service. He has TWENTY-FIVE communicants, and he baptizes, at least fifty of their children every year. Hess, their schoolmaster, is a very good man, and highly serviceable amongst them. He has seldom less than TWENTY-FIVE scholars.* The same report is made by the Rev. Dr. Stewart, who was, shortly after, nominated to the See of Quebec. "On Sunday, the 5th of June, I baptized twelve children, (at the Mohawk-village) and administered the Lord's Supper to TWENTY-FOUR communicants."† This is, certainly, not a very encouraging result for a mission, conducted, during a century, under the patronage of the crown, among a people, who, themselves, asked for instruction, and to whom all the advantages of civilization have been presented with Christianity. But the following report of Dr. Stewart, upon the state of the Tuscaroras, who, as we before stated, emigrated with the Mohawks, is still more indicative of a lamentable failure. "The services of a missionary, and also of a schoolmaster, are much required there: for I fear that, at present, from the want of these, *the tribe is retrograding in the knowledge and*

* Report of the Society for the Propagation of the Gospel in Foreign Parts. London, 1826, p. 131.

† Ibid. 123.

practice of Christian principles. Next to the Mohawks, these Indians were formerly the most attentive of the tribes to the performance of public worship, the use of our liturgy, and the instruction of their children. But, with them the light of the gospel is growing dim: it is not, however, extinguished.* In 1827, we have another report of the state of the Mohawks, from the Rev. Mr. Hough. "Having now been some months here, I have become acquainted with the character of most of the Indians, who profess Christianity. Many, I trust, are Christians indeed; but, far too many, I regret to say, are unworthy of the name they bear; being addicted to drunkenness, in a great degree...I believe, that if the civilization of the Indians had been attempted many years ago, on proper principles,—that is, if they had been taught the arts of civilized life, from their youth up, they would have been, at this time, a very respectable body of people, and very valuable members of the community."† It will be readily acknowledged, that these are not brilliant accounts of such ancient missions, so highly patronized, and so zealously conducted. About twenty communicants,—a retrogradation in the knowledge and practice of Christianity,—too many unworthy of the name of Christians,—such are all the notices we have been able to glean from volumes of missionary reports, which we have ransacked for information, regarding the state of Protestantism among the North-American Indians.

The tribes, who did not emigrate to the Grand River, seem to have shared the same fate. The New York Missionary Society sent a missionary, not many years ago, to the Senekas and Tuscaroras, on the Genessee river, who was received very kindly. But the American author, from whom we have the information, acknowledges, that so far from any traces of their former Christianity being found among them, they were living together like the beasts of the field, without any knowledge of even matrimonial ties.§ This, it is well known, is a lower state of morality, than is to be found among the unreclaimed savages.

Captain Hall, one of the latest travellers in North America, and a zealous friend of the Establishment, has given an interesting account of an attempt to convert and civilize part of the Mississagua Indians, made on the river Credit, by a Methodist of the name of Jones. To a certain extent, the experiment seems to have succeeded, but Captain Hall acknowledges, that, upon "conversing with persons

* Report, &c. Lond. 1826, p. 124. † Ibid. 1828, p. 174.

§ The American Universal Geography, by Jed. Morse, D. D., Boston, 1812, vol. i. p. 367.

well acquainted with the Indians of North America," he observed, "that faint hopes were entertained as to any permanent improvement being possible in the condition of these poor people." "When I described," he continues, "what I had seen at this village, the persons I spoke to, could not deny, they said, but, by the care of government, and especially of zealous and disinterested people, willing to take personal trouble in teaching them the arts of civil life, they may be brought, apparently, to a considerable state of civilization: but that, sooner or later, they are always found to relapse, when the hand, that guides them, is withdrawn." *

The strongest proof, however, of the failure of Protestant attempts to convert the natives of North America may be drawn from Brown's "History of the propagation of Christianity among the heathen." That we may not be suspected of prejudice in this assertion, we will content ourselves with citing the judgment of a Protestant Journal, upon the results of his work. "Chapter iv. contains the history of the attempts to convert the Indians of North America, to Christianity; which is a record of a series of failures, the less to be expected, because some circumstances seem to point out these nations as peculiarly prepared for the reception of the gospel.... To such a people, it might have been expected, that Christianity would have been a welcome guest; and, indeed, missionaries have, in almost all cases, been kindly received among them, and heard with respect and attention; so that, in many places, first appearances promised a permanent establishment of Christianity. Without a single exception, however, these appearances have proved fallacious." †

Such has been the result of the repeated attempts, made by the wealthy and well-supported missionary Societies of England and America, to diffuse their notions of Christianity among the savages. Let us now see the success of the missions attempted by Catholic Clergymen among the same race. And, before closing the missionary Journals, from which we have extracted some of the foregoing notices, we think it will be, at once, just and interesting, to quote their testimony to the existence of considerable congregations of Catholic Indians. The Report of the Society for the propagation of the Gospel, for 1824, has the following passage. "I cannot avoid mentioning a very interesting object, which presented itself about two leagues from St. Peter's, (in Duke of Kent's Island;) the Indian chapel, so

* Travels in North America, in the years 1827 and 1828. by Capt. Basil Hall. Edinb. 1829, vol. i. p. 260.

† Monthly Review, 1817, vol lxxiv. p. 143.

called, from its being exclusively the work of Indians. It is situated upon a delightful little island, with a house for the priest; this is served with tolerable regularity. St. Peter's is altogether a Roman Catholic settlement."* The Report for 1825, gives the following notice of another congregation. "With difficulty, owing to the badness of the roads, I got to the village of St. Regis, inhabited almost entirely by Indians. They profess the Romish faith, *in common with all the Indians of the Lower Province.*"† Again, in the year following. "There are eighteen thousand Roman Catholics here, (Cape Breton Island,) chiefly from the Highlands of Scotland, with many French, and *five hundred Indians.*"‡

It is far from our intention to lead our readers through an account of the missions, formerly established by the Jesuits, among the North American savages. We intend to confine ourselves to our own times; and shall merely give such anecdotes as we have been able to collect on the success of our preachers, and on the method followed in governing the Indian congregations.

It is extraordinary, in what manner the recollection of the Catholic missionaries, who once disseminated Christianity among the tribes, has been preserved by their descendants, whom the suppression of the Jesuits and the vicissitudes of European States, deprived of the same benefit. They distinguish the Catholic missionaries, by the name of *robes noires*, or *black gowns*, from the dress which they wear, nor is there any danger of an emissary of any other religion, being palmed upon them in their stead. They have a few trying questions whereby they can easily discover the ones whom they desire. A few years ago, a deputation of Miamis Indians presented themselves before the governor of Vincennes in Indiana, to request instructors in the Christian religion. The governor, delighted with their proposition, promised instantly to comply with their wishes. "Well, my father," replied the ambassador, "but who are the men whom you intend to send? we must know beforehand." "Why," answered he, "I will send you men, who will speak to you of the Master of Life." "Have they wives, or do they wear the cross and black habit? This question disconcerted the governor, and he answered. "As to the first, they will certainly have them, but the cross and cassock they do not wear." "Then," concluded the orator, "they are but common men, and we will not have them. What will *they* teach our children? To speak your language? Then they will forget

* Report, &c. 1825, p. 85.

† Idem, 1826, p. 117.

‡ Idem, 1827, p. 75.

ours. To dress well? Then they will despise us. We love our children, and we should have to send them to a distance to receive instruction. But give us the *robes noires*; they will live amongst us, will eat as we do, will learn our language, and speak to us, as well as our children, of the Master of Life."*

A petition, dated August 12, 1823, was presented to the President of the United States, from the Ottawa Indians, from which, the following is an extract. "We thank our father (the President) and Congress, for the efforts they have made to bring us into civilization, and to the knowledge of Jesus, the Redeemer of the red and white men. Confiding in your paternal kindness, we claim liberty of conscience, and beg of you to grant us a master, or minister of the gospel, belonging to the society, of which were the Catholic company of St. Ignatius, formerly established at Michillimakinac, at Arbrecourbé, by F. Magnet, and by other Jesuit missionaries. Since that time, we have always desired similar ministers. If you grant us them, we will invite them to occupy the lands, formerly held by F. Dujaunay, on the banks of the lake of Michigan." Four months later, another petition was presented to Congress, by another chief of the same tribe, named Magati Pisingo, or the Black Bird. We extract some passages. "My Father! Now do I entreat you to hear me and all your children in this distant country. They stretch forth their arms towards you, and grasp your hand. We, the chiefs, and others, residing at Arbrecrochu, pray you, with instance, and entreat you, our father, to allow us to have a priest, like those who instructed the Indians in the neighbourhood of Montréal. Father, be charitable to your children; listen to them. We desire to be instructed in the same principles of religion as our ancestors were, when the mission of St. Ignatius yet existed. (1765.) We shall deem ourselves happy, if it shall please you to send us a man of God, of the Catholic religion."†

In 1827, a chief of the Kansas came to Saint-Louis, in Missouri, and, in a public assembly, requested that some one might be sent to instruct his tribe in the manner of serving the Great Spirit. A Protestant clergyman rose, and tendered his services. The Indian examined him from head to foot, and then replied, smiling, that he was not the sort of man whom he wanted. He added, that every time he came to Saint-Louis, he was accustomed to go to the French church, where he had seen priests without families; these were the masters

* Annales de l'Association pour la propagation de la Foi. No. xiii, Paris, 1827, p. 348.

† Id. No. ix. 1826, pp. 102. 104.

whom he desired to have. On his return home, he wrote to General Clarke, entreating him not to forget sending him a Catholic priest. Some delay took place, the chief renewed his request; and, upon the pressing instances of the agent, the bishop, Dr. Rosati, appointed the Abbé Lutz, a young German clergyman, to open a mission among the Kansas. Nothing can be more interesting than the details of his progress, contained in his correspondence, nothing more moving than the accounts he gives of the behaviour of the Indians. His disinterested conduct seems to have won their affections. He slept upon the ground, in the midst of the savages; he eat the same coarse and undressed food as they; and they exclaimed, in admiration: "See, how the *Tobosca* does not look upon us with horror; he is not difficult and delicate, like the fathers of the *Osages*!" that is, the Protestant missionaries.* Let not our readers conclude, from these words, that these missionaries have succeeded in bringing over the *Osages*, or any of them, to their religion. They have, indeed, established themselves among them; but their labours are confined to teaching some of their children to read, and they do not make a single convert. On the other hand, the Jesuits of Florissart have under their care a colony of baptized and real Christians, who are learning the arts of civilization under their direction.

Did we not fear to prolong this article to an unreasonable length, we could give many interesting details regarding other missions, extracted from the correspondence of the Rev. Messrs. Dejean, Richard, and Badin; but, as the works hitherto quoted are within the reach of our readers, we prefer directing the remaining portion of our article to such notices as we have collected from less accessible sources. In Canada, besides the ones mentioned in the Protestant missionary reports, above quoted, whereof that among the Iroquois, at St. Regis, is peculiarly flourishing, the following are the principal missions. At Montagné, in Lower Canada, is a flock of Algonquins, served by a priest from Quebec, for two or three months in the year. There is another at Habenaqui, not far from Quebec. At the Three Rivers is a congregation of savages, of the tribes, called by the French, *Têtes de boule*, and *Gros-ventres*. At Saut St. Louis, three leagues from Montreal, is a congregation of Iroquois, formerly belonging to the Jesuits, now served, we believe, by the Rev. Ab. Marcoux.

But the principal mission among the Indians of Canada, is that of the Lake of the two mountains, near the junction of the Ottawa and St. Law-

* Annales, &c. No. xviii. 1829, pp 550. 561.

rence, distant thirty miles from Montreal. It is under the direction of the Sulpicians of that city, three of whom reside at the mission. This mission, founded in 1717, comprises under it, Indians of two nations, Iroquois and Algonquins, and is established in the following order. A spacious and handsome church, adorned with very fine paintings from Europe, forms the centre of the mission. On one side of this is the residence of the clergy; on the other, a convent for the education of the children, and the instruction of the females. In the vicinity, are the two Indian villages; that of the Iroquois contains also many Hurons; that of the Algonquins is partly peopled by Uttawas, Mississaguas, and other tribes. At a small distance, upon the lake, is a *Calvaire*, containing sixteen chapels for the Stations of the passion, with three in a more elevated situation, in one of which, Mass is celebrated on particular occasions. The Iroquois village contains, from three to four hundred Indians; that of the Algonquins, about seven hundred. They all can read and write. Their first instructors expressed the Algonquin words according to the forms of French orthography. This was necessarily complicated; but our principal informant, who has written a grammar and dictionary of the language, while at the head of the mission, adopted the Italian sounds of the vowels, and reformed the expression of Indian sounds accordingly. The Indians instantly perceived and adopted the improvement; and he assures us, he seldom knew one of them, who was more than a few days in learning to read and write. He speaks, indeed, in high terms of their natural abilities.

It will be difficult for a person, only accustomed to European nations, to conceive the extraordinary union of Christianity, in a pure and edifying condition, with most of the habits of the savage life. And yet, such is the singular characteristic of this mission, as will appear from the following details. All the efforts of the missionaries have proved insufficient to overcome the migratory habits of the Indians, or to substitute agricultural pursuits for their ardent love of the chase. There is, indeed, considerable difference between the two villages in this respect. Many of the Iroquois remain all the year at the settlement, and those, who migrate, remain absent a much shorter time than the Algonquins. These carry off their children and old men, so as to leave only a few sick and decrepit behind. The season of the chase commences in September. About the feast of the Exaltation of the Cross, the Indians move northward, beyond the pale of civilization, into the inhospitable regions, which they yet reckon their own, and where they preserve some sort of territorial divisions, not merely among the tribes, but even among families. The tribes

disperse : each family erects a hut of boughs, which soon becomes buried in snow ; and warmed by a fire in the centre, and furnished with the blankets, which Government, every year, supplies them ; this is their abode during the winter season. When the weather allows them, they are busily employed in the chase ; the flesh of their game furnishes them food, while the skins are carefully laid by for future traffic. But, not the most tempting abundance of game would induce one of them to fire a gun, or otherwise labour in his occupation, upon a Sunday, or other church-festival. Not the most luxurious fare would tempt them to eat meat on a day of fast or abstinence. If fish is not to be procured, a handful of parched grain is sufficient nourishment for a strong Indian. They are, accordingly, furnished with almanacs, by their priests, in which all the days consecrated to devotion or mortification are noted down, for the time of their excursion. They return to their settlement, for the third of May, when the Discovery of the Cross is celebrated at their Calvaire. They are careful to bring back with them all their dead, in order to give them Christian burial, and to have masses celebrated for their souls. Those, who die on their journey northward, are tied up in trees, where the corpses remain preserved by the frost, till taken down on their return. But, even when, as too often happens, they are in a state of decomposition, nothing would induce their friends to leave them behind, or bury them without the rites of the Church.

During their journey home, the Indians are met, at all points, by brokers, who purchase the skins which they bring ; so that they reach the settlement well furnished with money. The neighbouring inhabitants supply them with abundant provisions ; for they, themselves, have no idea of procuring them. For some time, the work of the clergy is unceasing. The morning is occupied with requiems ; every Indian makes his confession for the time of his absence, and, when all is prepared, a general communion, performed in a solemn manner and with edifying devotion, closes the species of spiritual retreat, which follows the return of the tribes.

Let it not be thought, that these poor savages, as they will still be called, are kept in ignorance of the doctrines of their religion, or that they are merely trained to certain practices, without a knowledge of the spirit of Christianity. They are carefully instructed in all the dogmas of their faith ; they thoroughly understand the differences between the Catholic Church and Dissenting Sects, and they know how to defend their own principles against the sophisms of error. Their excursions to the north are apostolic missions to their unconverted brethren. When they meet other savages in the chase, they inform

them, that they have discovered the road to ascend to heaven; that, at their house, there are men, commissioned by the Great Spirit, to conduct them thither. These expressions allude to the mythologic notions of these Indians, regarding the origin of mankind, which it may not be uninteresting here to explain. Heaven, they suppose, was, and is, separated from the earth, by a crystal firmament. Where this glassy vault happens to be very thin, the bright splendour of heaven shines through upon our earth, and such points are indicated by the stars. It chanced, many ages ago, that a celestial couple were upon the eve of their marriage; and, wishing to confer alone upon the happiness which awaited them, they withdrew from the immediate company of their fellow-beings, and walked apart. Their attention soon became absorpt in the interest of their conversation; they trod, unheedingly, upon a spot unable to support them: the vault crashed, and opened beneath their feet, and they were precipitated through space, upon our baser world. After the first shock of their fall, their immediate anxiety was to recover the happy seats whence they had fallen. They beheld, at a distance, a lofty mountain, and fancied the heavens rested upon its summit: they climbed it, and found themselves apparently as removed as ever. After this disappointment, they determined to make the best of their new situation; they lived happy in each other, and became the progenitors of the human race. But, then, they left to their descendants, the remembrance of their celestial origin, and the assurance that the Great Spirit would, one day, reconduct them to heaven. Hence, no sooner do the wild, but docile, Indians hear from their converted brethren, that they have discovered the happy road, than they willingly follow them home to the settlement. The number, thus annually brought, is about ten or twelve. These listen, with attention and interest, to the instruction of the clergy; those, whose lives have been regular and moral, generally remain; the others express their admiration of the beauty of the religion, but say, that their lives have been too wicked to allow them to enter it, and they return home. The number gained every year, by this means, is about one half of those who come.

The purity of morals, which reigns among these simple children of the forest, is quite incredible. Vice may be said to be unknown among them; their virtue amounts to a total ignorance of evil. The only failing, to which there is danger of their becoming subject, is the European vice of drunkenness, to which their contact with civilization has exposed them. Hence it is no wonder that their Clergy have obtained the most beneficial influence over them. Every morning, each individual assists at Mass and prayers in the Church, and the fre-

quotation of the Sacraments seems to be their delight. Their obedience is carried to a point inconceivable to European minds, and impracticable, we might almost say, to our less hardy frames. Once, our informant met a chief in the street of the village, in a state of complete ebriety. "Wretch," he exclaimed, "is this the condition for a chief to be seen before his people? What will become of you, if you continue in this scandalous course?" "Oh father," he replied, "I know too well; I must suffer eternal fire." "Then," said the missionary, "you cannot know what it is to burn. Follow me." He led him into the kitchen, where a large fire was burning, and exclaimed, "there is fire, now try what it is to be burnt." Judge of his astonishment, when the poor Indian, without a moment's hesitation, thrust his naked foot into the flame. After a few instants, he cried out, "Oh, my father, order me to take my foot from the fire; since if you do not, I must disobey you, for I can bear it no longer."

We trust our readers will have found these details not devoid of interest. To us it is a delightful contemplation to see and study the wonderful power of adaptation to all kinds of situations, which the amiable doctrines of Christianity can alone exhibit. Every other religious system has been adapted for one peculiar climate or character. No ingenuity, no talent, could ever have induced the wild Huron to embrace the amphibious and abstemious religion of the Ganges, to spend half his day, and hope for his sanctification, in the luxury of frequent ablutions in his freezing lakes, or to abstain from animal food, and subsist on vegetables, in a climate where stern nature would have forbidden such a course. The soft and luxurious inhabitants of Thibet, could never have transplanted into their perfumed groves, the gloomy incantations and sanguinary divinities of the Scandinavian forests, or listened with delight to the sages, and tales of blood and glory, which nerved the heart of the Sea-king, amidst the storm of the North. Nor could he have ever learnt and practised, in his rude climate, the religions of the East, with their light pagodas, their gaudy paintings, their varied perfumes, and their effeminating morals. The worship of Egypt sprung from the soil, and must have perished, if transplanted beyond the reach of the Nile's inundation; that of Greece, with its poetical mythology, its Muses, its Dryads, and its entire Olympus, could only be the creed of a nation, which could produce Anacreon and Homer, Phidias and Apelles. Nay, even the Jewish dispensation bears manifest signs that its Divine author did not intend it for a permanent and universal establishment. But Christianity alone is the religion of every clime and of every race.

From pole to pole, from China to Peru, we find it practised and cherished by innumerable varieties of the great human family, whether we consider their constitutions, their mental capacities, their civil habits, their political institutions, nay their very physiognomy and complexion.

From India and the golden Chersonese,
And utmost Indian isle Trapobane,
Dusk faces with white silken turbans wreathed;
From Gallia, Gades, and the British west,
Germans, and Scythians, and Sarmatians, north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay.*

For, let us be just to ourselves; it is only the Catholic religion which possesses this beautiful faculty of suiting every character, national or individual, by becoming all to all, of uniting by a common link, the most discordant elements, and fashioning the most dissimilar dispositions after the same model of virtue, without effacing the lines of national peculiarity. Methodism has been tried upon the poor black slaves of our western Colonies, and has produced cant and fanaticism, insubordination and suicide. Lutheranism was for years forced upon the docile natives of Ceylon, and engendered the most horrible of religious chimeras,—the worship of Christ united to the service of devils! † The Independents have laboured long and zealously, for the conversion of the teachable and uncorrupted natives of the Sandwich and Society Islands, and they have perfectly succeeded in ruining their industrious habits, exposing the country to external aggression and internal dissension, and disgusting all who originally supported them.‡

But, on the other hand, the Catholic religion seems to have a grace and an efficacy peculiar to itself, which allows it to take hold on every variety of disposition and situation. It seems to work like that latent virtue of some springs, which slowly removes every

* Paradise regained, Book iv. 74.

† This harsh expression is written advisedly. Our authority is the Bishop of Calcutta, Dr. Heber. See his Narrative of a journey through the upper provinces of India. By the late R. Heber, D. D. 2d, ed. London, 1828, vol. iii. p. 400. See also p. 194. It is well known that the *capuism* or religion of Ceylon is a true demonolatry. See Callaway's interesting translation of the *Yattum Nattanawa*, London, 1829.

‡ See the article upon these missions in the Quarterly Review, vol. lxx. March, 1827, also the note, p. 609.

frail and fading particle of the flower or bough that is immersed in them, converts them into a solid and durable material, and yet preserves every vein and every line, which give them individuality in their perishable condition. Its action is independent of civilization; it may precede it, and then it is its harbinger; it may follow it, and then it becomes its corrective. We have in this essay, seen it alone raise the savage, even in his wilds, to the admission and admiration of the most sublime and most incomprehensible mysteries; we may behold it in India, nerving its followers alone against the demoralizing influence of the country.*

These reflections, into which we have quite undesignedly led ourselves and our readers, may be turned to some advantage in weighing the evidences of Christianity. If we suppose it a mere human invention, then we must imagine a few, poor, uneducated men, framing a system of belief, of ethics, and of worship, which alone could suit countries not then discovered, and generations that did not succeed until many ages after their death. But then it follows, no less, that we, whose religion alone possesses this admirable faculty, are the only true inheritors of the divine promises which bestowed it.

N. W.

Catholic Doctrine.

[Many interested persons continue to teach, and some continue to believe, that Catholics pay divine honours to the Blessed Virgin Mary. We have, therefore, thought it useful to publish in the Magazine the following short authentic exposition of Catholic Doctrine. We shall merely add, that, if we do not teach the abominable doctrine imputed to us, either in our books of controversy, of instruction

* "It has been observed that the Roman Catholics in India, yield less to the luxury of the country, and suffer less from the climate, than the English; owing, it may be supposed, to their youth being surrounded by the same religious establishments they had at home; and to their being still subject to the observation and counsel of religious characters, whom they are taught to reverence." Dr. Buchanan's Memoir on the expediency of an ecclesiastical establishment in India. 2d. ed. London, 1812, p. 12. "Amidst all our conquests in the East, amidst the glory of our arms or policy, amidst our brilliant display of just and generous qualities, the Englishman is still, in the eyes of many of the natives, the man who does not worship a Deity. . . Their constant observation is, that the English have no religion." Ibid. p. 18.

or devotion, or in the pulpit, or in catechetical discourses, or in private conversation, or in any other of the possible means of inculcation; it seems hardly probable, that we teach it at all.—EDITORS.]

Q. Do not Catholics *worship* the Virgin Mary, and pay *divine* honors to her?

A. NO: THEY DO NOT.—“True devotion to the Blessed Virgin,” says the venerable Dr. Challoner, “regulated by the doctrine and practice of the Church of Christ, thinks no honour too great for this Virgin Mother of God, which, *by the word of God*, can be allowed to any pure creature; because she is the most exalted and sanctified of all God’s creatures:—But then, as there is still an *infinite distance between the Creature and the Creator*, the Catholic Church allows no part of the *divine worship*, to be given to her. It would be the *crime of Idolatry* to attempt it. Nor does she (the Catholic Church) suffer any comparison to be made between her and her divine Son, either as to her power or mercy, or any other perfection: such comparison would be *infinitely odious to the Blessed Virgin, and nothing better than blasphemy.*”

“I certify, that the devotion of Catholics to the Blessed Virgin, as represented above, is agreeable in every article, to the doctrine and practice of the Church, and to the unanimous consent of all Catholic Divines.”

RICHARD CHALLONER,

Bishop of Debra, and Vicar Apostolic of the London District.
September 29th, 1764.

*To the Roman Catholic Archbishops and Bishops of
Ireland.*

[We have been favoured with a copy of the following document, which we believe will prove highly interesting to our readers. We believe that few men in this country, have laboured more zealously, for the interests of religion, or deserve better of the Catholic body, than Mr. Murphy. We earnestly hope, that he will at length meet with the patronage, to which he appears to have so just a claim.—EDITORS.]

MOST REVEREND, AND RIGHT REVEREND LORDS,

The humble Memorial of JOHN MURPHY declareth, that a settled conviction of a just appreciation being made by your Lordships, of

what is due to an application of fifteen years of an advanced period of life, on a subject of great National interest, is the real cause of this appeal to your venerable Body.

Your Memorialist, was born and educated in the city of Cork. A predilection for the Fine Arts, and a desire to cultivate an inclination for them, occasioned his departure from the place of his birth, for the metropolis of the Empire, in the eighteenth year of his age.

Your Memorialist for many years prior to his being enabled to effect any thing to remove the evil, saw with the deepest concern the disadvantage which Catholic youth laboured under, in the attainment of useful knowledge; the Elementary Lessons suitable to their infantine years, were every where interspersed with aspersions on the Religion by which they were to be instructed in their duty to God, and their moral obligations to their neighbour. The Class Books of a more advanced age, were no less offensive. Geography became a vehicle of slander and gross misrepresentation of the Religious practices and ceremonies common to Catholic countries. A knowledge of the History of their country was not to be obtained, but in books in which a suppression of most important facts, and a distortion of others, became evident, in order to malign and excite a spirit of hatred and contempt for the Religion of their fathers.

Your Memorialist, after he had given to the consideration of the public, a stereotype edition of the Lives of the Saints, by the Reverend Alban Butler, embellished with highly-finished engravings, together with an edition of the Reverend Joseph Reeve's History of the Old and New Testaments, illustrated with upwards of two hundred and eighty appropriate cuts, visited his native country. When in Cork, in the year 1816, he communicated his ideas to the Right Reverend Doctor England, then an officiating priest in that city, on the evils sustained by Catholic Children. He informed him also of his long contemplated intention of remedying the evil, by the publication of a series of volumes, which should comprehend Elementary Lessons, a System of Geography, with a History of the United Kingdoms; in which the facts of History should be faithfully narrated, without offence being given to any Protestant reader. His Lordship coincided in opinion with your Memorialist as to the existence of the evil, and with a view, he said, of satisfying your Memorialist of the sincerity of the opinion he gave of the great use of the intended publications, most willingly offered to write the introductory volumes, for which he would not hear of any remuneration being made. Each sheet of these little volumes was submitted to the in-

spection of the Right Reverend Doctor Murphy as it came from the press.

Your Memorialist will beg leave, on this occasion, to express his sense of the obligations conferred upon him by this respected prelate; his Lordship also condescended to examine the whole of the *Evangelical Life of our LORD*, and suggested many of the passages which enhance its value.

On the introductory volumes being finished, Doctor Murphy saw the necessity of your Memorialist's appearance in Dublin; and was pleased to write in his favour to the most Reverend Doctor Troy, the most Reverend Doctor Murray, and the Reverend Doctor Kenny. On the arrival of your Memorialist in Dublin, much of the attention of that city was engrossed by the liberal professions of a Society for Educating the Poor of Ireland. Being anxious to ascertain the real objects of this Society, now called that of Kildare Street, your Memorialist went to their temporary office in Dawson Street; their agent, with great apparent frankness, seemed willing to satisfy him, and shewed him the recent publication of a set of *Lancasterian Lessons*, comprehending *Elementary Lessons of Spelling and Reading*, in one hundred and sixty folio pages. These Lessons, the agent said, were sold at One Guinea each set; but, on the Society witnessing the impoverished state of the Poor, they formed a resolution of abandoning all profit, and sold them for 13s. 4d., being the original cost to themselves, trusting for remuneration solely to the munificence of Parliament, and the liberality of the country. This act of philanthropy was rewarded by a grant from Parliament of £6000., which had been continued annually to them: subscriptions, he also said, continued to flow upon them from the first personages in the kingdom, of all religious persuasions, and among the members of their Board were numbered some of the most distinguished Catholics in Dublin.

Your Memorialist, after making a calculation of what those Lessons might be executed for, waited upon Doctor Murray, to inform his Grace of his intention of putting the *Elementary Lessons* written by Doctor England, to press on the Lancasterian system; as they contained as much matter as those published by the Society, and would be found better calculated for the instruction of Catholic Children. Your Memorialist said he was at a loss to account for no profit remaining to the Society, from the large edition they had put to press, when sold for 13s. 4d., for, from the calculation he had made, an edition of two hundred and fifty sets, upon which less profit would occur, but beyond which, his feeble means would not permit him to venture, would, if sold for 10s. or thereabouts, give a clear profit of one-

third. This design your Memorialist lost no time in executing ; an edition of one hundred and sixty folio pages cost him 7s. each set, upon which he laid a profit of 3s. 6d., and sold them for 10s. 6d. This fact is adverted to by Doctor Murray, in a conversation with the Commissioners of Irish Education enquiry, and will be found in the Report of their proceedings, printed by order of the House of Commons. On the appearance of your Memorialist's Lancasterian Lessons, the Society in Kildare Street reduced the price of theirs from 13s. 4d. to 6s. 8d. This was followed by a grant from Parliament of £4000., in addition to the £6000. they already enjoyed.

On the appearance of the little volume containing Scripture Lessons, published by the Society, your Memorialist felt most anxious to examine its contents ; he bought three copies at their office in Kildare Street. The title-page announced the approbation of the most Reverend Doctor Troy, and the *imprint* gave the *singular* information of its being executed by a Roman Catholic printer. On a perusal of a few of its pages, your Memorialist saw a reference to a Scripture Catechism ; being determined also on the examination of this Catechism, he sought for it with much care ; and found it to be published by a Mr. Watson, of Capel Street, a publisher of different Protestant religious books. On finding fit a duodecimo of some bulk, placed at a price of three shillings, he observed to the person who sold it, that it was too dear to be given to children in a Poor School ; to which a reply was made, that it was not given to the children ; they were obliged, he said, to learn their task out of it in school hours, but were not allowed to take it home. After purchasing the book, your Memorialist contented himself with glancing over its contents ; on observing the part in which the sacrament of the LORd's Supper was treated of, he saw the following question and answer :—" Did CHRIST, when he gave bread and wine to his disciples, saying, this is my body, and this is my blood, mean to give them his real body and blood ?" Answer—" No, he only meant that they should be taken in remembrance of him." Your Memorialist's curiosity was further excited to know what was said on the Pope's supremacy, and found it as follows :—" Did CHRIST, when he said to Peter, to thee will I give the keys of the kingdom of Heaven, intend to give him any pre-eminence or authority over his other apostles ?" Answer. . " No, he only gave him the privilege of being the first who should announce the gospel." Your Memorialist, on reading those passages, reflected with horror on the advantage taken of the simplicity of the children, and the artificial precaution resorted to, to keep the book from the knowledge of their parents, lest it might be shewn to a priest, who would find it no

other than an Exposition of the Catechism and Doctrines of the Church of England. This was a flagrant violation not only of the engagement entered into with Doctor Troy, but of professions made to the whole kingdom, unto whom the Society had repeatedly declared, that no interference with the religious opinions of the children, should take place in their schools.

Your Memorialist determined, without delay, to inform the aged and venerable Doctor Troy, of the injury he had sustained in the abuse of his approbation. His Grace heard the whole with much emotion, was greatly agitated, complained grievously of the cruelty of the deception that had been practised upon him, and resolved to put an end to the intercourse which had hitherto subsisted between him and the Society. Shortly after, your Memorialist was abruptly stopped near Carlisle Bridge, by a servant of the Society in Kildare Street, saying, *'I have told the Board that I was willing to make an affidavit that you were the man that poisoned Doctor Troy against the Society; for two days after you bought those books of me the uproar came.'*

The alarm which this discovery occasioned for the Religion of the Children of the Poor, broke out into loud complaints against the Society in Kildare Street; measures were taken in Dublin to counteract its designs; but, strange as it may appear, the person who was, under Providence, mainly instrumental in detecting the deceptious practices of the Society, appeared to be forgotten; and so little regard was paid to his rights, that a Society was formed upon principles which had the effect of preventing the admission of any work, published by him, into any of the Schools of Ireland. The introductory volumes prepared with so much care by Doctor England, remained unheeded. Had the Ecclesiastic unto whom the management of the affairs of this Society was confided, reflected on what was due to your Memorialist, he would, by application to him, have found that the interests of the Schools for the Poor would be sufficiently consulted by a reduction in the prices proportioned to the number of copies to be supplied.

Your Memorialist, after fifteen years of incessant labour, having accomplished the whole of the works in which he originally committed himself with his country, now in the seventy-sixth year of his age, finds that a struggle with adverse circumstances, which corresponding encouragement might have prevented, must, in all appearance, be the fate of his declining days.

Your Memorialist, from opinions given by persons eminent for piety, talents, and great literary knowledge, has been led to expect that an examination of the works he has prepared for the Catholic public, would be followed by results favourable to his interests:

should an investigation of this nature take place under your Lordships' auspices, he cherishes the hope of its affording means which may lead to their ultimate success.

That your eminent virtues may long continue to edify the people of Ireland, by shedding lustre on its ancient, unsullied, and most venerable Hierarchy, is the fervent prayer of your humble Memorialist.

The Works are as follows: . . 1st and 2nd volumes of *Elementary Lessons in Spelling and Reading*, by the Right Reverend Doctor England. A *Reading-Book*, by the same talented Author. A *History of the Old and New Testaments*, by the Reverend Joseph Reeve, with cuts. The *Evangelical Life of our LORD JESUS CHRIST*, with the *History of the Establishment of the Church*. A concise *Modern Geography*, in which the misrepresentations of Protestant writers are placed in a clear point of view. An *Abridgment of the same*, to suit the circumstances of the Schools. The *History of the United Kingdom*, in four parts, or volumes;—Part I. contains the *History of England*, from the earliest accounts until its separation from the Catholic Church. Part II. contains the *History of England*, from the *Suppression of Monasteries*, until the *Revolution in 1688*. Part III. contains the *History of Ireland*, from what is found in the most ancient Records, until the *Revolution in 1691*. Part IV. contains a *History of Great Britain and Ireland*, from the *Accession of William and Mary*, to the *Peace of Paris in the year 1763*.

These Publications will be followed by a Work, entitled, "*A Concise History of the Popes, from St. Peter to the present Pontiff, Gregory XVI. Forming an Accordance of the Prophetic Announcements of the Kingdom of Christ, with the singular Preservation of the Catholic Apostolic Roman Church, and the wide spread of its Spiritual Jurisdiction. To which is prefixed, a brief Statement of certain Particulars essential to a correct knowledge of the Faith of Catholics on the power of the Pope, and of the Nature and Character of the Roman Pontifical Government.*"

This compilation, consisting of Two Parts, has received considerable elucidation by the light thrown upon Papal History by Sandinus; an authority highly esteemed for profound research and candid discrimination. The 1st Part, in which the History of the Popes is continued from St. Peter to the end of the Pontificate of Hildebrand, who on his elevation assumed the name of Gregory VII., is ready for the Press.

27, Polygon, Somer's Town, London.

March 25th, 1831.

Maynooth College and the Irish Clergy.

That illustrious dignitary of the Reformation Society, Viscount Mandeville, recently presented two petitions to the Commons' House of Parliament, praying that the Annual Grant of eleven thousand pounds to Maynooth College, should be discontinued. This procedure is sublimely inconsistent in men, who pretend to make the instruction of Ireland the Alpha and Omega of their efforts. Their inconsistency is, however, equalled by their sagacious penetration: for, by some ray of evangelical light, they have discovered, that all the evils, which swell the catalogue of Ireland's sorrows, are derived from the aforesaid allowance to the Catholic College of Maynooth. This was the hypothesis which Viscount Mandeville submitted to the approbation of the British senate. Such is the invidiousness of bigotry:—at a time, when sympathy is mingling her tears with those of Ireland's famishing peasantry, these well skilled adepts in deceit, these ravenous *providers* for "No Popery," have the hardihood to declare, that the distress which rages in Ireland, is a judgment from heaven, expressive of the Almighty's detestation of the horrors of *Popery*! Well, we will retort; and when Cholera Morbus and the Influenza have reached England, we will solemnly aver, that they are manifestations of heaven's anger at the enormous abuses of the Established Church, and at the laughable inconsistencies of Thirty-nine Articleism. In replying to Viscount Mandeville, Mr. O'Connell said, that he wished much to ascertain how the famines and the social unsettledness of Ireland could be traced to this yearly allowance to Maynooth. "I am, however," said Mr. O'Connell, "quite willing to make this bargain: let not the Protestants contribute their small share of this eleven thousand pounds to the support of a College, connected with Catholicism, and let not the Catholics, in return, be called upon to contribute anything to the support of Protestantism, or any of its appendages." Of course, this liberal offer was refused: it was refused, because it would entrench upon, nay, it would entirely destroy, the horrid traffic of those, who not merely buy and sell in the *porch* of the temple, but who, in the temple itself, set the very temple to sale. Even the sagacity of Viscount Mandeville was bankrupt, when called upon to solve the problem, how the grant to Maynooth could bring every social evil upon Ireland; and the philosophical acumen of Captain Gordon himself could not unfold how the holy water, with which the Irishman sprinkles his forehead, can prevent the

productiveness of the potatoe crop. Maynooth is not,—and the fuglemen of the different societies know well that it is not,—the dark and filthy abyss, out of which the blasts of Ireland's wretchedness arise: these blasts are cast up from the deep, noxious, gulph of misgovernment; and one great means, by which they are thrown upon Ireland is, not the Catholic College of Maynooth, but the heterodox and heterogeneous establishment, which, from the murky purlieus of Kildare Street, chaunts in evangelical strains, the songs of its own success, and the dirge of Ireland's happiness. That society annually receives from government, not merely eleven thousand pounds, but more than twice eleven thousand pounds; and this said society is commended to the cordial hatred of every friend of real religion and peace, because, on every platform, and in every pamphlet, set aside for the exhibition of bigotry, the envoys of discord and of illiberality piously eulogize its merits, in order, *on dit*, to filch from unsuspecting credulity, the *wherewith* to purchase "Solid pudding for their empty praise." The only merit of the Kildare Street Society is, that it serves as a common sewer to carry off from the Catholic chapels, those disgraceful irregular dregs, which spread nothing but the noxious effluvia of contamination around them. My Lord Cloncurry, in the exercise of that liberality of sentiment which is so conspicuous in his character, has denounced this Society in the strongest terms, which Irish eloquence could supply for Irish patriotism to utter. Doctor Doyle has done the same: O'Connell, Shiel, every respectable public character in Ireland, has recorded a verdict against it; and the Marquis of Anglesea, yes, the very representative of royalty itself, has, indirectly, declared this Society to be unworthy of public confidence.

But, to descend to particulars, what PUBLIC good has this Society done with all the money, which, from time to time, it has received from the Public Purse? Truly, it has taken its place in the page of Irish history; but, with what measure of National Civil, or Moral amelioration is its name connected? And, with what ebullition of party feeling, with what instance of party riot, violence, and assault, is its name, or the names of some of its hangers-on, unconnected? This Society has certainly held out the best premiums for apostacy, and every thing, which the veriest enemy of Ireland could wish to see done, this Society has done most willingly. It has cast upon the land the locusts of contention, to riot in the destruction of the peace and happiness of the country, and those who doubt of this, will find it most lamentably attested in the speech which Mr. M. O'Connell, delivered in the house of Commons, on the state of the county Clare. Under pretence of being a pillar of light, it ever has been, and still is,

a cloud of darkness; and the economy of its horrid operations has led to such an atrocious violation of all, both human and divine laws, as cannot be thought of without a sigh for the sacred well-being of humanity. On the other hand, what has been done for Ireland by calumniated and persecuted Maynooth? Maynooth has given to Ireland a body of priests, who are as pious as they are learned; and whose love of their king and country, is equalled only by their unreserved devotion of themselves to their flock and their God. Maynooth has given to Ireland, men, who are far more successful in preserving the peace of Ireland, by means of persuasion and mildness, than the envoys of the Castle are, by means of pistols and ferocity. Yes, the events of Ireland are everlastingly trumpeting it forth to the attentive and astonished world, that the poor and despised priest of Ireland, knows better how to stifle the angry murmurs of sedition and insurrection, and better how to bridle their rage, when it has broken forth, than all the splendidly arrayed police and military, whose bayonets and sabres glisten in the should be *fruitful* fields of Ireland. That the Catholic priesthood of Ireland, has ever been the best assistant of an *ungrateful* government, in preserving or restoring peace, is a fact, for the verification of which, he who doubts it, is referred to every appendage of English power in Ireland, from the days of Strongbow, to the Vice-royalty of My Lord Anglesea. Lord Anglesea must be so convinced of what is here asserted, that we trust, and in fact, we venture to declare, that *he would not object to announce it by "A PROCLAMATION,"* signed, as others have been, by *E. G. Stanley*; and such a proclamation would be quite as respectable as many which have been already issued. If the Mandevilles, the Rodens, the Lortons and the Gordons of the day, object to paying their small portion of the eleven thousand pounds which are granted Maynooth College, merely because that College is a Catholic one, why may not the Catholics object to paying their share, (which by-the-bye, is equal to three-fourths of the whole,) of the immense sums annually voted to the Hibernian Sunday School Society, as well as to many other similar societies, the only clearly defined and rigidly adhered to principle of each of which, is, a determination to extirpate that Religion, which is the Catholic's consolation here, and the foundation of all his hopes hereafter. Upon the principle of Viscount Mandeville, why should not the Catholics loudly declare against the yearly grant of **TWENTY-FIVE THOUSAND POUNDS**, to the aforesaid Kildare Street Society? And upon the same principles, why should not the Catholic population of Ireland, object to **THE FIVE MILLIONS** per annum, which are wrung from the fruits of the sweat

of their brow, to furnish with wealth and with the means of luxury, a Church, the doctrines of which they disavow, and the *practices* and exactions of which, they consider one of the chief causes of much of their wretchedness? For all the benefits, which the Catholic Clergy of Ireland confer upon government, the latter makes no return, except the abovementioned grant of £11,000. But in fact, the Catholic Clergy seek no return. They are too noble, they are too generous and too virtuous to become the hangers on, the servants of a state. *They* will not recognise, their *flocks* will not recognise, any affinity between God and Belial. During the last session of the last parliament, an Irish member gave notice of a motion, for the introduction of a bill, to make the Irish Catholic Clergy an appendage to the crown, and since, as the same member has been re-elected, it is not improbable he may re-introduce his motion, a few remarks upon it, may not be inappropriate. At the time of its first introduction, it was very properly treated by a new Dublin publication, called, "*The Irish Rushlight*;" and it is certain, that if brought forward, the bill in question would be met by a simultaneous expression of detestation, throughout the whole of that country, at the interests of which, it aims so deadly a blow. The Irish Catholic Clergy should not be led into temptation: they should not, by any legal provision, be exposed to an inducement to quit the peasant's cabin for the Viceroy's castle. A celebrated Protestant lawyer, has pronounced their characters to be "pure as the robes of their sacred ministry,"—and shall they be sullied by being brought into contact with the "*yellow dust*" of the *Treasury*? Centuries of unremitted persecution; inevitable periodical famines; the haughtiness, the cruelty, the exactions of the ascendant Protestant Church faction; the very spirit of their religion; the very constitution of their Irish hearts, have all combined to lock the priests in indissoluble union with the people. Undaunted by proscription, and disregarding the opposition of pot-valiant Evangelicals, the Irish priest will reject the offers of a crown minister, and will rest satisfied with the appropriate designation, "*servus servorum Dei*." Brightened with the lustre of that Religion, of which they are the unstipendiary heralds, their words will fling a gleam of religious joy, athwart the gloom of the abode of want, and spurning alike the "gold which might enervate, and the frowns which might intimidate," they will continue to pour oil and balm upon the wounded spirit of a misgoverned people: even whilst "the powers which be," through the agency of the established Church, are cruelly oppressing them, they will continue to render them that assistance, which, in the hour of

need, they solicit,* and by the practice of every Christian virtue, and by the discharge of every social duty, the Clergy of Maynooth and of Ireland, will make it a point, to merit the opposition of such men as Viscount Mandeville, Lord Lorton, the Rev. Mr. Armstrong, and the gallant Captain Gordon, whom the evangelical Lord Roden has recently sent to Parliament, to represent (Query? *misrepresent*) the wishes of the honest inhabitants of the, *at present*, close borough of Dundalk.

M. P. H.

CORRESPONDENCE

On the Protestant Rule of Faith.

LETTER IV.

Satisfactory as are, I flatter myself, to an unprejudiced mind, the evidences which I have adduced from Scripture, and of which the Catholic meaning is borne out by the testimony of the primitive Church, yet, the Reformation Society will, no doubt, contest them with me; and, from what I have witnessed of the perverse obstinacy of some of its members, would, I believe, contest them, though as clear as the mid-day sun. So far, indeed, it makes a show of consistency with the second principle of Protestantism, the security of which I shall hereafter proceed to examine, "that the Scripture is to be admitted only in that sense which the private judgment of each individual propounds." But, consistency, to be valuable, should be adhered to throughout: and I hope now to make good my third position, that the generality of Protestants demonstrate, by the inconsistency of their belief and practice, the fallacy of their fundamental doctrine, that, "whatever is not read in the Bible, nor can be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith."

* It is notorious that Government are repeatedly soliciting the co-operation and aid of the Irish Catholic Clergy: of this we have had a striking instance, so lately as during the taking of the Census of the population of Ireland, when every Catholic priest in the island was written to by the government secretary, to solicit his aid in procuring correct and faithful returns.

If the Protestant, who may peruse these pages, find himself compelled to blush for the contradictions, into which his Church and her Professors daily fall, let him not seek to hide his shame from his eyes by closing them against the first glimmering of truth; nor let him flatter himself that he is stopping his ears against doctrines of Infidelity, when he shuts them against arguments, which exhibit the triumph of reason over the incongruities of that religion, which, from his infancy, he has imbibed. The Faith "given to the saints" existed, and flourished, during many centuries before Protestantism was devised, and will become more pure, when the latter shall cease to exist.

"Holy Scripture," declares the sixth of the Thirty-nine Articles, "containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith.... In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church."

Now, the first inconsistency in the Protestant system, which forces itself upon our observation, occurs in this sixth Article, by which is laid the groundwork of the Faith of the Established Church, and to which most other Protestants subscribe.

We are assured, in its commencement, that nothing, without any exception, but what is contained in the Holy Scripture, is to be required of any one to be believed as an Article of Faith: and yet, in the conclusion, we are told, that the knowledge of even what books constitute the Holy Scripture is to be derived, not from Scripture, but from a very different authority!

Moreover, the authority, by which the Protestant is to be assured of what books compose the Canon of Scripture, is no other than that of *Tradition*, which Tradition, on other occasions, our adversaries so coarsely vituperate! How can they dare to condemn Catholics for maintaining, that Scripture is not the only Rule of Faith?

No more let them affect to taunt us with the question; How can your Traditions be preserved? "Out of your own mouths shall you be judged." The same medium, which is able to preserve and to hand down, incorrupt, one Article of Faith, may, without being open to the charge of absurdity or impossibility, preserve and hand down others also.

But, the same reply may be repeated now, which was urged, at the Cheltenham discussion, by the delegates of the Reformation Society: that the Tradition, to which Protestants appeal, is a mere *historical Tradition*.

Is it, indeed, possible that sensible Protestants should be duped by such an attempt to evade, by a trick of words, a difficulty, which presses so severely on their system of belief? The Tradition, to which we also appeal, may be termed an historical Tradition, inasmuch as it is founded on the testimony of men, who report to us the belief of their times, whether on points of divine revelation, or matters of profane history. But, is not the *object* of the Tradition, which Protestants acknowledge, the canonicity of the sacred books, a matter of divine faith to them, and, consequently, liable to the same objections, as are the doctrines, which we receive through the same channel? Where is the Protestant, who, of his own accord, acknowledges that his belief, as to what books constitute the Sacred Canon, belongs purely to historical Faith? "We receive," says Haldane,* "the canon of Scripture by divine revelation, in the same way that the Jews received the law, which was given from Mount Sinai.... The assertion, that the question of the canon is a point of erudition, not of divine revelation, is subversive of the whole of revelation.... If the books, which compose the canon, are not matter of revelation, then we have no revelation. If the truth of the canon be not established to us, as a matter of revelation, then the books, of which it is composed, are not so established.... If, then, the question of the canon be a point of erudition, not of divine revelation, so is every doctrine which the Scripture contains."

How apparent are now the contradictions of the Protestant creed! For, if the sole foundation of Faith is the authority of Holy Scripture, upon that same authority ought to be based whatsoever is professed to be an object of Faith. Now, it appears, that no object of Protestant Faith is more important than the canonicity of the books received as Scripture. Yet, this important article is believed upon the authority, not of Scripture, but of Tradition.

It is, moreover, exceedingly unfortunate for the consistency of the Church of England, and of those who adopt the Sixth Article of her creed, that, in determining the books, which compose the canon of Scripture, the Bible of the Established Church does not adhere to the rule laid down in that Article, but contains several books, of which doubts, by many, and for a long while, were entertained.

Thus, to borrow the reasoning of the Rev. Mr. Brown,† the Ebionites rejected from the inspired writings all but the Gospel of St.

* Haldane on the genuineness and canonicity of the Holy Scripture. 3rd Ed. pp. 78, 79, 86.

† 3rd Letter to Mr. Gordon in the Cheltenham Journal.

Matthew; Cerinthus and his followers, all but the Gospel of St. Luke; the followers of Cerdo, Tatian, and the Manichees, rejected the Acts of the Apostles; the Marcionites excluded the Epistles to Timothy and Titus; others excepted the Epistle to Philemon. It may be objected, that these were Heretics: but, though Heretics, they were, as deservedly as any of the modern Reformists, in the true sense of the word, Protestants; for they united, all, in protesting against the Church of Rome and those in union with it, and appealed, in support of their errors, to Scripture alone, excluding Tradition and the interpretation of the Church. Moreover, among the Catholics, various opinions were, for a longer or shorter period, maintained, respecting the canonicity of seven of the books of the New Testament, which are received into the Protestant Bible: the Epistle to the Hebrews, the Epistle of St. James, of St. Jude, the Second of St. Peter, the Second and Third of St. John, and the Book of Revelations. Of some of these, the canonicity was disputed beyond the middle of even the fourth century. St. Augustine informs us,* that, in the *fifth century*, many denied that the Epistle to the Hebrews had been written by St. Paul, and excluded it from the canon. Nor were the doubts in question limited to a few dogmatizing individuals: for St. Jerome writes,† that, in his time, the Epistle to the Hebrews was *rejected by the custom of the Western Church*. The Apocalypse was reputed by many, in the second and third centuries, to be a book without sense or reason, and was pretended to have been the production of the extravagant heretic Cerinthus, written for the purpose of authorizing his ravings.‡ It is, indeed, a fact, deserving of consideration, that, notwithstanding the confident appeal made to antiquity, by the Sixth Article of the English Church, not one among the different Canons of Holy Scripture, drawn up in the primitive Church, accords entirely with that of modern Protestants.

The doubts, which existed in the early ages, we find renewed, in the sixteenth century, by the authors of the pretended Reformation, Luther and his followers; who not only rejected, as Apocryphal, the whole of the seven books, mentioned above, but Luther expressed himself in terms of gross contumely of the Epistle of St. James, calling it a work of straw, contentious, bombastic, and unworthy of an Apostolical Spirit.§

* In expositione inchoata in Epistolam ad Romanos n. xi. et lib. xvi. de civitate Dei

† Epist. 129 ad Dardanum, et Comment. in Isaiam, viii.

‡ Dionysius Alexandrinus apud Eusebium Hist. Eccles. L. 7, c. 25, alias 24.

§ Prefat. in Epist. Jacobi. Jena.

What becomes then of the consistency of the established creed ; which appoints, in its sixth article, the unanimous belief of the Church as a criterion for determining the canonical books, and yet adopts into its canon several books, of which great doubt has been entertained in the early ages of Christianity, and which the boasted Fathers of the Reformation decidedly rejected ? On the other hand, we have the testimony of the learned St. Augustine,* informing us that the book of Wisdom, which Protestants reject, had been cited as of divine authority, by the illustrious ancient writers, who lived nearest to the times of the Apostles, and that it was admitted, as such, by the whole church, Clergy and Laity. In reality, the testimony of the Christian Church is by far more favourable to those books of the Old Testament, which are received into the Catholic Canon, and excluded from the Protestant, than it is to those, which are rejected by the Lutheran, but adopted by the established Church.

It follows, therefore, that the established Church is not only inconsistent in assuming, for the purpose of ascertaining the true canon of Scripture, a ground which, the leading principle of her creed expressly excludes, but that, as she has erected her canon upon it, the ground assumed is itself unsupported and treacherous. If English Protestants, therefore, are resolved to maintain it, they owe it to their reputation, not only to modify the sixth Article of the belief of the established Church, whereby Scripture alone is made the Rule of Faith, but also to reject all those books of the New Testament, which Luther and his adherents rejected, or to admit those of the Old, which the Universal Church admits.

I am told, indeed, by Chillingworth,† “ that when Scripture is affirmed to be the Rule, by which all controversies of Religion are to be decided, those are to be excepted out of this generality, which are concerning the Scripture itself ;” and by Hooker§ “ that no science doth make known the principles whereon it buildeth.” But such answers offer no solution to the contradictions, which I have exhibited, and which they acknowledge ; and merely deprecate our taking advantage of them. If Protestants will hold absurdities, they have no right to complain that they are exposed. Chillingworth, however, seems, shortly after, to become ashamed of the incongruities of his Church ; and seeks to rid himself of them, by saying, “ I may believe the questioned

* De Prædestinatione Sanctorum, Cap. xiv. n. 26, et seq.

† The Religion of Protestants a safe way, Cap. 2, Sect. 27.

§ Ecclesiast. Polity, Book 3, Sect. 8, p. 139. Ed. Lond. 1705.

books to be canonical, but I cannot, in reason, believe this of them *so undoubtedly, as those books which were never questioned*. At least, I have no warrant to damn any man who shall doubt of them, or deny them now; having the example of Saints in heaven, either to justify or excuse such their doubting or denial."* Divine Faith admits, however, of no decrees of certainty, but is expelled by the least doubt, and consequently we have Chillingworth, the redoubted champion of Protestantism, compelled by the contradictions, in which the doctrine of the Church of England involved him, to expose himself to the severe strictures of Haldane, by resting the canon of Scripture, not on divine revelation, but on erudition, "thereby subverting the whole of revelation;" for, adds this author, "if whole books of Scripture are rejected, then both the authenticity and inspiration of the whole of the Scriptures are subverted."†

Besides the inconsistency, which I have just now pointed out, Protestants are guilty of a second, no less palpable, instance, in the motive, which induces them to believe in the inspiration of the sacred volume.

For, in conformity with their fundamental principle, that Scripture is the sole Rule of Faith, they ought to admit its inspiration, on its own authority alone, and certainly to the exclusion of Tradition: yet I hope to satisfy impartial Protestants, that the true motive of their belief in the inspiration of Scripture, cannot be its own authority, but Tradition only.

Some of my readers may be surprised that I should consider separately the canon of Scripture and its inspiration; but for so doing, I am authorized as well by reason as by the example of writers, both Catholic and Protestant.

Apprehension of the alarm, which the position, I have undertaken to establish, may create in consciences, that have hitherto slumbered in delusive repose, might induce me to lay it aside, did I not remember the fearful words of the sacred text; "there is a way that seemeth to a man right, and the ends thereof lead to death."‡

Before entering directly on the subject to which I am about to proceed, it will not be unimportant to my general design, that I should notice the uncertainties under which Protestants labour, when they treat of the inspiration of Scripture. If any portion of their creed ought to be free from uncertainty, it should be this. As they pro-

* Ecclesiast. Polity, Book 3, Sect. 38. Ed. Lond. 1705.

† On the Inspiration of the Holy Scriptures, p. 116. ‡ Proverbs xvi. 25.

ness to build upon its testimony alone the whole system of their religious belief, it follows, that the nature of that belief must necessarily vary, according to the character of the authority, which they attribute to Scriptural testimony. If, on satisfactory evidence, it be admitted throughout as the word of God, then, indeed, every article received on its testimony, is received on the authority of the divine word, and is viewed as an object of divine Faith; but if it be not recognised throughout as the word of the Deity, if any uncertainty whatever be entertained on that head, then the doctrine, which it delivers, may be viewed as credible, as excluding all fear of error, but such credibility or infallibility can never suffice for an act of divine Faith. *For divine Faith is essentially incompatible with all doubt whatsoever.* Nay more, if even a portion of the book, said to be the word of God, be excepted from the character of certain inspiration, the book itself can be said to be inspired *in a moral sense only.* To develop more clearly a point of so much practical importance, I cannot do better than employ the language of a late Protestant author,* with whose sentiments on this matter, mine perfectly coincide.

Speaking of some writers of his own communion, who assert, that certain parts of Scripture, concerning matters of alleged minor importance, are exceptions from the inspiration of the rest, "the levity," he says, "not to say the profaneness of this manner of treating the holy Scriptures, ought to be held in abhorrence. Their paramount authority, and their unity as the word of God, are thus set aside. The Bible is converted into another book; and a new revelation, were such licentious principles of interpretation admitted, *would become indispensable*, to teach the humble Christian, 'who takes it for a lamp unto his feet, and a light unto his path,' what portion of it he is to consider as from God, and what as from man,—what parts are of 'a religious nature,' from which he may derive edification, and in which he may converse with God,—and what parts relate only to 'common or civil affairs,' with which he has no concern, and respecting which it would not be *prudent* to speak of them as inspired. If, in this manner, inspiration is first denied to the words, and next to such things as are not supposed to be 'of a religious nature,' the progress to the non-inspiration of whole books of Scripture, is perfectly easy and natural; and if whole books are rejected, then, both the authenticity and inspiration of the whole of the Scriptures are subverted. For if the canon has admitted one uninspired book, there is no security that it

* Haldane on the Inspiration of the Holy Scriptures p. 116 &c.

has not admitted more ; and if that canon has been recognised by Jesus Christ, with one uninspired book, every book in the collection may be uninspired, notwithstanding that recognition. . . The discovery, in like manner, of one single passage in the Scriptures, not dictated by the Holy Ghost, would make void the declaration, that 'all Scripture is given by inspiration of God,' and would render inspiration necessary, to tell us what part of it is inspired, and what is not. According to those writers, who deny the doctrine of plenary inspiration, we have not the pure word of God."

What, then, shall the Protestant conclude, who reflects on the variations of so many distinguished writers of his communion, concerning the nature and extent of inspiration in the Holy Scriptures? Can they fail to make a deep impression on all, whose judgments are not obscured by prejudice, of the insecurity of that system of religion, whose principles, those even, which ought to be the most sure, are full of uncertainty?

Haldane contends, as we have seen, for one kind only of inspiration, throughout the whole of Scripture, "plenary inspiration;" affecting, not merely the sentiments of the writer, but the words also in which he delivers them; and inveighs earnestly against the danger and wickedness of a different opinion. "The unholy invention," he writes, "that the inspiration is in the matter, not in the words, is the figment of an ill-employed ingenuity. . . . Yet, degrading views, both of the canon and inspiration of the Scriptures, too generally prevail; and the writers of most influence on the public mind, instead of correcting these errors, lend all their influence to their establishment.*"

Doddridge† distinguishes the inspiration of the New Testament, into three kinds: inspiration of *suggestion*, when God speaks direct to the mind, dictating the very words to be employed; of *elevation*, when "the faculties, though they act in a regular, and, as it seems, common manner, are nevertheless raised to some extraordinary degree, so that the performance is more truly sublime, noble, and pathetic, than what would have been produced merely by the force of man's natural genius; and of *superintendency*, when "God keeps a person more secure from error, in what he speaks and writes, than he could have been merely by the natural exercise of his faculties." To the first of these degrees should be ascribed, he thinks, The Book of Revelations, and some other parts of Scripture, but not *all* the history

* On the genuineness, &c. of the Holy Scriptures. Preface, p. v.

† Family Expositor, Vol. 3, p. 417, &c.

of it, nor *all* the Epistolary parts. To the second, he ascribes certain other parts of holy writ, as also, not improbably *some writings of the heathens*. To the third, he attributes the New Testament generally. In like manner, Jenkins * assigns such matters in Scripture, as belong to sense, natural reason, and memory, to the mere guidance of the Holy Ghost, and his support against error. Many other Protestant authors, whom it is unnecessary to cite, maintain similar opinions.

Now the word *inspiration*, as Haldane correctly observes, † signifies "a breathing into," in which literal, and true meaning of the word, *the inspiration of superintendence, is no inspiration at all*. Besides, mere superintendence or assistance, which preserves from error, whether it be termed inspiration, or not, does not render that to which it is applied, *the word of God*, since it implies no communication of his language, or sentiments, but only the infallible *word of man*, and hence every act of faith founded thereon, is essentially an *act of human, not of divine faith*, which can be established on no other testimony than that of God!

The degradation to which the inspired writings are subjected by Protestant divines, does not end here. Doddridge, ‡ after citing a portion of one of Seed's sermons, in which it is justly argued, that "*a partial inspiration, is to all intents and purposes, no inspiration at all: for mankind would be as much embarrassed to know what was inspired, and what not, as they could be to collect a religion for themselves, the consequences of which would be, that we are left just where we were, and that God put himself to a great expense of miracles, to effect nothing at all,*" very soon after citing those words, Doddridge, by a glaring inconsistency, as Haldane terms it, falls into the very error which Seed reprove, and actually excludes from even the inspiration of superintendency, certain facts recorded in the New Testament. "I leave other objections," he writes, "to be answered by those, *if any such there be*, who imagine that Paul would need an immediate revelation from Heaven, and a miraculous dictate of the Holy Ghost, to remind Timothy of the cloak and writings, which he left at Troas, or to advise him to mingle a little wine with his water!"

Pretyma, Bishop of Lincoln, in his "Elements of Christian Theology," a work much extolled by those of his own communion, speaks of the Scriptures in an equally lax manner, as Doddridge does, or even more so. "The authors of the books of Scripture, he teaches, § were sometimes left to the common use of their faculties, and did not

* On the Christian Religion, Vol. 2, p. 25. † P. 91. ‡ P. 437. § Vol p. 7.

upon every occasion, stand in need of supernatural communication; but *whenever, and as far as divine assistance was necessary*, it was always afforded." Now, how is the ignorant Protestant to assure himself, with that assurance which is requisite for divine faith, what are the parts of Scripture, for which divine assistance was necessary? Yet, acknowledging no judge of religious controversies, besides his own private judgment, each one is bound to determine this matter for himself. Into what a labyrinth of difficulties he is plunged, if Bishop Pretyman's system be correct. But, cannot the Bishop afford some counsel to the anxious members of his own persuasion? Listen, my Protestant reader, to his reply! * "If it be asked, by what rule, we are to distinguish the inspired, from the *uninspired parts* of these books, I answer, that *no general rule can be prescribed* for that purpose. It is enough for us to know that every writer of the Old Testament was inspired, and that the whole of the history it contains, without any exception or reserve, is true. These points being ascertained and allowed, *it is of very little consequence*, whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God; *whether any particular passage was written by the natural powers of the Historian*, or whether it was written by the positive suggestion of the Holy Spirit." This is, at least, plainly spoken; and, in a work too, designed principally for the use of young students in divinity. It may be taken as no bad illustration of the reasoning of Haldane, quoted above; "that, after inspiration is denied to such things as are not supposed to be of a religious nature, the progress to the non-inspiration of whole books of Scripture is perfectly easy and natural." We shall see this still better exemplified before I conclude.

The bishop continues: "We may, in like manner, suppose that *some of the precepts*, delivered in the books called Hagiographa," (which include Ruth, Chronicles, Esdras, Esther, Job, the Psalms, Proverbs, Ecclesiastes, Canticles, the Lamentations of Jeremiah, and Daniel) "were written *without any supernatural assistance*." Again, in discoursing on the inspiration of the New Testament, he recommends to his readers, a Tract of Mr. William Parry, from which he cites † the following words: "If the inspiration and guidance of the spirit, respecting the writers of the New Testament, extended only to what appears to be *its proper province, matters of a religious and*

* p. 27.

† p. 291.

moral nature, then there is no necessity to ask, whether every thing, contained in their writings, were suggested immediately by the spirit, or not; whether Luke were inspired to say, that the ship, in which he sailed with Paul, was wrecked on the Island of Melita; or, whether Paul were *under the guidance* of the *Spirit*, in directing Timothy to bring with him the cloak, which he left at Troas, and the books, but especially the parchments; for the answer is obvious: *these were not things of a religious nature, and no inspiration was necessary concerning them.*"

Benson's reasoning goes still farther to overturn the security, which Protestants may think they have in the inspiration of Scripture.* This writer extends the phrase, "inspired Scripture," to such works, as were "reviewed and approved by inspiration." He then tells us, that the books of the New Testament derive their Infallibility (observe, Protestant reader, that a learned writer of your communion, seems to reduce inspiration to mere Infallibility!) from their being written, taught, *reviewed, or approved of*, by some of the Apostles: and, accordingly, he expressly attributes † the security, which we have of the truth of the Gospels, written by Mark and Luke, not to those Evangelists having been aided by the Holy Spirit, but, to our knowing, from history, that they received the approbation of the Apostles Peter and Paul. As to the Book of the Acts, written also by St. Luke, that, he argues, may justly *be thought* to have had a similar approbation. He afterwards § adduces several instances, in addition to those cited by Doddridge and Pretzman, as having been written without any inspiration, and concludes,** that such things only, are, in his opinion, to be ascribed to inspiration, as, *all circumstances considered, required inspiration*; and such things to human reason, as human reason, alone, was capable of. Now, were the inspiration of the Holy Scriptures to be judged of, by this Rule, most, if not all, of the historical parts, constituting, as they do, the larger portion of the sacred volume, and much of even the other parts, will be excluded from inspiration, or be admitted as only doubtfully inspired. Nay, even that portion, wherein is contained prophecy, on which, many ground their most satisfactory proof of inspiration, might be considered as merely an historical narrative of predictions, originally, indeed, delivered by inspiration, but recorded without any supernatural assistance, in the same manner as Wright has written the Life of Christ,

* Essay on inspiration, among Watson's tracts, vol. iv. p. 473, &c.

† p. 473.

§ p. 476.

** p. 478.

and Cave the Lives of the Apostles, recounting, from authentic documents, their miracles and predictions.

We may, at this day, witness frightful illustrations of the sad consequences, to which Protestant speculations on the inspiration of the Bible, have conducted. On the Continent, in general, but especially in Germany, the most eminent professors and divines of the Reformed Churches, as well as the most dignified of the clergy, and the flocks, over which they preside, have renounced their belief in the inspiration of the Bible, and in the veracity of whatever is recorded therein, which surpasses the comprehension of their understanding.* But, I expressly confine myself to the authority of English Protestant theologians.

In a recent and extolled publication, from the pen of a minister of

* See the candid statements contained in a work recently published by the Rev. Mr. Rose: "*The State of Protestantism in Germany described; being the substance of four discourses, preached before the University of Cambridge, in 1825.*" From this authentic work, it appears that the most dreadful infidelity, originating in the Protestant principle of acknowledging no other rule of faith than Scripture, and no other authority in interpreting it, than each man's private judgement, has overwhelmed the Protestant Churches of Germany, Lutheran and Calvinist. Beginning with the Scripture, the learned Michaelis, denied the inspiration of many books; the immortal Sember, (as he has been called in England,) and his followers, reject the whole of the Old Testament; Henke, the Professor of Divinity at Helmstadt, earnestly maintains that the expressions of Scripture, which seem to prove its inspiration, are to be viewed only in the same light, as the expressions of Cicero, describing the inspiration of the Poets, or those of Quintilian, respecting Plato. Others, men of great repute for learning, and holding the highest offices in the Universities and the Church, have gone much farther, and still proclaiming themselves Protestants, reduce every miracle related in Scripture, to natural effects; while others proclaim the authors of such miracles, to be either men of weak minds, or artful impostors. Hence, many, shocked at so great excesses, have returned to the bosom of the Catholic Church. See pp. 9. 50. 62. 73. Luther and other early Protestant writers, had set an example of contemning the Holy Scriptures, pregnant with future impiety. Luther, on the Epistle to the Galatians, ch. i. writes that St. Peter; the chief of the Apostles, did live and teach beside the word of God, "extra verbum Dei." and on Ps. 45, he says: "collect all the wisdom of Moses, and you shall find it, before God, either idolatry, or hypocritical wisdom.") The Centuriators of Magdeburg, Cent. 1. L. ii. c. 10. sect. on St. James, write, that the Apostle, Paul, was guilty of no small error, in purifying himself in the temple, for fear of offending the Jews, Acts xxi. 26. In the Tower disputation against Campian, A. D. 1581, Goaden, one of the Protestant champions, in the 6th argument of the second day's conference, affirmed that St. Peter had erred in faith, after the descent of the Holy Ghost. Also Whitaker *De Ecclesia contra Bellarmini Controversias* 2, q. 4. in like manner arraigns St. Peter, after the descent of the Divine Spirit, of great errors, both in faith and morals.

the Established Church, we may find language, employed in reference to the Inspiration of the Divine word, the like to which, had it been uttered, even in more qualified terms, at the recent public discussions on religion, by a Catholic, would have drawn down, in thundering peals, the cry of "Infidelity." The writer, to whom I refer, is the Rev. R. Grier. In his *soi-distant* reply to "The End of Religious Controversy," he writes thus : * "To pronounce, *with confidence, what books of the Canon, or parts of books, are inspired, and what not, belongs not, certainly, to a Member of the Church of England.* So that, when he (Bishop Milner) asks, how we learned what books have been written by Divine inspiration, or how we have ascertained, that any books, at all, have been so written? we may answer, that where the Holy Scriptures declare, that they set forth a divine Revelation, or, that they express the word of God, we believe them to do so. But, AS TO THE FACT OF THEIR INSPIRATION, WE MUST, WITH AWE AND MODESTY, HUMBLY DECLINE TO SAY, WHAT WE BELIEVE, NO CHURCH, ANCIENT OR MODERN, CAN EVER ATTEST."— This passage needs no comment. A Protestant clergyman, of the present day, gives up, on his own part, (and, to the best of his persuasion, on the part of all the Members of the English Established Church) the *certainty* of what books of Scripture are inspired, and the very fact of their inspiration, and thereby renounces, at once, his divine faith in the inspiration of any of them, and, consequently, in all doctrines, which are usually believed, solely, because they occur in what are denominated the inspired writings.

The conclusion, which I derive from the preceding exposition, is :

First: That, for Protestants to establish, on secure grounds, the inspiration of the Holy Scriptures, is a task, the difficulty of which, those, who are the best qualified to judge, have been the most ready, expressly or implicitly, to acknowledge. In this view, what I have just written is not an irregular digression, but a useful introduction to my position, that Protestants cannot establish the inspiration of Scripture on any other authority, than that of Tradition.

Secondly : That the variations and contradictions of so many eminent Protestant Divines, bear testimony to their not being of that true ministry, which was established by Jesus Christ, for the express purpose, that his followers "be, no more, children tossed to and fro, and carried about with every wind of doctrine."†

* Chap. i. p. 9.

† Ephes. iv. 14,

Thirdly : That, since Protestantism rests the doctrine of the inspiration of Scripture on no secure foundation, as is acknowledged by the testimonies which I have cited from so many of its authorized teachers ; whereas, Catholicism erects it on a basis, secure against all doubt of its Professors ; it follows, that, in reality, Catholics do hold the written word in far higher reverence than Protestants reasonably can do.

Some one may object, that Catholic divines have had their disagreements concerning the extent of the inspiration of the Bible. But, besides that the doubts entertained by a few Catholics, did not proceed half so far as the doctrines held by the Protestants, whom I have adduced, the practical effect, moreover, which such diversity of opinions can have on Catholics, is widely different from that, which they must have on Protestants. The latter acknowledge no Rule of Faith but Scripture, nor any judge, to whom they are compelled to submit, besides the interpretation of Scripture by each one's private judgment ; hence, if a doubt be raised on the inspiration of Scripture, there remains no other motive for their divine faith, nor any authority, to which each one is bound to yield the doubts of his private opinion ; whereas, every Catholic not only admits the unwritten, as well as the written word of God, but is, moreover, conscientiously satisfied of the authority of his Church, and can rest thereon, in perfect security, his belief.

I may be told, that, although some Protestants have written indiscreetly on the inspiration of the Scriptures, yet, that the multitude of Protestants do embrace it, without any distinction. But, on what authority do they so embrace it ? Can they give an account of the faith, which is in them better than those learned men of their communion, at whose opinions they are justly shocked ? Such an account as they can give, I proceed to examine.

T. J. B.

July 4, 1831.

POETRY.

Negro Slavery.

"If the sceptic enquires of me, 'why I feel sensation so profound for the Trans-Atlantic Slave,' I answer him, in the words which produced so striking an effect in the Roman Senate, 'I am a man; and in every thing concerning man, I am a party.' But if a Christian, and not a sceptic, were to ask me this question, I would raise my hand, and point to heaven. We believe in him whose coming was announced by the songs of angels, and whose last words breathed consolation to man. Can we then be afraid of combining, in glorious energy, for the relief of those, who are in so sad a condition."

Mr. Shiel's speech at a meeting of the Anti-Slavery Society.

The sun in the morning ascending the sky,
Washed in the waters,—pure emblem of joy,—
Dispels at his rising the horrors of night,
And flings o'er the world all the raptures of light.—
But, oh! what of rapture, of bliss, or of peace,
Can it bring to the SLAVE? Do his agonies cease?
Nor darkness, nor light, can e'er solace his pain,
Each pulse adds a link to his flesh-grinding chain:
E'en sleep brings no rest—for his pallet of straw
Is pressed with a body, sore, sleepless and raw,
Is wet with the tears which embalm all his sorrow,
Can tears fling a sweet in the gall of to-morrow?
Can sighs, which he heaves o'er the griefs of the past,
Persuade the poor Negro those griefs were his last?
—When nature, exhausted, no longer can weep,
And seeks to drown woe in the Lethè of sleep,
He turns to repose:—but the clank of his chain
Brings back, o'er his mind, all his hardships again.—
Or, if straggling slumber should halt on his eye,
Oh, whence came that tear, and that half broken sigh?
Or whence was that writhe, and the consequent scream?—
The whip of the slave driver smacks in his dream,
It scares all repose, and forbids him to sleep,
Re-opens his wounds, and compels him to weep.
At day-light's first glimmer he rises to toil,
His labour—his sweat—and his tears till the soil,—
Yes, harnessed for labour—a barefooted slave,—
MAN, robbed of his nature, is urged to the grave.

Let luxury look from her high flavoured meal,
 On the slave's haggard form, and his long backward heel :
 Disfigured and fleshless,—emaciate—wan,
 T'were hard from his semblance to judge him a man.
 His body bends forward—his bones cleave his skin,
 Which scarcely conceals how his heart beats within ;—
 His eyebrows and ringlets are clotted with gore,
 The cart whip hangs o'er him, still thirsting for more,
 Each stroke drinks his blood, and each sigh steals his breath,
 No hope but his Idol,—no solace but Death :
 When hungry and fainting, with quivering lip,
 He asks for his food, and his bread is the whip !—
 Halting through weakness, he staggers and falls,
 He labours to rise at the Slave-Master's calls ;
 His gearings are loosed, and kicks, goads, and the rod
 Assail him whilst, shrieking, he bleeds on the sod,
 Till, torn with the lash, he convulsively cries,
 And, **MURDERED BY ENGLAND**, he sullenly dies.—

What !—England, who leads the proud van of the free,
 Who planted, for Europe, young Liberty's tree,
 Who flung round the nations she calls not her own,
 The halo of blessings, which circles her throne,
 Shall England, despising humanity's cause,
 Refuse to her Negro, the boon of her laws ?—
 And whilst to strange nations full freedom she gave,
 Shall a subject continue to groan as her slave ?
 Whilst freedom for Europe she buys with her gore,
 What freedom shall Indians vainly implore ?
 Whilst Pæans of praise from the white nations rise,
 Shall *Afric*, on Britain, breathe curses and sighs,
 And call down the vengeance of blood from the skies ?

The joys of the world are but agents of pain,
 Man asks them for pleasure, but asks it in vain :—
 But not so with **PITY**—kind Heaven's bequest,—
 Which flows from the heart to console the distressed.
 Its garlands are holy—they bloom not in blood—
 Its work, like its giver's, is “ doing of good ; ”—
 Let Freemen then prize it, the pearl of their fame,
 And Britons esteem it, the gem of their name.
 If man be in darkness, **COMPASSION**'s a light,
 A meteor of joy in adversity's night,

Which bursts on the soul in the brightness of peace,
 Its rays are a spell, at which sufferings cease :
 Rich fountain of comfort in life's dreary plain,
 The pilgrim of sorrow there loses his pain.

—The sails of our commerce are widely unfurled,
 The sword of our armies chastiseth the world :
 The pride of our foemen is drowned in their gore,
 And conquest proclaims us "THE LORDS OF THE SHORE."
 Shall greatness be cruel?—Be tarnished with guile?
 Shall nations in tears, all our glory defile?
 Let valour be just,—and as feeling as brave,
 Let triumph be hallowed by aiding the Slave.
 Since bliss must arise from the smiles of the heart,
 Go pour healing balm on the Indian's smart ;—
 For rich in the blessings of heaven are shrined,
 The tears which we shed o'er the woes of mankind,
 And Angels of mercy will wave o'er the grave,
 A banner of praise for "THE FRIEND OF THE SLAVE."

H.

Birmingham, 1831.

MONTHLY INTELLIGENCE.

FOREIGN.

ROME.—All seems to be tranquil in the capital of Christendom : and as troubles are the fruitful source of news, of which tranquillity is barren, we have little to communicate to our readers, from the eternal city. We have heard and from good authority, that his Holiness, has through the Nuncio, Monsignor Spadaccini, applied to the British Government, for permission to raise a body of 10,000 troops in Ireland, and that the application has been successful.

UNITED STATES.

It is a consolation for the faithful, who lament the state of religion in some parts of the Continent of Europe, to be informed that it is making progress in A-

merica. They will return repeated thanks to God, on perusing the following details, which we have abridged from a Catholic Journal of the United States.

"M. Rézé, an American Missionary, the same who came to Europe three years ago; and collected, principally in Germany, some funds for the diocese of Cincinnati, to which he belongs; M. Rézé, immediately on his return to the United States, resumed his missionary labours. He made, last year, an excursion into the north, and visited principally certain tribes of Indians, some of whom had not, for a long time, even seen a Priest. In the beginning of July, he arrived among the Pottawatamas, who inhabit the country near the river St. Joseph. As soon as they learned that a *black gown* (for so they call a Priest), was arrived among

them, they came in crowds and encamped round his hut. A great number begged to be baptized; but the missionary admitted none to that sacrament but such as he had time to instruct, and on whose dispositions he could best rely. After the ceremony, the principal chiefs held a council to consider the means of erecting a Catholic Chapel. One of them advised, that, as they had already buildings for other missionaries, those should be converted into a Chapel for the *black gown*. It was therefore resolved to give notice to the Protestant Missionaries to leave the place in a month: this was accordingly done, and they left the place at the time appointed. The Abbé Badin, accompanied by a pious lady of Detroit, who speaks the Indian language, came to St. Joseph, where he was very well received. According to the latest intelligence, he was preparing seventy Indians for baptism. Miss Campo, who served him as interpreter, has devoted herself, out of zeal and piety, to assist the Missionaries in their labours.

From Detroit, M. Rézé proceeded to Saint St. Mary, where he could not make a long stay, on account of the sailing of the steam boat: he was, however, able to instruct some whites and some Indians, and baptise and marry them. The inhabitants pressed him to procure for them a resident priest; even the Protestants of the place wished it, and offered him twenty dollars for the support of a Missionary. Hopes are entertained, that the project will succeed. The Indians that inhabit Sault, are of the tribe of Chippawas. M. Rézé afterwards went to Mackinac, where he found a beautiful church, built by the Catholics of the island: he there celebrated mass, and preached to a numerous assembly. He continued his route to Green Bay, and opened a mission among this grateful people; who received him with affecting marks of joy. It was a year since Bishop Fenwick had visited these good people, and had ex-

horted them to persevere. M. Rézé instructed and baptised some Indians, Menomines, who reside at the Bay. Among the Catholics are about a hundred families of French descent, who had been established there from the time of Lewis XIV: they had been visited only three or four times since the suppression of the Jesuits. The Bishop uses all his endeavours to procure them a pastor: he has already placed M. Mazzuchelli at Mackinac, as being a central position for the Catholics of those parts. It is hoped there will soon be a Church at Green Bay.

The Indians of the tribes of Sacks and Foxes, who dwell between lake Michigan and the Mississippi, were then on their road to Canada, in company intermixed with the Pattawatamas, to receive from the English Government their annual presents. When they were informed of the arrival of the *black gown*, they waited upon him, and inquired into the motives of his journey. Being informed, that Religion was the only object of it, they engaged M. Rézé to visit their nation. Their fathers, they said, had always spoken with respect of the *black gowns*, who accompanied the French Army, and whose goodness and wisdom they had experienced. The advanced season, and the arrangements already made by the Missionary, made it impossible for him to comply with the entreaties of these Indians. He resumed his route towards the south.

Being arrived at Arbre-Croché, which is the mission of the Ottawas, he was much astonished to see the progress, which Religion had made there in a short time. M. Dejean, who had resided there a little more than a month, had already received six hundred persons into the bosom of the Church. "Never," says M. Rézé, "did I see more piety and fervour." During his stay, he baptized one hundred and four persons. The Church is fifty feet long, by forty wide: the inhabitants built it with their own hands. In the immediate neighbour-

hood of the Church, they have already twenty houses, built of wood. There are two schools; one for boys, under the direction of M. Dejean: the other for girls, conducted by a pious lady, who speaks their language. The number of Catholics, who frequent these schools, is sixty-four. M. Dejean has printed a prayer book in the Ottawa language. After what has been already done, there is reason to hope, that the rest of the nation will embrace the Christian Religion. Some of their children have followed M. Rézé, to Cincinnati, to be there better instructed. The use of spirituous liquors is no longer known among them; and the money, which they formerly squandered away to procure this beverage, so fatal to the Indian tribes, is now employed in procuring them decent clothing. They will have no missionaries but the *black gowns*, who instructed and comforted their fathers, and whose zeal and charity make a powerful impression on them.

From Arbre-Croche, M. Rézé returned to Detroit, where he was witness of the labours of M. Richard, grand vicar for Michigan, and of M. Kelly. They are obliged to satisfy the wants of a numerous congregation, which is principally composed of French and Irish. Some pious ladies have established a school for the education of young people. M. Rézé, was delighted to see the progress of Religion in this quarter. Some years ago, there were only two priests in all Michigan; now there are eight, and exertions are making to increase this number. At Mouron, on the Raisin River, thirty-five miles from Detroit, the missionary found a large and well finished Church. The incumbent M. Smith, has spared nothing for the good of Religion. The old chapel has been converted into a school, for the education of young people: four Sisters of Charity, are at the head of this establishment, and conduct it with prudence. Conversions to the Catholic Religion, are frequent at this place: the pastor

himself was formerly a Quaker, and the chief inhabitants are Protestants, who have re entered the bosom of the Church.

Here ended the excursion of M. Rézé, who returned to Cincinnati, after an absence of many months. Shortly after his arrival, the bishop sent another missionary, M. Carrabin, to assist M. Badin, at St. Joseph. The prelate had himself visited, during the summer, another portion of his vast diocese. He spent some days with M. Miles, in the county of Guernsey, received there the abjurations of several Protestants, and administered confirmation; he had the same satisfaction at Zanesville, and at Mount Vernon. At St. Joseph, the residence of the Dominicans, he confirmed ninety-two persons: he administered this sacrament also at Lancaster. Father Miles, who accompanied him, preached at Mount Vernon, in the Presbyterian meeting-house; and at Newark in the Methodist meeting-house. M. Fenwick returned to Cincinnati, some weeks after M. Rézé.

Thus Religion gains in these distant countries, what she loses elsewhere: Protestants enter into her bosom, and Indian tribes, open their eyes to the light of the gospel. What an honour to these zealous men, to whom are due these peaceful and consoling conquests! It will be remarked, that one of their first cares is to establish schools; such enemies are they to education! The missionaries do all in their power to dispel the clouds of ignorance, that cover the savage tribes.

DOMESTIC & MISCELLANEOUS.

The Saints.—We gave, in our last, an abridged account of the attempts of some of these persons at Exeter Hall, to arrest the hand of charity, or to poison the bread, which it would break to the child of famine. Those attempts have met with a melancholy success. The Committee established have withdrawn from the charitable

fund, about £20,000, to administer to their narrow sectarian views. Not content with this; when distress was at its height, and the cry of death was the loudest, these men have, by public advertisement, admonished the generous and liberal Englishman to withhold his charity. Again they have, in great measure, succeeded. Is it not wonderful that the Irish Papist is not altogether bewitched out of his faith, by the amiable picture of religion exhibited by these men!

One of them at Leicester.—We copy the following from the Leicester Journal, a furious Anti-Catholic publication.

“Distress in Ireland.—On Sunday, June 4, two sermons were preached in this town, by the Rev. N. Armstrong, B. D. on behalf of the distressed Irish. In the morning, at St. Martin’s church, an eloquent appeal was made, grounded on Christian principles, after which the sum of £65 9s. 10d $\frac{1}{2}$. was collected; and in the evening, £28 2s. 6d. was contributed at the parish church of St. Nicholas, where the eloquent preacher took occasion to notice a base calumny, which had been uttered from the Roman Catholic pulpit in the forenoon, by Mr. Hulme, the resident priest, who asserted that the money gathered, would not go towards relieving the distresses of the Irish, but would find its way into the funds of the Reformation Society. Mr. Armstrong observed, that so accustomed had he been, to the mean insinuations of the Roman Catholics, from time to time, that with him it had very little or no effect. But he could assure his hearers, the money collected was not, nor did he wish it to be, at his disposal. He had been requested by a number of highly respectable individuals in Leicester, who had formed themselves into a Society, to preach a sermon on behalf of the distressed Irish; and he could only say, that not one sixpence would pass through his hands,

either for himself or for the Reformation Society.—The churches were crowded on both occasions; and the warm manner, in which the divine refuted so false an accusation, seemed to give general satisfaction to the congregation.

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“TO THE EDITOR.

“SIR,

“Having seen a paragraph in your Paper of last week, charging me with uttering, ‘in the Catholic pulpit, a base calumny,’ with reference to the appropriation of the money collected, after the sermons of Mr. Armstrong, in behalf of the famishing Irish, I beg leave most distinctly and unequivocally, to deny the charge. The paragraph alluded to makes me assert, 1st, ‘that none of it, (the money) would go towards relieving the distresses of the Irish,’ and, 2d, ‘that it would find its way into the funds of the Reformation Society.’

“I do, Sir, positively deny having ever made these two assertions, or either of them. With regard to the first accusation—what I really did say, (and I now repeat it) was, ‘that if the money were committed for distribution to the hands of the Reformation Society, not one penny would be given to the starving Catholics of Ireland, unless with the view of drawing them from the faith of their forefathers.’—Many, Sir, may deem my assertion, even as it now stands, an illiberal one against the Reformation Society; but were they Catholics, and subject, as Catholics are, to the daily insults, misrepresentations, and calumnies of such well-paid agents as Messrs. Gordon and Armstrong, and were they further acquainted with the malevolent operations, and the bigoted proceedings of that Society in Ireland, they would not hesitate to ratify the expression to which I have given utterance.

“As to the second charge, ‘that the money thus collected, would find its

way into the funds of the Reformation Society,' I must say that the man who has the hardihood to affirm that I asserted this, has no claim whatever to veracity. I do deny, in the strongest terms that language can supply, having ever said one single word, either in the pulpit or out of it, that could possibly convey such a sentiment. To substantiate my denial, I beg you to read over the document which accompanies this letter, signed by thirty-six individuals, who are one and all prepared to take their oaths, that no expression used by me, could possibly be construed into that meaning!

"Where then, Sir, is the 'base calumny,' with which I am charged? Who was the fabricator of this foul aspersion upon my character? Doubtless it was that veracious member of the Reformation Society, who presented himself in the Catholic chapel, for the purpose of taking notes during my sermon, and who has thus iniquitously imposed upon Mr. Armstrong—through Mr. Armstrong upon the whole of his audience—and through the *Leicester Journal*, upon the whole of its readers.

"I am, Sir, yours very truly,

"BENJAMIN HULME.

"Holy Cross Chapel, Leicester,

"June 30, 1831.

"The Editor most readily gives Mr. Hulme the benefit of his refutation.—The paragraph was copied from a contemporary paper."

The Editor could copy the offensive paragraph, but could not insert the exculpatory document alluded to by Mr. Hulme.

Another at West Bromwich.—This place has been recently the scene of the operations of the Reformation Society. Its emissary, named Gillespie, an apostate Catholic, who, we are informed, has exchanged the allurements of fasting and penance, for the rigours of twenty five shillings a week, and his travelling expen-

ses, in the service of the society, has been ably met and confuted, by Mr. M. Haynes, teacher of the Catholic Charity Schools, at Birmingham. Chagrined at his utter discomfiture, some of his party concocted a vile accusation against the Catholic advocate, and brought forward a person to assert, that he had acknowledged his insincerity, in the defence of the faith of the Church. This poor wretch had a paper presented to him, from which to make his accusation, and Mr. H. was not allowed to question him. Providentially the conspirators appealed to the Chairman, as a second witness, but he had the grace to withstand their repeated intimidation, and solemnly denied, that he had heard any expression of the kind, fall from Mr. Haynes. Such is the Reformation Society.—*Es uno disco omnes.*

Catholic Charity School Bazaar, Liverpool.—On Wednesday, June 22, the new School-room attached to the Catholic Chapel, Seel-street, was converted into a Bazaar, to the great delight of a crowd of fair and gallant visitors, who were willing to convert a scene of charity, into an object of laudable gaiety. The door was thrown open at twelve o'clock, and the fashionable arrivals were soon numerous enough to fill the room. During the first hour, the receipts at the door—the price of admission being one shilling—exceeded £30; and though the pressure was not equally intense during the subsequent hours, there was, during the whole day, a fashionable throng, quite abundant enough for the space in which they had to move.

The school-room approaches to a square, and around it ran, at a sufficient distance from the walls, a counter, on which were laid, in compartments or stalls, the articles disposed for sale. Behind these stood the fair vendors; and never was shopkeeping more charmingly dignified. It was impossible to resist their tacit invitations to buy, and, accordingly, they were honoured by a

superabundance of customers. Their wares were hardly less attractive than themselves; purses woven by "fairy fingers," and watch chains, "green" and "red," to suit all parties, invited the straggling beaux; while full grown babies delighted elderly bachelors, and buoyant young misses. There were card cases in abundance, and countless work baskets; fancy articles were endless; and some fair hand had formed a miniature landscape out of shells, mosses, and other available materials; other fair, but unknown artists, had furnished some beautiful drawings; and, on the whole, the abundance of the supply did credit to the taste and benevolence of the donors.

At the extremity of the room, in the right hand corner, stood the confectionary, its sale was confided to adequate hands, and, as might be expected, the fair vendors were kept fully employed. Ices, of course, were tempting luxuries in June, and if their excellence had not been attested by the purchasers, we should have been much surprised, for they were the contributions to the charity of Mr. Lynn, of the Waterloo, and Mr. Radley, of the Adelphi.

While a profitable commerce had been carrying on at the counters, the centre of the room was converted into a promenade, and the effect of the scene around was not diminished by some delightful airs played by Mr. Stubbs and his assistants, who occupied a temporary orchestra, tastefully fitted up. The fashionable crowd seemed highly delighted, and the Rev. Messrs. Robinson, Glover, and Prest, to whose active benevolence the town is indebted for an additional establishment devoted to education, used every exertion to render all gay and happy.

At an early hour in the morning, Mr. Thornely* entered the room, made several purchases, as many bows, and

departed. In the evening, Lord Sandon honoured the lady shopkeepers with a visit, purchased something from each, won golden opinions from all, and then bowed and withdrew. His lordship's expenditure amounted to about £17. Mr. Thornely's could not have been less, for though he did not visit every stall, he never put down less than a sovereign, paying that coin for an ice, as well as for his admissions.

The busy mart continued in operation until near seven o'clock, when the fair shopkeepers having become mostly bankrupt, delivered in their accounts. It was then discovered that the proceeds of the day, amounted to £310; one fair firm of sisters having netted £76, another received £45, and others, sums not much under that amount. This far exceeded their expectations, and, of course, added to the pleasure resulting from the consciousness of not having lost a day.

The commercial part of the affair having been settled, the scene, so late a bazaar, was converted into a ball-room, where a joyous troop of fair forms and gallant hearts tripped it on the "light fantastic toe," until the hour of eleven o'clock.

We ought, perhaps, to have mentioned sooner, that though the charity was for a Catholic purpose, many of the ladies who superintended the sale of the articles were Protestants. The articles, which remained unsold, will be given by the Clergymen of the Chapel to the bazaar about to be opened in the Music Hall, for the benefit of the Infirmary. They are valued at £60.
—*Liverpool Journal*.

Extraordinary Case. — A correspondent of the *Liverpool Mercury*, who calls himself "Fair Play," advances the following *unwarranted* instance of extraordinary zeal, (*Query, ill-natured Bigotry*.) displayed by a clergyman of the Established Church, who is located not more than a hundred miles from *Prescot*. Near to the Church of the

* Mr. T. and Lord Sandon were candidates for the representation of the town.—*Editors*.

aforesaid clergyman, stands a Catholic Chapel, to which there is annexed a Burial ground. Lately, a young man was unfortunately drowned: an inquest was held upon his body, the certificate for interment was made out in due form, and was directed to the Protestant minister. The parents of the young man however wished him to be buried in the Catholic Burial Ground; the young man himself had, during his life, expressed the same wish, and the priest also was desirous for the funeral to take place in the Chapel Burial Ground. Accordingly, matters were arranged so as to carry the wishes of all the interested parties into execution; but on the day of the funeral, the priest received a note from the Protestant clergyman, warning him that if he buried the body without a certificate, he would be liable to a heavy penalty. The Clerk who brought the note to the priest, met the funeral on its way to the Chapel yard, and asked to see the Coroner's certificate. Having obtained possession of it, he secured it in his pocket, and then cautioned the parties to beware how they buried the body anywhere but at the Protestant Church. The distressed relatives of the deceased having consulted the priest, were advised by him to proceed with the funeral, but, intimidated by the opposition so unfeelingly raised against them, they took the body to the Churchyard, and there it was interred by the Protestant minister, who performed the Protestant Burial service, amidst the injured feelings of some of the attendants, and the ill suppressed triumph of the rest. What was it which led to such an outrage upon the feelings of nature? Was it the spirit of Religion, or was it a ravenous propensity for fingering the Burial fees? These are not the days for such exhibitions of party spirit: however well adapted for the days of terror, the days of penal re-

striction, these proceedings will now be met with the execration of every liberal and sensible man. Moreover, the law Church which tolerates such conduct in her ministers, is nodding to her fall; "*Venit summa dies.*"

Perhaps some of the readers of the Catholic Magazine who are "learned in the law," will inform the public, *first*,—Whether there be any penalty for interring without a certificate, after an inquest has been held, and, *secondly*,—Whether a Coroner's certificate specifying a particular place, authorizes interment in that place only.

OBITUARY.

Died lately, Mrs. Standish, of Standish.

Lately, Mrs. Elizabeth Widgin, Birmingham.

Lately, the infant daughter of Lord Petre, Thorndon.

Susan Fanny, the infant child of Dr. De Lye, Birmingham.

Eleazar Wilson, a recent convert, Birmingham.

Benjamin Baker, aged 74. He had attended the Oscott Chapel, for sixty-four years.

At the Chateau of the Duke de Broglie, F. Shauahan, Esq. formerly a member of the Irish Bar and lately professor of the English language at the Paris College of Charlemagne.

At Belville, near Killarney, the Rev. George Cronin, fourth son of the late Daniel Cronin, of the Park, Esq. and brother of the present High Sheriff, of the county Kerry.

Lately, the Rev. Denis Meany, Parish Priest of Kilrossenty, in the diocese of Waterford.

On the 10th July, of a rapid decline, aged 32, the Rev. J. Mulholland, Catholic Curate of Newry.

Friday, July 22nd, John Wilson, also a convert, at Birmingham.

R. I. P.

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Conventual Education.

As it is by the powers of his mind that man is raised above the rest of the animal, as he is above the material world, nothing can be a more worthy object of his attention than the cultivation of those powers. This is a maxim, which, being evident in itself, is at the same time, one of the few, which, at the present day, are not made the subject of controversy. Hence, as the powers of the mind are principally cultivated by that, which is called education, education is the theme of universal praise, and the object of almost universal pursuit. The excellence of any thing whatever, may be indirectly inferred from its various counterfeits; and the value of education is illustrated by the application of the same principle. Town and country swarm with pretenders to education, and "SEMINARY FOR YOUNG LADIES" meets your eye in every street and alley.

From the numerous aspirants to the important charge, it might, perhaps, be inferred, that it required no extraordinary capacity, no particular qualification of head or heart. But this would be, and in fact, is a fatal error; and those, who are solicitous for the welfare and for the happiness of the community, will warn parents against its unhappy influence.

Nothing, indeed, is more false, nothing more fatal to virtue, learning and happiness. The human mind, the image of the Deity, is intrusted to ignorant quacks, to pecuniary speculators, whose primary object being to enrich themselves, is perpetually pursued, without regard to those duties, to which, indeed, they are incompetent, and to the neglect of those embellishments of the understanding and that regulation of the will, of which they are wholly ignorant.

If, indeed, the human being were stationary, or if, having been once

hurried from this state of existence, man could return, and rectify in his second appearance, the errors to which, in his first, he had been a victim, the subject, on which we are writing, would be of comparatively minor importance, and the various novelties, which are daily devised as new schemes of improvement, might be only amusing. But in the present condition of human life, a parent should feel that his child ought not to be made the subject of experiment, for, if the experiment fail, how is it to be repeated? or how are its consequences to be rectified?

A person properly qualified for the important work of watching the expansion of the infant mind, of guarding it against the aberrations to which, in every stage of its progress, it is liable, of infusing into it the principles of morality, and that in proportion to its capacity for receiving them, and also those portions of knowledge, whether sacred or profane, of which it becomes gradually susceptible, such a person is one of no ordinary endowments. But, to these, he should add qualities of an apparently conflicting character, firmness and tenderness, perseverance and condescension, a real sympathy for every imperfection of human nature and an apparent disregard for them all, a generous confidence in the virtues of those committed to his care, and a jealous vigilance lest that confidence may be abused to their ultimate ruin. These qualities are found occasionally in those, who devote themselves to the education of youth as a means of livelihood for themselves, but it is obvious, that they are to be expected principally in those, who, divested of all considerations of interest, dedicate themselves to this most noble occupation, from a principle of the love of God and of their neighbour. The love of God urges them to endeavour to extend the reign of his grace in the souls of his children, and the love of their neighbour induces them to labour earnestly, assiduously, patiently and affectionately to promote that, which prepares them for happiness in time and eternity.

These hasty reflections have been suggested by the appearance of a little book, with the fantastical title, "All is not Fable." It is a light airy volume, in the style of the publications of the day, but combining sound and useful argument with interesting anecdote, and has all the appearance of being founded on fact. The title, indeed, supposes this, as does, also, the Preface, which is here subjoined, in order that the author may be introduced to the reader, in her own character, and speak for herself, as to the occasion of her appearing in print.

"In presenting the following pages to her fair readers' perusal, the writer is anxious to explain her motives, for their information, and her

own satisfaction ; it being not improbable, some of her young readers may be surprised at her having chosen "*so grave*," "*so odd*" a subject for a volume, which they had opened, perhaps, solely with a view of adding another to their list of Romances.

"For this disappointment they are entitled to expect a reason. 'Tis briefly this. I was myself what is called a convent girl : when entering the *beau monde*, I will own my feelings were, for some time, painfully wounded, by the prejudices, misrepresentations, and false ideas, conceived and believed, by the generality of young girls of a different Religion, on the subject of convents and convent education.

"It is not in my disposition to trouble myself long about persons or things, of which I have no opinion, or for which I have lost all esteem ; but I must own "*after years of experience*" as Amelia says in the following volume, "of the kindest care, and the most religious instruction, (which, the more I see and know of the world, the more dearly do I prize)" I did feel occasional indignation, when I began to perceive the misrepresentations and prejudices, which were spread abroad, and unfortunately, far too universally, credited.

"And why" said I "in many instances do you, my friends, believe in tales about places, which having never yet seen, you can be no judges of by your *own eyes*, and a weak mind only judges by another on subject where it sees prejudice at work ?" They were not pleased, perhaps deemed me partial ; but if so, did not that idea belie their words ? For how could I be partial to a place, where I had experienced habitual ill treatment ? or found on my entrance into the *beau monde* had left my mind totally uninformed, and rendered me unequal to the fulfillment of those duties of society, which my station in life required of me ? And as to its seclusion, weaning my affections from, or rendering me less sensible to the duty I owe my beloved parents, let my own heart be my judge.

"The idea I had entertained of presenting *truth*, on this subject under a light amusing form, was decided a short time since, by a conversation I had with a young Lady in high life, and of a different persuasion on this subject : it having been started at her own request, she was not aware I had been educated in a convent, and after a long explanation on the subject of convents and convent education, I made her acquainted with this, and rallied her a little on her prejudices and terrors. "But," argued she, "I only believe what I have always heard ; I have had no means of obtaining correct information on this subject : how should I ? One hears much the same ideas every where expressed, when the subject is started : books are not to be had, to to place the case in its true light : it would be a monstrous good idea

for some one to do so, in a kind of Novel, or amusing kind of form, would it not?" I believe I coloured, and I certainly was at this moment more decided in the opinion I had originally formed from this young Lady's accidental remark; though as to myself, being almost a stranger to that kind of reading, I must own, I do not altogether understand its fascination. Novel reading however being the order of the day, I am well aware many of my fair readers would take up this volume, under the idea it was classed under that head, who would lay it aside, if they were aware it was of a more serious nature. I accordingly "set to" as the saying is, unknown to any one, and in five days accomplished my task.

"But I will detain thee no longer fair reader, just assuring thee that the character of "Amelia" is drawn from life, that her "valued friend" is a faint portraiture of one of mine, and that I have brought forward not one *imaginary* objection: infine only *combating en masse* almost in the very same words those which have been *personally* made to me.

As the task was accomplished in five days, perfection is not to be expected. Accordingly the style bears marks of the rapidity of the execution. Upon the whole, however, it is an agreeable little work, and its dramatic character is well calculated to relieve the gravity of its argument.

If we make a few extracts from the work itself, it will answer the twofold purpose—of introducing it to the acquaintance of our readers, and of presenting that view of the subject of this essay, which corresponds with our own.

We shall then simply premise that the two principle characters, are Amelia the daughter of Sir Hugh Mayton, and Eliza Curzon. Amelia has resolved to devote herself to the divine service, in a religious life, and Eliza is a young Protestant, who was educated after the death of her father, by an uncle, a dignitary of the establishment, by whom at his death, she had been submitted to the care of a Catholic governess, Madame de Lisle.

Miss Curzon, as might be expected, had imbibed all the absurd opinions which in Novels, Sermons, Plays, pious tracts, lascivious poems, &c. &c. are so industriously propagated in this country, respecting convents, and all the appendages of Religion.

"*Si vous voulez bien me permettre, je passerai cet apres midi chez Mademoiselle Mayton?*" said Miss Curzon addressing Madame de Lisle on the following Monday as they arose from dinner, a meal which the delicate state of health of the former generally rendered an early one—"volontiers mon amie" replied that lady—and in half an

hour the friends according to their agreement were strolling at some distance from Mazton in one of the most picturesque and beautiful of the surrounding walks. "And what did you do as a school girl? I should like to know Amelia," Miss Curzon enquired, "were the nuns your *sole* instructresses?" "They were, Eliza, and why should they not?—do not you yourself receive the benefit of education from a governess, in whom I may say you are peculiarly happy—for she is in every respect qualified for the task—a person of family accomplishment—her present situation owing to her sufferings in the French revolution—but how many parents are not so happy in their choice for their children! Madame de Lisle feels for you quite a Mother's tenderness,—she has no surviving family to divide her care or render her neglectful of her charge. But is this *always* the case? in how many instances have I beheld the contrary! And will you not believe Eliza, that accomplished women in the pride of life, many of them related to, or daughters of our first nobility, who attend on the education of young persons from the most sublime of motives, *duty and religion*—fully or *more* competent to the task, than the *generality* of those persons, whose very situation in life often debars them that intercourse with high society, which gives the first polish to the manners and accomplishments. *Individuals* of religious communities receive no pecuniary allowance for their care and affectionate devotion to their young pupils: they are wholly guided by superior motives: and in this do not their youthful charges find the very best security for their happiness? I must again repeat, I speak from years of happy experience, and that amongst the [hundreds whom I have known as playmates, I believe there is not one existing, who if her *subsequent* conduct in life has answered to the instructions she there received, but looks back with increasing gratitude and pleasure, to the innocent and instructive hours of her convent education.'

"But when once these Ladies enter the convent, Amelia, it is to quit it no more; and surely after twenty or thirty years passed in seclusion, they must pretty well have forgot, *les coutumes et l'usage du monde*: and as to their accomplishments—prayer—pious reading, &c. taking up as I should suppose, the greater portion of their time; surely they must ere long forget the attainments they had perhaps acquired during their residence in the *beau monde*. Besides many—I dare say, the greater portion of the members, retire very young, and how then can *they* become competent to the education of youth.'

"In the first place, Eliza, it is agreed, that solitude is in itself a great advantage to a studious mind.' It does not therefore follow that these Ladies must, for *this* reason, necessarily neglect the improvement of theirs—one of their most essential duties is to cultivate

their talents for their pupils' benefit, nor are they in most convents deficient in the means of doing so. The younger nuns improve themselves under the tuition of the elder and more accomplished religious; and in many, the masters of different musical instruments, drawing, and other accomplishments, who attend the pupils, are also employed occasionally, in perfecting such young nuns as require further instruction, and are clever and talented. In all communities devoted to the education of youth—new publications of interest and instruction are taken, for the members' first perusal—and in most, there are extensive libraries. Though all the members are similarly disposed, if appointed by their superiors, to assist in the great work of education, yet it often happens from want of capacity—health—or other causes—that several do so no further, than in attending the hours of prayer—study—or play—teaching plain and fine work—or French and English reading: thus by the less talented relieving the other members, the latter have more time to devote to their own improvement, and it seldom happens, that in one manner or other, every member does not render essential service to the community at large.'

"' But, my dear Amelia, surely in retiring from the world, devotion—I mean prayer—penance, &c. is their principal motive for abandoning it: if they really do all you have said, when do they find time for it?'

"' They retire early to rest and therefore very early rising is to them agreeable, or custom renders it so. They have many hours at their disposal, ere their young charges are up; and moreover inculcating in these tender minds the sublime truth 'virtue alone is happiness below,' they raise their minds throughout the day to a virtuous emulation, strengthened by what is better than precept, *example*. Surely—surely—such a mind as yours, Eliza, pious and excellent as it is in its belief, cannot but acknowledge these Ladies' noble end.'

"To teach the young idea how to shoot,
And pour the fresh instruction o'er the mind."

"' The first works of piety and goodness! They moreover assist the poor in various ways: in most convents they crowd constantly to its gates—and thus their whole lives is one, we may say, of *practical piety*.'"

In process of time Amelia enters her convent, and Eliza Curzon, naturally enough, gets married, and becomes Mrs. Murdock.

The two friends who had held their controversies by conversation, continue them by letter. We extract one letter that refers to the subject of education.

"My Dear Eliza,—In referring to your last favour 'I will begin:

with the end,' as a daughter of the Emerald Isle I love, might say !

“ ‘So then thou ungracious girl ! thou ownest that a certain Mr. Melville Murdock has succeeded in clearing thy mind of the few little dirty weeds which dimmed its beauty, when Amelia Mayton had failed to do so. Well—well—*je me console*—Eliza Curson was not *quite* so sensible a girl as Eliza Murdock is—and I will be content to change the good opinion of the former for the latter—but I find a few unanswered queries in my letters from the latter—to which I have still the vanity to think *being in unison with Mr. Murdock's opinion*—I may briefly refer, in compliance with her request. As to the first—‘does not a convent education necessarily estrange a daughter's affections from her mother ?’ I reply to this very erroneous idea—that it is one that could not possibly be made, after a little consideration *impartially* bestowed on the subject. A mother prizes a daughter's love and society as one of her best earthly blessings—the pain and cares her infancy have cost her, bind up her very existence, one may say, in her's ; and she knows that she cannot inculcate a more valuable lesson to her child than to turn towards her mother as her best confidant and friend—I dwell on this point the longer, as my conviction has been strengthened by much silent observation of my own on this subject, when in the gay world ; and that the misery and anguish of mind, a sensible well educated daughter feels, from not having been *early in life taught or found practicable this truth of golden hue*, beggars description ; and is one, of which the sad consequences in after life, can *never, never be replaced* ! For to whom as to a mother, can a timid delicate minded girl reveal many and many a secret care, which if closed to her ear, often preys deep and insidiously in the young female breast ? Were not you yourself Eliza, a painful example of this in one severe instance ? but I long knew the blessing of an affectionate mother ! Do you, then, think it probable that parents, who all, more or less, feel and are aware of the importance of this direction of their daughters' minds—and looking for their earthly happiness in their husbands' and children's affections—would freely, and on mature deliberation, blast the blossom as it budded ? or leave the foreign hand to rear it ? No ! No ! Eliza, look back to our former conversations on this subject ; and let your own feelings, your own excellent heart be your judge ! Is this in nature ? Is it probable ? I will not imagine you to make the absurd reply I have heard from the lips of less sensible girls—namely ‘that Roman Catholic mothers hold it an heroic act to devote their children to a conventual life, and consequently consider it a meritorious act of maternal love, to wean their daughter's affection from themselves, and direct them to the inmates of the spot, where they intend they should retreat for life.’

“To the first part of this absurd proposition, you have already received a reply in a former conversation; and which you have probably a full recollection of, as being connected with a more deeply interesting one to you.

“In the second part, I shall reply in a few words, by saying, that the denial I gave the first point necessarily prevents any credit from being given to the latter. For though a Roman Catholic mother may—and *does* look upon the state of retreat from the world, if suited to her daughter’s natural disposition, and embraced by her child from preference, and on full deliberation, as a happy and meritorious state of life—yet, as you have seen above, it is not by the Roman Catholic Church permitted, for a parent to devote his or her daughter, to that state against her will; or to use their influence with their children to persuade them to that effect. The mother is consequently ignorant, which of her daughters is most likely, at the early period she generally intrusts them to these ladies’ care, to take to a conventual life—how can she depend on those of her daughters, whom she had no wish should embrace the state, not being the very ones, who will ultimately do so?

“But you may be inclined to say—the Catholic mother, holding, as you allow, the state to be a meritorious and a happy one, does not she at least look upon it, as an act of virtue in herself, to at least give her daughter the *chance* of taking to it, and of judging with her own eyes, if such a seclusion might not be her choice on further knowledge of the duties it also imposes on her, by your account? This idea might have never entered the daughter’s head, had she not become accustomed, from long habit, to retirement; and her return hither, may in part arise from the charms, which are always spread around the happy scenes of our early days.”

The idea expressed in the few last lines of the extract just quoted, seldom occurs to the parent: but it is to be regretted. Those, who are at all acquainted with conventual education, know, full well, that the children reared in those sacred abodes of Religion and Learning are exquisitely happy: and that they, more than any others, look back to the days of their youth as to a perfect Elysium. The kind parent, who is sensible of this truth, will surely feel that she consults the dictates of maternal affection, when she resolves to allow to her child a lengthened portion of such sweet, because such innocent, enjoyment.

Various other topics present themselves for consideration upon this subject, but the extensive notice we have taken of the little work above mentioned, prevents us from entering upon them in our present number.

Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens.

(CONCLUDED.)

In the course of a month, the inconveniences arising from the smallness of our prison limits, were remedied by a permission to walk out into the town and neighbourhood. This seasonable indulgence was ludicrously obtained on the following occasion. *Dux femina facti!* About the middle of December, a sharp frost set in; in a few days the ice was strong enough for skating. It was well known to the whole town, that the students of the English college were passionately fond of this cheerful and healthy recreation. Every winter, as soon as the ice was sufficiently strong, they had been seen hastening in small parties, to take their favourite amusement, on the fortifications which surrounded the town, or the lakes and canals in the neighbourhood, which were spacious and well adapted for the purpose. The students addressed a petition to the municipality. They stated the hardships which they, with all France, had undergone during the execrable domination of Robespierre; lamented that they had not yet derived all the benefits which they reasonably expected from the destruction of the tyrant; and prayed that they might be indulged with the liberty of walking in the town and neighbourhood; and this without delay, that they might avail themselves of the present frost to take their favourite recreation on the ice. The petition, which was drawn up with some humour, was presented to the worshipful bench, at their first public meeting, by Madame Blangarnot, our carpenter's wife, whose husband had been promoted to the dignity of a municipalitan. She pressed our petition on the attention of their worships, with a torrent of eloquence. *Dux femina facti!* Thrice they sat in grave deliberation on this momentous question; and thrice the intrepid heroine advocated our cause. At length her eloquence prevailed. The magistrates decided that the citizens of the English College, (*ci-devant Grand College*, or *Grands Anglois*,) now prisoners in the ci-devant Irish College, under the inspection of the committee of public safety, should have the liberty of walking out in the town and vicinity, as prisoners on parole. On the 21st of December, two of the Juges de Paix, came to the Irish College, to communicate to us the decree of the municipality. We listened to the decree with transports of joy: and readily pledged our word that we would not attempt secretly to escape out of the country.

This was another epoch of our captivity ; and, we trusted, the next step to our emancipation. All were eager to avail themselves of this relaxation without delay. During the course of the same day, the greater part of the students providing themselves with skates, issued out of Lisle gate, and appeared on the ice. Others preferred going to the bookseller's shops, to provide themselves with books to aid their studies. Many were led by curiosity, first of all to walk in the town ; and survey the ravages which the revolution had wrought in Douay, during our absence in the prison in Picardy.

We saw with sadness the effects of revolutionary phrensy, in every part of the town. All the numerous colleges had been suppressed, and the buildings converted to other purposes. Only the university was employed for the lectures of the public professors. Most of the monasteries and convents, some of which were fine and spacious buildings, had been made prisons, or military barracks. Some of the most beautiful churches in the town, were now turned into magazines, or warehouses, or applied to other more profane uses. Others had been totally demolished. The elegant and rich collegiate church of St. Ami, and the parish church of St. James, were of this number. They had been sold as national domains to speculators, who with sacrilegious hands, destroyed the sacred edifices, to make a profit by the sale of the materials. The venerable and beautiful Gothic church of St. Gregory, belonging to the English Benedictines, was become a magazine for the bells which had been removed from the churches, in the town and neighbourhood, and even from the towns in Brabant, to be melted down at the foundery, and cast into cannon, or into coin. At this time it contained some hundreds of bells, some of them very large, and decorated with ancient and curious inscriptions. The church itself, for want of repair, was fallen into an almost irretrievable state of dilapidation. The collegiate church of St. Peter, which surpassed all the others in stateliness and beauty, was still profaned by the statue of the Goddess of Reason, and the disgraceful follies of revolutionary paganism.

Our own venerable college, the finest edifice in the town, though its appearance to the street was little altered, and the chimes of the tower clock, so long familiar to our ears, unconscious of the change, seemed still to call us to our college duties, had undergone a lamentable alteration ; and excited the most painful feelings in our minds. It had been converted into a military hospital. To adapt the house to this purpose, the church, the hall, the library, had been stripped of all their furniture and ornaments ; the paintings, including the portraits of all the Presidents, from Cardinal Allen, down to our own

time; and of all the missionary priests, educated in this college, who had shed their blood in the cause of religion, under Elizabeth, and her successors, had all disappeared. The other parts of the building had been dilapidated and gutted, to make large saloons, or hospital wards. While the allied armies were in the neighbourhood of Douay, these wards had been crowded with the multitude of sick and wounded soldiers. At the period of our return their numbers had been reduced, by death and convalescence, to about fifty or sixty, partly French, and partly of the allies.

Our valuable library had met with a cruel fate. For some months after our arrest, it had been plundered at discretion, by those who had been appointed to take care of it. By order of the magistrates, waggon loads of books were conveyed from the library to the arsenal, to make military cartridges. Folio volumes of firm paper, regardless of their contents, or costliness, or rarity, were preferred for this barbarous purpose. A selection of several thousand volumes was made from the remainder, to be incorporated with the library of the Douay university. There they are to be seen at present. But many rare and curious volumes, and the whole treasure of our inestimable manuscripts, consisting of original letters, and correspondence with Rome, and England, authentic memoirs, and other precious documents, which had been deposited here, as in a place of safety, out of the reach of that persecution, which had raged so long in our own country, were dissipated and destroyed by men ignorant of their value. It was from this abundant source, that Dodd derived his best materials for the History of English Catholics, since the Reformation; and Bishop Challoner, for his curious and authentic Memoirs of the Missionary Priests, and others, who, during the same period, suffered death for their inflexible adherence to the Catholic faith. The college church had been stripped of its altars and decorations, and was serving the degraded purpose of a storehouse, or magazine. Neither did it escape our observation, that the beautiful lime trees, which, for near two centuries, had shaded the academic walks of our spacious garden, had totally disappeared. Our curiosity was strong, and surely very laudable, to see once more the walls of the college, so venerable in our eyes, and so interesting to our feelings. But we sickened at the sight. *O Domus antiqua, quam dispari dominare Domino!*

The severity of our imprisonment was now much mitigated; and we were treated with civility, by the authorities of the town. But our condition was still precarious, and not free either from present solicitude, or apprehension as to the future. By the unjust confiscation of all our college property, and the rigorous prohibition, under the

penalty of death, of all correspondence with our friends in England, we were not only prisoners, but beggars living on credit. The French government was in a very unsettled state: our resources might fail. In the struggle for power, the violent factions might again obtain the superiority. In either case we had no prospect of escaping from a repetition of the same difficulties and dangers, which we had already suffered; or the endurance of still greater hardships. Neither had we now any object or motive to remain any longer in France. The college and its property, for the preservation of which, we had, under the assurances of protection from the French rulers of the day, risked our liberty, and our lives, had been taken from us by a decree of the National Assembly. The liberty of practising our religion, and of pursuing our studies without impediment, the denial of which at home, had caused the foundation of our college, and other similar establishments abroad, were now withheld from us by revolutionary France. The country, which had so long cherished and protected us, was herself, under the pretext of liberty, now become the prey of a dismal fanaticism, and unparalleled despotism; and was daily exhibiting the melancholy spectacle of every impiety and folly, of every thing degrading to a nation, and disgusting to the feelings of religion. France at this period had ceased to be a country adapted to the religious education of youth. It was even become odious and insupportable. Every thing seemed to cry out to us:

“*Hæu fuge crudeles terras. fuge litus iniquum.*”

Besides England was recovering from her bigotted delusion of two hundred years standing, which had made her catholic subjects aliens and outlaws in their native country. The legislature had already made a breach in the barbarous penal code, so long in force against the Catholics; and had wisely repealed the laws, which disabled us from possessing our estates, or educating our youth, and which for above two centuries, had forced us to seek an asylum and protection from the greater humanity, and liberality of strangers. From all these motives, notwithstanding the lenity of our present jailers, we daily longed to quit France, and return to England.

But there were great obstacles to overcome. We were guilty of no crime. We were never accused or suspected of any, except that of conniving at the escape of some of our companions. Our confinement was no benefit, and our release could bring no detriment to the rulers of the French republic. On the contrary our detention was in some degree a burden, and certainly a disgrace to them. But it grati-

fied the paltry passions of republican spite and revenge, against the English nation, with whom the French were then at war. These are the only motives alleged in the decree of the National Assembly, on the 10th of October, 1793, by virtue of which we were arrested and shut up in prison. Yet these unworthy feelings were still cherished, by many of the men in power; nor would the more humane run the risk of offending them, by shewing compassion to us.

All these difficulties were however surmounted by the ability, and address of the Reverend Gregory Stapleton, President of St. Omer's college. In the beginning of the following year, 1795, this gentleman obtained leave to go to Paris, to present to the men in power, a petition for the release of the two colleges. After many repulses, he at length succeeded in his object. By remonstrance, by intreaty, and by the more powerful influence of money, he obtained from the Directory, an order addressed to the magistrates of St. Omer's, and Douay, empowering them to release from imprisonment the citizens, ex-members of the two *ci-devant* English Colleges, and to furnish them with passports to return to England. Father Sharrock, and his five companions, were included in the Douay list.

We shall never forget the impression made on our minds, by the unexpected arrival of Mr. Stapleton, at the door of our prison in Douay, on his return from Paris. It was in the afternoon of Friday, the 13th of February. During the hesitation and delay of the turn-key, to admit Mr. Stapleton, we had nearly all heard of his arrival, and had assembled in the court to meet him. It was a moment of the most intense anxiety. He soon relieved us from our suspense. "Good news, my boys," said he. "Thank God we are going to England." I believe, we never, in the whole course of our lives, experienced such lively emotions of joy. Many of the collegians gave loud cheers of applause. But I observed that some of them were silent, and burst into tears. The next day, Mr Stapleton, and the superiors of the college, visited the Mayor and magistrates of Douay, to make the necessary arrangements for our liberation and departure. Mr. Stapleton then proceeded to St. Omer's, to carry the same joyful news to the gentlemen of his own college, who were anxiously expecting his return.

In the succeeding interval of necessary preparation for our journey, we all appeared personally at the Hotel de Ville, to receive our passports. A lot of the college plate, which had been buried under ground before the commencement of our calamities, was now rescued from the place of its concealment. This seasonable supply not only enabled us, to pay all our debts, but furnished us with the means of

prosecuting our journey. In the course of another week we received intelligence that an American vessel would be ready on the 1st of March, to receive us at Calais, and convey us to Dover. On the 26th of February, we left Douay, in a train of waggons, our usual mode of travelling, since the commencement of our captivity. The first night we slept at Bethane: the next day we arrived at St. Omer's. Here we remained with our friends and fellow-prisoners, till Sunday morning, the 1st of March. After hearing mass privately at an early hour, we proceeded with our St Omerian friends, in the packet boat; and in the afternoon arrived at Calais, within sight of the white cliffs of Dover. The next morning, Monday, the 2d of March, we all, thirty two from Douay, and sixty-two from St. Omers, embarked on board the American vessel prepared for our reception; and after an inconvenient and difficult passage, but with joyful hearts, landed at Dover the same evening.

EXTRACT FROM THE DIARY OF DOUAY COLLEGE.

Catalogus pro 1 die Octobris, 1793.

SENIORIES.

R. D. Joan. Daniel, Præses.	1831. Died at Paris, Oct. 3, 1823.
R. D. J. Hodgson, V. P. & S. T. P.	V. G. L. D. died Nov. 30, 1821.
D. Gul. Poynter, S. T. P. & Prof. Stud.	Bishop of Halia, V. A. L. D. Ob. Nov. 26, 1827.
D. Tho. Smith, Phil. Prof.	Bishop of Bolina, V. A. N. D. Ob. Aug. 6, 1831.
D. Jos. Beaumont, (Hunt) Procu.	Priest at Shortwood, near Bath.
D. Tho. Stout, Prof. Gen.	Do. at Thropdon, Ob. July 26, 1828.
D. Gul. Wilds, Phil. Prof.	Do. at Warwick-street Chapel.

PROFESSORES.

D. Gul. Coombes, Sac. secessit in itinere, Oct. 16, 1793.	Do. D. D. at Shepton-Mallet.
D. Jas. Lancaster, Diac. abiit Oct. 12, 1793.	Do. at Chester, &c. Ob. Oct. 8, 1827.
D. Joan. Lee, Diac. abiit Oct. 12, 1793.	Do. at Warwick-street Chapel.
D. Gul. Croskell, Diac.	Do. at Durham, V. G.

THEOLOGICAL.

- D. Rob. Blacoe, 4. an. Subdiac- Priest at Ferneyholgh, Lanca-
evasit Nov. 24, 1793. shire, Ob. Oct. 18, 1823.
Mag. Joan. Bell, 3. an. alum. Do. at Kippax Park, Yorkshire.
— Jac. Worswick, 4. an. abiit. Do. at Newcastle-on-Tyne.
Oct. 12, 1793.
— Car. Thompson, 3. an. evasit
Jan. 18, 1794.
— Rob. Freemont, 3. an. alum. evasit Aug. 4, 1793
— Joan. Dowling, 3. an. alum.
— Joan. Law, 3. an. alum. abiit, Priest at Inglestones, Essex,
Oct. 12, 1793.
— Joan. Lingard, 3. an. alum. D. D. Priest at Hornby, Lanc.
— Fran. Bowland, 3. an. alum. Priest at Reading.
— Edw. Peach, 2. an. alum. se- Do. at Birmingham,
cessit, Aug. 4, 1793.
— Joan. Devereux, 2. an. alum. Do. late of Moorfield's Chapel.
secessit, Oct. 16, 1793.
— Car. Saul, 2. an. abiit Oct. Do. at Thornton, Yorkshire,
12, 1793. ob. June 5, 1813.
— Ric. Thomson, evasit Nov. Do. at Weldbank, Lanc. V. G.
24, 1793.
— Tho. Gillow, abiit Oct. 12, Do. at North Shields, Northum-
1793. berland.
— Ed. Monk, secessit, Oct. 16,
1793.
— Joan. Clarkson, evasit Nov. Do. at Inglestone, Essex, ob.
24, 1793. Feb. 13, 1823.

PHYSICI,

- Ric. Broderick, Do. at Lincolns-Inn-Fields,
Chapel.
Jac. Harrison, Layman, died in the West Indies,
Tho. Penswick, abiit Oct. 12, 1793. Bishop of Europum, Coadj.
Joan. Canning, evasit Jan. 16, 1794. Layman, died in the East Indies.
Gul. Lucas, evasit Nov. 24, 1793. Do. living near Birmingham.

LOGICI.

- Lud. Havard, Priest, retired from Westminster.
Joan. Rickaby, secessit in itinere, Do. at Garstang, ob. Feb. 5.
Oct. 17, 1793. 1821.
Car. Sims, Layman.

RHETORES.

- Arthur Clifford, Do. died at Winchester,

Jos. Swinburne,	Priest, at Hedon, Yorkshire,
Steph. Philips, evasit Jan. 15, 1794.	Layman.
Ric. Davies,	Do.
Tho. Lupton, evasit Jan. 16, 1794.	Priest, at Newhall, Lancashire.
Lud. Clifford,	Layman, deceased.
Joan. Bates, evasit Jan. 16, 1794.	Do.
Joan. Eldridge, evasit Jan. 16, 1794.	Do. died at Birmingham, June 13, 1831.
Franc. Hay, abiit Parisios, Nov. 16, 1793.	

POETÆ.

Tho. Dawson, evasit Jan. 16, 1794.	Priest, retired from Lytham, Lancashire.
Joan. Bradley, evasit Jan. 16, 1794.	Do. at Yarm, Yorkshire.
Tho. Story, evasit Jan. 16, 1794.	Do. at Stockton, ob. Sept. 23, 1822.

SYNTAXIARI.

Tho. Brady, relictus Duaci ob infirmitatem.	Died at Douay, Oct. 30, 1794.
Joan. Penswick,	Priest at Birchley, Lancashire.
Gul. Veal, evasit Jan. 16, 1794,	Layman, living in Hampshire.
Tho. Cock, evasit Jan. 16, 1794	Priest at Cheeseburn Grange, Northumberland.
Mat. Forster,	Layman.
Hen. Boishamon abiit Parisios, Oct. 16, 1793.	

GRAMMATICI.

Joan. Bulbeck,	Layman.
Tho. Brannan,	Do.
Jac. Arkwright,	Do.
Rob. Gradwell,	Bishop of Lydda, Coadj.

IN PRIMA CLASSE RUDIMENTORUM,

Alb. Boishamon, abiit. Parisios Oct. 16, 1793.

IN SECUNDA CLASSE RUD.

IN TERTIA CLASSE RUD.

Jac. Fountain, Layman.

Die 12 Octobris, anni 1793, omnes tum Superiores tum Scholares, quotquot erant domi, ad Collegium Scotorum, tanquam ad carcerem, comitantibuy hominibus armatis, educti sunt, inibi arcte conclusi usque ad diem 16 Oct.: vi diende translati sunt ad arcem Dourlensem, (Dourlens) ubi varia passi, adhuc libertatem expectant. Oct. 1, 1794.

1794.

Catalogue eorum, qui hac die 1 Octobris, 1794, in interiori arce
Dourlensi pro Collegio degunt.

Joan. Daniel,	Tho. Berry,	Jos. Swinburne,
Jos. Hodgson,	Jac. Delany,	Ric. Davies,
Gul. Poynter,	Joan. Dowling,	Joan. Penswick,
Tho. Smith,	Ric. Broderick,	Mat. Forster,
Jos. Beaumont,	Jac. Harrison,	Joan. Bulbeck,
Tho. Stout,	Lud. Havard,	Rob. Gradwell,
Gul. Wilds,	Car. Simms,	Tho. Brannan,
Geo. Simpson,	Arth. Clifford,	Jac. Arkwright.
Gul. Croskell,	Lud. Clifford,	

Jos. Lopez, liberatus Oct. 23, ad Col. Franco-Audomarense abiit.
Aug. Amarigo, liberatus, &c. ut supra.
Mic. Langton, liberatus, &c. ut supra.
Tho. Murphy, liberatus, &c. ut supra.
Jos. Fountaines.

Tho. Brady, relictus Duaci, p̄ obit Oct. 30, 1794.

Die 27 Novembris, 1794, reducti sumus ab arce Dourlensi ad Collegium Hibernorum Duaci, ibique arcte conclusi.

Die 25 Februarii, 1795, Duaco Angliam versus profecti sumus.

Die 2 Martii, 1795, p̄trium littus libero jam pede pulsavimus.

The following Gentlemen, seeing the dangers of the times, left Douay before the rest were sent to Esquerchin. [See page 26.]

James Haydock,	Priest at Lee Chapel, Ob. April 25, 1809.
Benedict Rayment,	Do. at York, V. G.
Thomas Wilkinson,	Do. at Kendall,
Joseph Hunt,	Do. at Moorfields Chapel. Retired.
Edward Kenyon,	Do. at Pleasington Priory. do.
James Newsham,	Do. Ob. June 11, 1825.
John Woodcock,	Do. at Wycliff, Yorkshire.
John Lingard, D. D.	Do. at Hornby, Lancashire.
Edward Peach,	Do. at Birmingham.
John Bell,	Do. at Kippax Park, Yorkshire.
Francis Bowland,	Do. at Reading.
William Beauchamp,	Do. Ob. Dec. 1812.

William Davies,	Priest at Chepstow, Ob. Dec. 30, 1814.
Geo. Haydock,	Do. at Westby Hall, Lancashire.
Thomas Pitchford,	Do. at York, Ob. July 30, 1808.

William, Lord Stourton,	Christ. or Phil. Galway,	Geo. Taylor,
John Butler,	Matthew Gibson,	John Taylor,
George Silvertop,	Charles Simpson,	Edward Beck,
Henry Silvertop,	Nicholas Kirwan,	Chris. Duling,
Timothy Duggan,	Vincent Oliveira,	C. or F. Thompson,
Daniel O'Connell,	Vincent Eyre,	Robert Freeman,
Maurice O'Connell,	Robert Cruise,	Thomas Haydock,
James Teebay,	Thomas Cook,	Vincent Lopez.
Laurence Teebay,	Edmund Costello,	

The present condition of the native Catholics, throughout India.

At a moment, when every subject, connected with the improvement of a large portion of the natives of India, is interesting, in consequence of the period having arrived, at which the legislature of Great Britain is called upon to establish a system of government, which shall be calculated to raise the character, and promote the happiness of every class of society in that country, we feel it our duty, to call the attention of the British public, to the present state of the Catholics throughout that immense empire, in hopes that some Catholic member of the House of Lords, or House of Commons, when the question of the renewal of the East India Company's charter shall come before them, will get some arrangements made for the Catholics, living within the British territories in India, as shall, now that the Portuguese Government in Europe can no longer afford them the protection it formerly did, secure for them such countenance and support from the British legislature, as may promote their religious and moral education, and may raise their moral character in the eyes of the European, and the native inhabitants of the country. With this view, we insert a very interesting letter, from the Abbé Dubois, to Sir Alexander Johnston.

The Abbé Dubois having been thirty years in the Peninsula of India, is more thoroughly acquainted than any other European, with the

religion, customs, manners, and character of the Hindoo inhabitants of that part of India; and is the author of the celebrated work, published in English and in French, upon the religion and manners of the Hindoos. Sir Alexander Johnston, the late president of his Majesty's council, conceiving that nothing could be more injurious to the cause of christianity in India, than that the natives of India should see a European government, professing christianity, allow a large body of the most respectable christians, under its authority, merely because they are Catholics, to be excluded *by law* from some of the most important privileges of British subjects, and thereby degraded in the estimation of their fellow countrymen, introduced into the council of Ceylon, in 1806, a law by which the Roman Catholics, on the island of Ceylon, were effectually relieved from all the disabilities, and all the unjust treatment to which they had been subjected by the laws of the Dutch government, for a hundred and fifty years, and by way of shewing them that their religion should, for the future, be no impediment to their promotion in his Majesty's service, appointed the head of one of the most respectable catholic families in Ceylon, to one of the most responsible offices in the Supreme Court, that of Registrar of the court. In consequence of this measure, Sir Alexander Johnston had constant communications, while in Ceylon, with the Archbishop of Goa, and with the heads of many of the Catholic congregations, in different parts of India, and received from them the most authentic, and the most extensive information, relating to all the Catholics who were established throughout Asia. The Abbé Dubois, who is now in England, aware of the interest Sir Alexander Johnston had always taken in the subject, at his request, recently sent him the account of the present state of the Catholics in India.

King-Street, Portman Square, London, 21st May, 1831.

DEAR HONOURABLE SIR,

In the last interview I had the honour to have with you, you appeared anxious to have a short sketch of the christian missions in Asia. I will endeavour to comply with your wishes, as far as my inquiries on the subject, during my long residence in India enable me to do.

The whole of the christian converts in Asia, during the three last centuries, by the Jesuits and their successors, do not amount at the present time, to more than twelve or thirteen hundred thousand: if we except those made by the Spanish missionaries, on the Phillipine Islands, which, from all accounts, amounts to about two million, among the natives of those Islands. Of the twelve or thirteen hundred thou-

sand converts on the Continent of Asia, India contains one half that number, under the superintendence of four titular Bishops, and three Bishops *in partibus*, with the titles of Apostolical Vicars. The four titular Bishops are, the Archbishop of Goa, (the metropolitan of India,) and the Bishops of Cranganore, Cochin, and Malayapore, (St. Thomé, near Madras.) The three Apostolical Vicars, who reside, one at Bombay, another at Verapoly, on the Malabar coast, and the third at Pondicherry, are immediately appointed by the Pope, without the interference of any temporal power. The two former are Italian Carmelite Friars, the latter is a Frenchman, and has the superintendence over the French mission in the Carnatic and Mysore.

Each Bishop, and Apostolic Vicar, has a district assigned to him by the Holy See. The Archbishop of Goa, has under his spiritual jurisdiction the most numerous congregations. It is he who directs all the Catholics in the Island of Ceylon, whose aggregate number amounts to at least one hundred and twenty thousand. He has also under his spiritual sway, the great number of congregations disseminated on the Malabar coast, from Tellicherry and Mangalore, to Goa, inclusively, and containing at least one hundred and fifty thousand Catholic christians. Next to Goa, the most numerous mission is that of the Apostolical Vicar at Verapoly, near Cochin, who reckons one hundred and thirty thousand converts, partly of the Syriac, partly of the Latin rite; the former are converts made by the ancient Jesuits, of the Syrians of the Nestorian sect, established from immemorial time in the Travancore, and having still many congregations of that persuasion, who steadfastly adhere to the doctrines of Nestorius; whose principle error consisted in admitting two persons in Christ. They, however, admit the seven sacraments, as the Roman Catholics, purgatory, invocation of saints, &c. but altogether reject the worship of Images.* Those who are become converts to Catholicism, have preserved the ancient *Syriac*, or *Chaldeo-Syriac*: and their liturgy is in that language, which their priests learn merely to read, in order to be able to perform their religious ceremony, without understanding it, having no professors to teach them, and in general their native priests are very ignorant. The Bishop of Cochin, has about forty five thousand christian natives, under his spiritual sway; his jurisdiction extends from Cochin and Tuttaeorin, along the coast to Nejjapattam. His congregations along that tract of country, are numerous, and are chiefly composed of fishermen, known under the name of

* By *worship of images* is meant nothing more than respect and veneration for the holy persons represented by them.

Paravas, who boast and pride themselves, on being the offspring of the converts made three centuries ago, by the celebrated Jesuit St. Francis Xavier. The Bishop of Cranganore exercises his spiritual power in a part of the Travancore country, and in the province of Marava and Madura; he reckons thirty six thousand converts of several castes. Among his flock there are many thousands of those professional robbers called Colliers, who chiefly inhabit the Marava district. The Apostolical Vicar of Bombay, an Italian Carmelite Friar, has the poorest mission in India; his flock does not amount to above ten or twelve thousand converts. The French mission entertained by the *Seminaire des Missions Etrangères*, in Paris, is composed of a French Apostolical Vicar, appointed by the Pope: his residence is at Pondicherry, and he is assisted by two French missionaries, scattered over the Carnatic and Mysore countries. The number of christians under their charge amounts to, at least, forty thousand. The Portuguese Bishop of St. Thomé's, near Madras, exercises his jurisdiction in the Tanjore country, where there are about twelve thousand native converts; and all along the coast from Negapatam, to Calcutta, there are found several congregations, chiefly consisting of that class of people calling themselves the offspring of the ancient Portuguese. Such is, Sir, the short analysis of the state of the Catholics in India I can give you; and such are the remainders of those once flourishing congregations, founded by the Jesuits, amounting, eighty years ago, to two millions. Since that period, and chiefly since the extinction of the order of the Jesuits, the affairs of christianity on the Peninsula, owing to many causes, which it would be too long to enumerate, have been visibly on the decline, and, in my opinion, will continue to be so.

I will now say a few words about the christian sects from the Catholic Church, which have also formed religious establishments on the Peninsula. The most ancient are the Nestorians, established in Travancore, styling themselves the christians of St. Thomé's; a claim without foundation, it being well known that their patriarch and founder, *Nestorius*, Bishop of Constantinople, lived in the fifth century: most of them were, as already mentioned, converted to the Catholic faith by the ancient Jesuits, but a great many remained, and still remain steadfastly attached to Nestorianism, and form several congregations, amounting, in all, to about twenty thousand.

There are also congregations of Protestants, of several sects; the most flourishing are those of the Calvinistic persuasion, established in the Island of Ceylon, amounting, it is said, to about 60,000, chiefly composed of Catholic converts, who turned Calvinists, during the long persecution exercised by the Dutch against Catholicism; a per-

secution which lasted, in a great degree, until the time when, by your benevolent and persevering interference, you succeeded to obtain the full emancipation of the Catholics, and to remove all the civil incapacities which weighed on them, on account of their religion; a favour, whose remembrance shall be handed down from generation to generation, among the Catholic population of the Island, with senses of the liveliest gratitude. From the Peninsula of India, let us pass over to the countries beyond the Ganges.

There is a mission of Italian Barnabite Friars, established more than a century ago in Pegu, having, to attend to the five congregations at Rangoon, and some other parts of the country, an Apostolical Vicar, and three or four missionaries. That mission, owing to the civil wars which at all times raged in the country, and to other causes, was at no time prosperous, and at present reckoned only about 8,000 converts.

The *Seminaire des Missions Etrangères*, in Paris, has entertained, during these last 150 years, a mission in the kingdom of Siam, which at present consists of a Bishop, Apostolical Vicar, and six French missionaries; the residence of the Bishop is at Bancoek, and the missionaries attend the congregations scattered over the country. The number of converts was once considerable; but, owing to the continual foreign and civil wars, which have not ceased to exist in the country, their number is at present reduced to about ten or twelve thousand. The most flourishing mission under the charge of the *Seminaire des Missions Etrangères*, is that of Tonking, where we reckon at least one hundred and sixty thousand converts, attended by a Bishop, and an Apostolical Vicar, ten French missionaries, and sixty native Priests, properly educated by two French missionaries, delegated for that purpose. The Spanish mission, in the same country, is no less flourishing than the French one; thus, the aggregate number of Tonkinese converts, amounts to about three hundred thousand souls. Next comes the mission of Cochin-China, and Cambodia, including at least from seventy to eighty thousand converts, attended by a Bishop, Vicar Apostolic, nine or ten French missionaries, and about twenty five native Priests, educated by the missionaries.

Finally, the *Seminaire des Missions Etrangères*, entertains a mission in the interior of China. In the province of Futchnea, there are to be found about fifty thousand Chinese converts, attended by a French Bishop, six or seven missionaries, and twenty two, or twenty four Chinese Priests. The Portuguese, Spaniards, and Italians, have also established missionaries in several provinces of the Empire, many of which go on well, and the aggregate amount of the Chinese

converts, does not fall short of two hundred thousand. However, as the Christian religion is proscribed by the laws of the Empire, and the ingress of foreigners into the interior forbidden under pain of death, the missionaries are introduced by trusty converts, with the greatest caution, at the risk of their lives for the introducer and the introduced; and even after their safe arrival in their missions, they are obliged to live hidden, and to use a continual vigilance not to be discovered. If they are discovered, and given up to the Mandarins, they are judged and sentenced to death, or to perpetual exile in Tartary, ordinarily to Eli. They are, however, sometimes redeemed by giving heavy bribes to the Mandarins.

The *Seminaire des Missions Etrangères* sends every year a certain number of young missionaries to Macao, where we have an agent, a French missionary, well acquainted with the localities; whose charge is to receive the missionaries we send, keep the correspondence between our Missions and the Seminaire of Paris, receive and shelter the Couriers which are sent once a year by the Apostolic Vicar, to accompany and introduce the Missionaries newly arrived from Europe, send to the several missions the small sums of money, and other articles, destined for each one, &c. &c.

The *Seminaire des Missions Etrangères*, founded two centuries ago, is directed by four members, who have passed at least two years, in one of our foreign missions. I am one of the four. I have been deputed by my associates to this country, to keep the correspondence of the missions, receive the letters which arrive at this season, by the return of the East India Company's Ships from Canton, return answers, and execute the commissions of the missionaries; the agitated state of France, not allowing us a safe medium of correspondence at the present time.

Such is, honourable Sir, the short analysis I can give you of our mission, a more extensive account would prove tedious. I regret much that my leisure does not allow me to make a more neat, and a little better worded copy: this as you will perceive, has been made with much haste, for which I beg to be excused.

I have the honor to be,

Dear honourable Sir,

Your very obedient servant,

The Abbé, J. A. DUBOIS.

CORRESPONDENCE.

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### *Questions on public education in France, addressed by the London committee, to the Paris committee.*

Lord Chancellor Brougham, through the organ of the committee of "*Universal Bulletin of Science*," established in London, has requested from the Paris committee under the same name, a solution to certain questions relative to public education in France. I feel assured that the postulants in London, will receive a very learned memorial; I do not feel equally assured that it will be a very impartial one. Never having had any connexion with the University, or its numerous opponents, I flattered myself, Mr. Editor, that you would not refuse insertion in your Journal, to a disinterested opinion, which is not every where to be met with in the present eventful times.

1st QUESTION.—*What measures have been taken by the Government for the different classes of people, and what species of education has been adopted by them?*

The object of the present question, relates to the education of the French in general, since in the succeeding questions, each class is specifically designated; in this point of view therefore we reply to the question.

In vain should we look for that generous sentiment, which presided over the creation of the instructive body, the control of which extends over all the institutions of education, with the exception of the great and small seminaries. Buonaparte's attention was exclusively directed to the modelling of a youth devoted to his person, and a body of functionaries, who might infuse this sentiment into their breasts, in exchange for the gross treatment, to which he subjected them. The progress of study, the freedom of education, the money of fathers of families were rather sacrificed, than rendered subordinate, to this system.

The restoration was less egotistical; it left all the vices of the university regime in being, without attempting to derive any advantage from them. Thus the youth most bent upon its destruction were, generally speaking, bursars of old standing, who were indebted to it for the benefits of a gratuitous education.

All the measures adopted from the year 1808 to 1831, for the improvement of education, may be reduced to the establishment of an impost of four or five millions levied on all the French; of a second



impost of about two millions levied on fathers of families, and finally of a third, equal in amount, on the cities and departments, which furnish houses, support them, and pay a stipulated sum.

Are these sums properly applied? Is not the mode of their application either useless or dangerous? Useless if the major portion of the University is denied any influence over the course of studies, if the inspectors of the academy confine themselves to a sumptuous repast, furnished at the expence of the students, whom they visit, and if the result of their inspection ends in unmeaning show. The royal colleges established in these abodes of education are the only ones, where they assist at a serious examination.

What can be the beneficial result of these inspectors general, who being strangers, are incapable of appreciating the reports laid before them; who make a hasty march through a city, where they are unacquainted with the individuals, who might supply them with impartial information, as to the morals and dispositions of the pupils and professors?

What services does this host of academic professors render us? Professors too without pupils, and what is more, without auditors at all? Justice prefers an honourable exception in behalf of those, who teach the natural or exact sciences. Why should these professors of history, philosophy, and belles-lettres be so highly pensioned, merely for delivering lessons to a numerous youth, but lessons which flit as it were across the minds of the audience, and leave no other impression than a disposition to innovation? For these vague theories, no sooner understood than forgotten, never impart any thing in the way of solid instruction, because adequately to appreciate their value, a greater quantum of experience and mature instruction would be previously required, than at present the inmates of our colleges can possibly possess.

The appropriation of the university funds is not only useless, it is even dangerous; a proof of this we have in certain courses of public instruction, recently opened in behalf of the students in our schools at Paris. This danger arises even from the choice of bursers. In the nature of things the selection must be made from amongst those, whose limited income will not allow them to meet the expences of a scientific education; but this career of education once closed, they are not willing that the boon should remain imperfect; they spurn those offices, which reach not the measure of their ambition, or which are not sufficiently lucrative to satisfy their cupidity. If these offices are pre-occupied, revolutionary schemes are set on foot to create a vacancy, and thus it is that a mis-directed liberality is productive of embar-

ruin and danger to the state, instead of that beneficial support, which the government has a right to expect as the price of its benefits. Another evil attends these bursars; they introduce into the college germs of corruption, which are but too speedily developed and felt.

2d. QUESTION.— *What is the general system of education pursued in the colleges, what the principal objects of education, the rewards and punishments, and what the mode of introducing and dismissing professors?*

The defect of a system of instruction appropriated to the intermediate classes, or the youth who, in these classes possess but a mediocrity of talent, carries with it the two-fold inconvenience of rendering the education of colleges at once too feeble and confined for some, and too powerful and comprehensive for others. The teaching of Latin and Greek is what it ought to be with respect to those young men, who are destined to move in the higher grades of society; but under other points of consideration their education is incomplete; too little attention is bestowed upon philosophy, and even a moderate acquaintance with the statistics of France, and the civilized nations of the globe is overlooked; in a word the study of history as connected with religion, the laws, the progress of arts is not known; all this is referred to an epoch, when the youth left to themselves possess neither sufficient wisdom of direction and sufficient stability of will to apply with success, nor that maturity so requisite to be secured from error, and that discernment so necessary to comprehend in this variety of literary pursuits what is calculated to perfect their understanding and render their labours of real service to their country. In these points of relation then there is a positive deficiency affecting indeed a class not very numerous, but a class designed by its talents, its fortune or its social position, to exercise a weighty influence over society.

There is likewise a deficiency in regard of those, who are intended for any department of commerce, of political economy, or any of the subordinate offices of the administration. Some knowledge of chemistry, physic, geography and the mathematics would be of far more advantage to them, than the study of the master-productions of the age of Augustus or Pericles. What use, let me ask, what use can a wool factor for example, a cotton merchant, a farmer, or a preparer of medicines, make of the harangues of Cicero or the orations of Demosthenes? Such a system furnishes his mind with a species of unmeaning luxury, whilst it leaves him destitute of that knowledge, which is really useful and necessary for him.

The department of religious instruction is intrusted in the royal

colleges to an almoner. And how comes it, that generally speaking, the traces which it leaves upon the mind are so faint and ephemeral? Many causes concur in producing this effect; some, such as the propagation of anti-religious prejudices in families, and the unrestrained liberty of the press, are beyond the control of the University; others may with strict justice be regarded as inherent in the regime of this institution. In general its composition is not such as to invite to the colleges those ecclesiastics, who are most competent and the best fitted to model the minds of the student. The system of education entrusted to the almoner is an isolated system, which has nothing to uphold it, and which is but too frequently enfeebled or neutralized by insinuations and proposals, or at all events by a spirit of indifference too unmasked to escape the penetration of the pupil. The certain consequence is that the inmates go forth from the colleges with a very insufficient quantum of religious instruction, without any desire of supplying the deficiency, with a feeling of disgust or indifference for the religious practices of their fathers, and commonly end in dispensing with religion altogether, or content themselves with some vague and undefined notions on the point, if the passions do not deprive them even of this feeble and final resource. True it is, M. Guizot maintains that in respect to every one, who has pursued his philosophical studies to any extent, morality is independent of religion; but universal experience, which is quite as good an authority as the opinion of a dogmatist, belies this assertion. Buonaparte himself, whose morality and religion were very accommodating, was still compelled by his natural penetration to aver a truth, which needed not his sanction, viz. that without religion, morality is impossible.

The administration of punishment is what it ought to be, and what it is in the major portion of the European colleges; manual correction alone is suppressed. But how is it to be accounted for, that with this mitigation of punishment, the masters are less beloved by the pupils than they were formerly? The reason is this, the pupils are convinced of this lamentable truth, that the guardians impowered to inflict punishment look upon their office as a last and wretched resource, and that they prefer to their present occupation less honourable professions, when the road is closed against them. There is no link of esteem and gratitude to attach the heart of youth to men, whom they consider the enemies of their liberty; and these men possess neither a devotion sufficiently ardent nor a zeal sufficiently pure, to persuade the individuals intrusted to their care that they are labouring for their happiness, and that this happiness forms the liveliest object of their solicitude.

Rewards consist of a distribution of prizes, designed to excite a suitable emulation for study, but which exercise a very trifling influence on the conduct of the student; and indeed it is very difficult that such should not be the result.

The professors are introduced and dismissed by a minister, who receives the advice of a counsel, who procures his advice from a rector, who has recourse to an inspector, who interrogates a provisor. This last gentleman is the only one, who can give an enlightened opinion, but his suffrage necessarily depends upon his personal character.

3d QUESTION.—*What is the control exercised over the education in colleges, and are libraries and museums of easy access to the professors?*

In our opinion there is no control over the religious and moral conduct of the professors. Unless some flagrant and scandalous transgression reveal their unworthiness, they continue to possess the confidence of the university, which is more easy of attainment than that of the parent.

The literary competency of the professor is ascertained by an examination previous to his admission; a plan of studies, the disadvantages of which we have specified, is traced out to him. Such is the amount and extent of the surveillance exercised by those high functionaries of the University. I have already spoken of the ludicrous visits of the inspectors. There is but one thing, which is subjected to a scrupulous examination, and that is the number of students, in order that no one may escape the impost levied upon him.

Though the museums and libraries, in those cities that possess them, are open to the professors, they but seldom pay them a visit. It is to the daily journals and ephemeral pamphlets that they have recourse for the completion of their instruction; in these productions are they taught to speak of every thing, without having examined and studied any thing. This observation particularly regards the provincial colleges, in which still there are some honourable exceptions.

4th QUESTION.—*How and by whom are the persons, who establish schools on their own responsibility, controlled? Is this control exercised by the Clergy?*

This control goes no further than requiring a diploma from the master of pensions; to procure this he must undergo an examination sufficient for the capacity which he is intended to fill, but which omits many points which it would be desirable to secure. The heads of these private institutions are not further inspected than to exact from them the university retribution, and from their pupils, the customary

assistance to the classes of the royal colleges, if there is one in the city. The clergy exercise no control whatever. The control, which they exercised over the primary schools, has been withdrawn from them.

5th QUESTION—*What is the judiciary education, the time which it requires and the expences, which it induces?*

The civil code constitutes the main object of the judiciary course. The perfection, to which this code has attained, leaves little to be desired in the greater portion of its dispositions; and yet it comprises a false principle, which exercises a very fatal influence on our jurisprudence, over the moral state of French society and even over the course of studies. This principle, which is promulgated by the framers of the code, is the independence of the civil laws of every thing connected with religion. France was the first to set the example in recognizing the contract of marriage as valid and complete, provided the mere formalities of the code be adhered to.

The study of the criminal code is purely nominal. In the course of last year a chair was established for its explanation, but it was suppressed to get rid of a professor, whose only offence was the courageously professing of that religion, which is professed by the immense majority of the French.

The study of administrative justice is but little cultivated. It is besides extremely difficult in consequence of the enormous body of laws, which the various governments since 1789 have entailed upon us.

The natural law engrosses the attention of but very few of our students, the great bulk of whom understands not the importance to be derived from this study in the legislative assemblies, in the high functions of the administration and the magistracy, and generally speaking in all those posts where an individual is called upon to exercise any sort of influence in the formation of the laws.

The history of equity in general, which holds out many advantages to all those, who aspire to the offices above alluded to, is too much neglected. And moreover, the political passions insinuate themselves into the two species of courts to which we have referred, and divert them from their original destination.

And what is still more injurious to the schools of equity and medicine, is the great facility which most of the cities supply to the students, of indulging in pleasures, contrasted with which the graver pursuits of study appear perfectly insipid; it is the unfortunate habit which they acquire of reading the journals and pamphlets, the creations of political passions, and the facility afforded them of imbibing

from these sources, notions as invariably false as they are invariably superficial.

6th QUESTION.—*What is the medical education at Paris and Montpellier?*

In our estimation this species of education is as complete as it ought to be; but its results are not so happy and successful as they would be, owing to the disadvantages, which we enumerated above when speaking of the schools of law.

7th and 8th QUESTIONS.—*What is the education given to the artisans; what the libraries at their disposal, and what the means adopted for imparting to them the scientific principles of their art?*

*Have all necessary means been taken for the education of the peasantry; what has been done to instruct the country workmen, and what libraries and other means of reading are there for the people in the small villages?*

Religious and moral education, which tends to preserve the union of families, to banish the disorders of morals and the want of honesty, is as much advanced as could be desired among the artisans and peasants; but ever since a very active and very hostile party has employed the libellous pages of the public prints against the Catholic religion, with a view to destroy the confidence of the people in the clergy and the institutions of religion, the effects of this education have been less beneficial, though they are not by any means entirely destroyed.

The instruction of the people is, we believe, less diffused than in many other kingdoms of Europe. The government could not do more than form committees, who were not disposed to trouble themselves about the matter, and who mainly endeavoured to paralyze the zeal of those, who laboured to better and extend the effects of education.

The objects of instruction are, in general, reading, writing and accounts; some cities have established schools of geometry as applicable to the arts, but they are rarely frequented.

There are no libraries for the artisans and peasantry. Religion by means of the clergy, presents to them, in a small number of excellent books, every thing that is calculated to form them for all the virtues of a family life, for respect towards the laws, and for all the sentiments, which an enlightened christianity can inspire. The anti-catholic party has taken upon itself the business of conveying to them, by means of pamphlet hawkers, libellous productions to corrupt their morals, and to fan the flame of insubordination and revolt, and of hatred and contempt for the ministers of religion.

This picture, like all those in which a moral being is described, can be true only in the delineation of the general features; this was the end, that we proposed to ourselves; it is for our readers to decide whether we are chargeable with injustice or prejudice. We could wish to be in error; and if such is really the case, we could wish even more, that means should be adopted to prevent the continuance of such sorrowful truths for our posterity.—*L'Ami de la Religion.*

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*Letter from the Earl of Shrewsbury, on the Newtownbarry  
Affair.*

[We think the following and spirited letter of an English Catholic Peer, will be welcome to our readers.]

(TO THE EDITOR OF THE WEXFORD INDEPENDENT.)

Alton Towers, July 19th, 1831.

SIR—Observing through the medium of your spirited and patriotic Paper, that Subscriptions are received for the unfortunate victims of the 18th of June, I beg to enclose you £20 to be distributed amongst them.

I am happy to observe that Government are determined to render justice to the people upon this occasion. As this catastrophe is about to undergo the ordeal of judicial investigation, I will not pretend to offer an opinion on the merits of the case, as it regards the conduct of individuals. But that a most wanton, barbarous, and unprovoked massacre of an unoffending and unarmed multitude of men, women and children, has been perpetrated, and such as, I trust for the honor of humanity, is not to be paralleled in the annals of the 19th century, is undoubted. What an untameable spirit of bigotry and fanaticism must it not require to produce such scenes as these!—and how intollerable must it not make the exactions of that Church which returns nothing for all that she receives, which enjoys high pay for doing no service, which devours the patrimony of the poor, and sits like a very plague upon the land! And yet there are men, who, looking to the effects instead of the causes, ascribe these deadly and destructive feuds to that law of Eternal justice which calls upon the oppressed to pour forth their complaints against their oppressors, as if the injured and aggrieved were, in a land of freedom, to be condemned to the silence of the grave! But these are men who, with Phari-

saical hypocrisy, have ever proffered Friendship to their country, while their actions proved them to be her deadliest enemies; who have cried out Liberty, when their object was to enslave; who have sung the praises of equality, when a haughty ascendancy was their view; who lauded the virtue and acknowledged the rights of toleration, while persecution in its most odious form, was the aim and idol of their heart—and yet they would have us to believe them still, when they tell us that it is the voice of suffering and not the lash of the oppressor that maddens into outrage—that provocation given by an insolent faction to those over whom they have domineered for ages, is necessary to preserve peace and order in the country, nay, is but a proof of brotherly affection—that they enjoy a proscriptive right to lord it over the land, to provoke to anger, and then to decimate their victims. But I trust that good will result from evil, and that the wanton and inhuman massacre of a defenceless multitude for the sake of a Tithe heifer, will occasion such an entire change of system in the distribution of power on the one hand, and of Church property on the other, as to remove from the unfortunate and aggrieved people of Ireland at least two amongst those many causes of misery and discontent which have so long endangered the peace, and protracted the wretchedness of that country. For it is not possible to conceive that after this untoward event, there will be any but an outraged fanatic to assert that an armed force formed upon party principles, picked and selected from amongst the avowed enemies of the people is best calculated to preserve the peace and order of the country, and to attach that people to the Government. Neither is it to be supposed, nor is it in the nature of things that, at a period in which all other institutions are undergoing a just and salutary Reform, an impervious veil can be thrown over the monstrous abuses of that Church establishment, which ought to pride itself on its purity and perfection—which originating in Reform ought to be the first to lead the way when she needs a second Reformation. No, Sir, the hour of relief is at hand—a Reformed Parliament will never lend its sanction to such injustice, such absurdities, such anomalies—an honest Ministry, a Ministry bold enough to undertake the destruction of that abominable system of corruption, patronage, speculation, and extravagance, which having prevailed for half a century, has brought this country to the brink of ruin, which was covering the land with dismay, and from which, a state of anarchy and confusion was fast approaching, and which, if not timely checked, would have soon terminated in some great and calamitous convulsion—a Ministry bold enough to face, and talented enough to conquer such a phalanx as was arrayed in defence of this system, will never suffer itself to be



bearded by a handful of fanatics, and never sacrifice the peace, and welfare, and happiness of Ireland to the lawless sway of a desperate and untameable faction, or to the rapacious cravings of a Church, which is an anomaly in the history of the world.

I have the honor to remain, Sir,

Your obedient, humble servant,

SHREWSBURY, WATERFORD & WEXFORD.

*Copy of a Letter to Sir John Darell, of Scotney Castle, Kent, from his Brother, dated from St. Omers, October 20, 1757.*

Dear Brother,

In turning over some papers lately, I found one, which contains some particular and curious circumstances, relating to your family and seat at Scotney. I thought they would be acceptable to you, if you have not seen or heard of them before; and as they describe the attention and zeal of the family to protect priests in times of severe persecution, and in particular the first Provincial of the English province, (of the society of Jesus,) viz., Father Blunt, they shew what a good understanding there was between the family of Darell, and the family of Ignatius, of above one hundred years' date, continued almost uninterrupted down to our days, there being now (1757,) actually at the same seat at Scotney, a son of Ignatius, a priest of the society of Jesus, at the same house where the first Provincial was secured and saved. The relation is taken from one written by Mr. Wm. Darell, who seems to have been of the children in the house at the time, and who died about the year 1639, one year after Father Blunt.

Father Blunt's first residence, for seven or eight years, was at Sir George Darell's house in Kent, about forty-six miles from London, which house, in the year 1597, or 1598, was twice searched, he being in the house both times. The first search was by two Justices of the peace, with a Pursuivant, and others whom they brought with them to watch and beset the house. At their first coming they sent Sir George Darell prisoner to London, his wife to one of the Justice's house, and most of the servants to the County jail, suffering only one maid to stay in the house with the children, and the searchers, who kept possession of the house during the space of a week. Father Blunt was in a secret place under a stair, having one man with him, with a very small provision; and when it seemed they could not subsist there any long-

er, Father B. sent his man out, who offered himself to the searchers, feigning that he came out of another hole, (or hiding place,) which he shewed them. They carried him away for the priest, and the good Father escaped for that bout.

About a year after, a household servant, a Protestant, plotted to betray the house, and three Justices of the peace, with a Pursuivant, and their retinue, came and beset the house in the dead of the night, about Christmas, and made their way in. Father B. was awaked with the noise, and perceiving what was the matter, put on his breeches, and, with the same companion as before, got into another secret hole, which was dug in a stone wall, carrying with him some Church stuff and books, some of which things were afterwards a hinderance to him in saving himself by swimming through the moat. Mrs. Darrell was shut up in a room over the gateway with her children, and the searchers had possession, and liberty of the whole house for ten days. Father B. and his man had no other subsistence than a bottle of wine and a small loaf of bread, no other clothes but their breeches and a priest's cassock. During this time the men searched all over and found nothing. At last Mrs. D. found means sometimes to go out of her chamber, and on getting to the door of the place where the good father was, she perceived the end of his girdle, which he used at mass, shut out and hanging outside the door of the hiding place, yet, strange providence, not discovered by the searchers; she cut it off, yet not so close, but that a piece remained, which she thought might betray them. Whereupon she called to them to pull in the string, which they immediately did. Those who watched her, as it appears some did, came soon to her, and asked her whom she spoke to, and of what string. She answered that the door, by which she meant to pass, being shut, she heard somebody in the next room, and called to them to open the door, which was done by pulling the string of the latch. This answer not satisfying them, they began to make a strong search all about that part, beating upon the stones with a beetle, and many times went on the door of the place, which was a stone, in shew not different from the rest. After some repeated great blows, the hinges of the door began to give way, at which the good father and his man within set their backs to the door to support it. The stone was so much moved that they saw the candle-light of the searchers, and could hear all they said. It grew late in the evening, and, as it rained extremely fast, and the gutters poured down fast on the searchers, a forward director of the rest of the company, who dwelt in the next town, came to the searchers and prevailed on them to desist, saying, if there were any thing there, they would find it better by day-light,

They left off, made a good fire in the hall, and there dried themselves; soon after the Justices went to bed, and most of the rest sat by the fire drinking.

Without the interference of God's providence, which seemed merely accidental, Father B. in all likelihood would have died in the place, as he had resolved to do so, rather than put himself into the hands of the searchers, to the overthrow of the house and family. Taking the opportunity of the dark and stormy night, he first sent out his man, and then soon followed, himself barefoot. They got over two walls about ten feet high, and so on to a broken tower about sixteen feet above the water of the moat, which was in that place eighty feet broad, and ten deep, so that it could not be waded. The Father leaped into the moat, by his courage overleaping certain tiles which stood near the tower, and were covered with water and not known to him. He intended that his man should have leaped down after him, and he would have carried him over, but finding himself weak, he swam over, and being upon the bank on the other side, he said to his man on the tower, "I am so weak that if I should come back to fetch you, we should both be drowned." Indeed, Father B. told a friend afterwards, that the moat was covered over with a thin ice. He therefore directed the man to another place, where he might wade over and meet him at a certain house, where a Catholic servant of the family lived, about half a mile from Scotney. The tower (above named,) was in the corner of a garden, and on the side of that garden was the hall, in which many of those, who followed the searchers, sat at the fire. The door from the garden into the hall had on the inside, an iron latch, which had no way of opening from the garden side. The man thrusting at the door with his hand, it opened, God knows how, and he, clad as he was in his breeches and priest's cassock, turned short about him, and went boldly into the midst of the searchers, and said, "My master has heard a noise in the stable, and thinks some one is stealing his horses, and here you all sit drinking, and no one looks to his horses." (By his master we suppose he meant them to understand one of the Justices then in the house.) With this, none of them noticing or reflecting on the man so strangely altered, they all ran to the stables, and he amongst them and slipped out at a little door, which was left in one of the stables to take water from the moat. Having waded through in extreme darkness, he stumbled over the good Father, who had lost his way, and was come back to the house. They then went together to the place appointed, and there got on some of the husbandman's clothes, and each of them a pair of his hard shoes. The Father's feet were full of thorns, from getting over many thorny

hedges, and he was much wounded in getting over the walls. Thus they went fourteen miles that night, in dirty ways up to the knees by reason of the darkness. Late in the morning they got to the house of a Catholic gentleman, where the Father was sick three weeks, though the best possible care was taken of him. His legs and feet growing so inflamed, he was removed to London, where he got better, yet ever after he suffered pains in his thighs, from cold taken in the stone walls. Soon after the escape, the searchers reflected on the appearance of the man, and remembered the noise of leaping into the moat. They then searched and found the hiding place, which the Father had shut after him. They went and got a bloodhound, which however could by no means be brought to follow the scent, as one of the party concerned is said to have affirmed.

It is at this day notorious, that all the chief actors in this scene, divers rich men, with good estates, have since lost all their property, and are fallen to decay; while the servant, who betrayed the house, a young man, died a miserable object, all his limbs rotting and falling off as it were from him.

[The above interesting document has been furnished by a friend, who received it from a lady connected by marriage with the Darell family, together with the chalice and paten used by Father Blunt in saying mass at Scotney Castle.—EDITORS.]

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### *Miracle of St. Januarius.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR—Your readers are under many obligations to your correspondent from Naples, for his very interesting narrative of what is usually called the miracle of St. Januarius. He has described it so faithfully, so minutely, so intelligibly, that at a distance of more than one thousand miles, we became as completely acquainted with the whole process, as if we had been actually present at the ceremony.

But while we give him credit for accuracy of description, must we necessarily subscribe to the accuracy of his reasoning, when he undertakes to shew that the liquefaction of the matter contained in one of the vials is evidently a miracle? Miracles are fearful things to grapple with. There is danger of raising a natural event to the dignity of a miracle, or of depressing the miracle to the level of a natu-

relevant: and in either case you offer an insult to the Majesty of the Almighty. To pronounce with judgment requires a state of mind free from excitement, and adapted to cool and dispassionate ratiocination; such a state of mind as few persons can be expected to possess amidst the enthusiasm of a congregated multitude, and with the previous impression that a wonderful event is about to be operated in their presence.

No man can safely pronounce that a miracle has been certainly performed, unless he be at the time perfectly convinced that the fact in question cannot possibly be the result of the known laws of nature. If there exist any doubt, the miracle can only be probable; and that probability will diminish in proportion as the reason for doubt is augmented.

Our ancient hagiographers were acquainted with the martyrdom of St. Januarius: they knew that his relics were preserved at Naples: but not one of them seems ever to have heard that his blood was accustomed to liquify, when it was placed in presence of the head. The first notice of this fact occurs, we are told, in the eleventh century, seven hundred years after the death of the saint; in the fourteenth it is more frequently mentioned; and some time after that period it began, and still continues to take place annually at the three great festivals of St. Januarius.

God is certainly free to perform his miracles when and where he pleases, and therefore no weight is due to the objection, that because the miracle is not known to have been wrought formerly, it may be supposed not to be wrought now; but it must be confessed that the constant recurrence of the liquefaction in the same circumstances for the last two centuries, looks more like an ordinary effect of the laws of nature, than an extraordinary interposition of divine providence.

If, on a frosty day, a piece of ice be brought into a room, where the atmosphere is much warmer than without, it preserves its solid form a few minutes, and then liquifies. No man thinks of this as a miracle: it is a thing of constant recurrence, a necessary result of the laws of nature.

Whoever is at all conversant with that most important of all human inventions, the culinary art, knows that a strong stock or gravy, if kept in a cool place, assumes a solid form, but, if removed into a warm kitchen, in a few minutes becomes liquid. Here no one suspects a miracle. It is of constant recurrence, the result of the usual laws of nature.

In short, every matter in physical science knows that there exists

a numerous class of substances, which retain the solid form under a certain degree of temperature, and necessarily become liquid on exposure to a higher heat. Let us examine if there be any thing to take the matter contained in the vial out of this class of liquifiable substances. The vial is preserved in the treasury of the church in a cool place: thence it is brought into the sanctuary at a time when the atmosphere within the church has been raised to a high temperature by the dense mass of human beings congregated within the walls: at first the matter in the vial exhibits the same appearance as glue, which, having been dissolved by heat, has been suffered to cool down to a solid form: in the course of five or ten minutes, or perhaps more, (for the delay is sometimes of longer, sometimes of shorter duration,) it is seen to melt, and at last becomes perfectly fluid. This is constantly the case. Why then should it not, like similar liquefactions in similar circumstances be considered as a natural effect.

It will perhaps be said, because it is the blood of the martyr. But it should be observed that most certainly it is not the blood of the martyr in its natural state. Before liquefaction it does not exhibit the appearance of blood drawn from the human body, and suffered to separate into the serum and colouring matter. It is one uniform substance of the consistence and form of glue. It is not pure unmixed blood. We know that the ancient christians employed various unguents and solutions of aromatic gums for the preservation of the dead: and it is not improbable that they mixed some of these ingredients with the blood of the martyrs, which they intended to preserve. Hence we may conjecture how the gluish-like substance in the vial has been formed.

But then must we not impute fraud? Certainly not. It is plain that in this hypothesis no charge of deception can attach to those who collected the blood: none to those who first observed the liquefaction, here supposed to be caused by the increased temperature of the air, but attributed by them to the juxta-position of the different relics of the saint; and none to those who still perform the ceremony under the same conviction. The virtuous and saint-like character of Cardinal Ruffo is a sufficient answer to the imputation of fraud, and the same may be said with respect to many of his predecessors.

But, after all, the explication here hazarded is but a conjecture. There may be circumstances with which the writer is unacquainted, incompatible with his hypothesis. Otherwise it were to be wished that some one, possessing the opportunity of making the experiment, would ascertain with the aid of the thermometer, the alteration of

temperature before and during the ceremony, and the degree of heat at which the liquefaction takes place. If it always happens at the same or nearly the same temperature, the mystery will be solved: if at very different degrees of heat, the solution, which is here attempted, must be abandoned.

H. Y.

[It appears that a new edition of the Encyclopædia Britannica is in course of publication. The editors have judiciously employed able and orthodox Presbyterian ministers to revise all those articles that relate to Presbyterianism. This is a measure recommended by common sense as well as by common honesty. *Si sis omnia!* ... The articles which relate to the Catholic religion, it might be supposed, would be entrusted to able, and enlightened, and orthodox Catholics. They are entrusted to the notorious, the unfortunate Blanco White!!! And yet, amongst the editors are persons, who are supposed to be eminent for their superior minds, and for their superior liberality!! Can we be astonished at the gross injustice, which we every day experience from the vulgar herd of bigots? *If the light of thy body be darksome, the darkness itself, how great shall it be!* Mr. Devereux, in the following letter, indulges in a just indignation at the gross absurdity and gross injustice of this procedure of enlightened men. Editors.]

To Sir James Mackintosh, M. P.

SIR JAMES,—As your name appears in the prospectus, as one of the Patrons of the new edition of that most useful work, the Encyclopædia Britannica, I take the liberty of addressing you, and of expressing my astonishment that amongst the names of the other distinguished contributors to that work, the name of such a personage as Mr. Blanco White should appear, and the indignation which I, in common with every Catholic must feel, that such a man as Mr. Blanco White, a Renegade Priest, should have been selected to write or amend and revise every article relating to the Catholic Church, which is to appear in this new edition.

That Mr. Allen of Dulwich College, who figures in the said prospectus at the head of your *Collaborateurs*, whose bitter enmity to the Catholic religion (whatever his well-known unbounded veneration for christianity may be) is notorious, should have exerted all his efforts to have his dear friend, *Alter Ego*, this renegade priest, selected to

write or amend and revise every article on Catholicism in this new edition is but natural; but that he should have succeeded with the distinguished and enlightened persons concerned is truly unaccountable; for, in fact, just as consistently and fairly might the editors have chosen the notorious *Silvain Mereschal*, the professed Atheist, to write on Christianity, as they have chosen this notorious renegade priest to write on Catholicism.

This is a proceeding of great injustice towards us, and one by which that publication would renounce all pretensions to impartiality and fair dealing. You, Sir James, are interested in the reputation of that work, which has the honour of your support, and from the independence of your principles, from the spirit of impartiality which in all your writings, particularly where religion is concerned, you have studied to maintain; there is no man to whom more than to you we could, with confident hope of success, appeal against this injustice done to us.

I accordingly pray you, Sir James, to take this subject into your immediate consideration, and from your well deserved authoritative influence with your colleagues, I cannot doubt but you will convince them of the injury which will be done to this great work, which is meant for the public, by allowing such wrong to be dealt to so large a portion of that public as the Catholic world; a wrong, the perpetration of which must, in the opinion of unbiassed persons of every creed, not merely injure the book, but inevitably brand all concerned as besotted Calvinistical or infidel Fanatics.

If the Northern Athens is, as it has been over and over again declared, now defecated from all leaven of Calvinistic, or of that equally intolerant fanaticism, *liberal* fanaticism—if those northern lights, who are destined to be, and have, when Catholicism is not concerned, so well deserved to be the illuminators of the two hemispheres, are no more to act that part which, where Catholicism is concerned, and they have it in their power is every where performed by the *liberaux*; that is the part of calumniators or persecutors, then let the proof be here given that things are so, that this apparent fairness is not all empty boasting; that is, Sir James, let us, in this new edition, have fair play, we ask no more, we want no favour, but fair play we claim as our right.

The Editors of the *Encyclopædia Britannica*, have, with great propriety, chosen not a renegade Presbyterian Minister who, upon his own showing, was a man void of truth, honor, faith, and morality, and who earned his bread by his daily sycophant execrations against Presbyterianism and Presbyterians, to write, or amend and revise all articles in



this new edition which related to Presbyterianism. But, on the contrary, the said Editors have, with great wisdom, chosen Orthodox Presbyterian Ministers of high character to make their own statement of all matters relating to Presbyterianism. Why then, if the *Encyclopædia Britannica* is not meant to be characterised as a fanatical and infidel anti-catholic publication, should a Renegade Catholic Priest, if all the attributes I have above annexed to a Renegade Presbyterian Minister belong to him, be selected by the Editors to make his statements of Catholic matters, and not Orthodox Catholic Priests be chosen to make their own statements of catholicism? Your respected old friend, and formerly brother Barrister-at-law, the Right Reverend Mr. Bramston, Catholic Bishop of the London District, or the Most Rev. Dr. Murray, Catholic Archbishop in Dublin, will readily at a moment's notice indicate to you for this purpose either English or Irish Priests, whose talents and learning are by no means inferior to those of the most distinguished of your colleagues. If Catholic priests are, as they in fairness ought to be, appointed to write the articles which relate to the Catholic religion, it may be safely said that this new edition of the *Encyclopædia Britannica* will by this evidence of impartiality, where the Catholic religion is concerned, stand honorably distinguished from any publication which has as yet originated, north of Tweed, and our northern votaries of Calvin and Knox, of Voltaire and Hume, having thus made it manifest that their inherent, most obdurate, and most cherished prejudices were eradicated, will be to the public the very best test they could afford, that on all other matters the candour and impartiality of this new edition of the *Encyclopædia Britannica* may be depended upon, and consequently that work must on all subjects become every man's book of reference and final appeal.

I have the honor to remain, Sir James, with high regard, your most obedient and most humble servant,

J. E. DEVEREUX.

Carigmenan, August 4th, 1831.

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*Letter from Rome.*

English College, Rome, 2nd August, 1831.

My Dear Mr. —

Presuming that you have received the contents of a late letter to Dr. —, respecting Dr. Wiseman, I make this without further preface, my second bulletin. You are also to consider it the reply to your letter to him, just received, and which I thus undertake to ac-

knowledge. Since I wrote to Dr. W——, Dr. Wiseman has continued every morning to bring up a little blood, sometimes more, sometimes less, never in any great quantity. The Physicians find it necessary to keep him low, and have prescribed bleeding three several times. They took from eight to ten ounces each time. We have had a consultation of three Physicians, not to satisfy him, but to satisfy his friends here and in England. They approve of the general treatment and give it as their opinion, that the blood proceeds not exactly from the lungs, but the coating which I believe forms part of the *pleura*. It must not be concealed that they consider it a case of considerable, though not of desperate or immediate danger. He is confined to bed, prohibited all mental application, and in all probability will remain eight or ten weeks, before it will be prudent for him to recommence any active duty. His spirits are good, and this morning the spitting of blood has been more trifling than on any day since the first attack. From Macerato we do not receive very frequent accounts: the last indirect account stated Dr. Errington to be better. Dr. Baggs has been appointed Vice-Rector pro tempore. Poor Dr. Wiseman is concerned about the article for the Magazine. He had finished one half of it, and had prepared materials for the other, when the attack came on. He desires me to say that as soon ever as he is able to dictate, he will finish and transmit it. It will be an interesting and most important article; and will in my opinion go far, in conjunction with the strong evidence we already possess, to establish the authenticity of the celebrated verses in St. John, of the *three Witnesses*. Dr. B——, the Protestant Bishop of S——, is looking out for it with avidity. I shall count upon your communicating to Dr. W—— the progress of Dr. Wiseman's case. It is considered a very sickly time in Rome. For myself, thank God, I enjoy good health. The pains in my head I must be content and grateful to carry to my grave: but I am not peculiarly affected by the sickly season, nor by the heat of the weather. Study, diet, and exercise, I plan out on a moderate scale, and I every day take a swim in the Tiber with wonderful benefit. I could not bring myself to forego the many beautiful services of these months. The Church of the Gesù last Sunday was splendid in the extreme. The altar and statue of St. Ignatius, was the most brilliant display I have yet seen. The saint is gradually recovering from the effects of French spoliation, and appeared in a Chasuble of solid silver and gold, of exquisite workmanship. Yesterday I spent a most delightful morning with good Mr. Spencer at the Church of *S. Pietro in Vincoli*. I said mass, and he communicated. We venerated the chains, which so many saints and fathers have delighted to touch and

to eulogize. We were introduced to the angelic community of Canons Regular. We took chocolate with the Bishop of Nancy, and the Abbé McCarthy, and after paying our respects to Cardinal Zurla, who had just finished mass, we returned in the Bishop's carriage to the College, who delighted and edified us on the way, with the account of his flight from France. This very day last year, the good Bishop was three several times in imminent danger of being massacred. He had become obnoxious to the infidels on account of the zeal which he had shewn in establishing missions within his diocese; and accordingly, during the "glorious days of July," they pillaged his palace, turned adrift all his students from his two large seminaries, to the amount of five hundred, and put a price on his head. The good Bishop seems filled with a truly apostolical spirit, and I am sure that if the loss of his head could benefit religion, he would cheerfully lay it down on the block. But I hope that heaven has better times in store both for France and for him. We consider ourselves here perfectly safe under the protection of divine Providence. There is no doubt an evil leaven working, and the Holy Father has much to suffer; but the spirit of revolution blusters and blunders: it spends itself in petty evaporations, and feeble attempts, which fritter away its own means and put the government on their guard. About three weeks ago a discovery was made of certain machinery in progress, which purported to be for some hydraulic experiments. The makers thought this was the real object. But it turned out, that they were intended for wooden cannon, which, when secured with rings of iron, and lined with the same metal, will fire eighteen or twenty shots without bursting. The object of the party is reported to have been to seize the Pope after storming the Vatican, and then to do, I do not know what,—I suppose to stew the hare upon some recipe of Mrs. Glasse or Mr. Kitchenier. Extensive arrests took place, and all is quiet again. And here I am at the end of my paper, with scarce room enough to say that I shall expect from you a long letter in reply, giving me particulars of O——, &c. &c. and everything you know that will interest me. I am glad to hear that the Magazine goes on so well. We have yet seen none but the first number. By the way, do you know whether Dr. W—— received a letter from me from Naples, containing an account of the miracle of St. Januarius? If so, was it thought suitable or unsuitable for the Magazine? Poor good Mr. Price, how much I felt for his sudden departure. He was no doubt habitually prepared, but a sudden death is still an evil, which the Church teaches us to pray earnestly to be delivered from.

P. S. I was wrong in stating that Dr. Wiseman had brought up a *little blood* this morning. He thinks decidedly there was none. This, therefore, is proof of amendment, which his friends will be glad to hear of.

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*Dr. Butler, Bishop of Durham.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

The following anecdote, relative to the celebrated author of the "Analogy of Religion, &c." Dr. Butler Bishop of Durham, may not be uninteresting to some of your readers. Dr. Butler died at Bath, 16th June, 1752. At the time of his death it was rumoured that he died in profession of the Catholic faith. Kippis in his *Biographia Britannica* denies the fact; in the *Biographie Universelle* of Michaud, it is stated that this assertion is devoid of foundation, and Rees's Cyclopædia says "the charge is absurd and groundless, and hardly deserves refutation." Notwithstanding what the above writers, and Drs. Porteous and Halifax, may have said on the subject, we are supplied by Dr. Trevern with an interesting testimony on this point, which he received from Mr. William Sheldon, a man as distinguished by his personal character as by the nobility of his family. This testimony I will translate from a note in Dr. Trevern's late work "Discours sur l'incrédulité &c.," where it may be found p. 373. The following is the letter of Mr. Sheldon to Dr. Trevern: "When during my youth I was at the college of St. Omer's, (I was there from 1757 to 1762,) I heard it stated that Dr. Butler, Bishop of Durham, had died a Catholic. Somewhat later, about 1769 or 1770, whilst I was with my father in the country, Dr. Sharpe came to spend some days with us. He was a man very well informed, liberally disposed towards the catholic religion, and minister of Temple Church London, in other words, resident minister of the learned society of Temple-Bar. My father having noticed to him the rumour, that had gone abroad, viz. that Dr. Butler had died in the communion of the Catholic Church, and having asked him what credit was due to it, the Dr. replied that the fact was positive, and that he might believe it with the utmost safety. Such says the Bishop of Strasbourg, is the letter, which Mr. Sheldon wrote to me at my request, and which now lies upon my table. It was written 17th May,

1822. Mr. Sheldon, observes the Bishop, was at that time 78 years of age, a man of unsullied integrity of character and great mental acquirements. For a long time he filled with honour the office of counsellor at Grays-Inn London. I preserve this testimony written in English, and in the hand writing of my worthy and respectable friend Mr. W. Sheldon."

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*Ampleforth College.*

(TO THE EDITORS OF THE CATHOLIC MAGAZINE.)

GENTLEMEN,

In your No. for June page 302, it is stated in a note "*through the violence and iniquity of the times, the establishment at Lamspring has now been many years without a fixed residence,*" you have added to this note, (*this establishment has been revived at Ampleforth near York.*) I believe you are not correct in stating this. Ampleforth is a revival of the house that was at Dieulouard as St. Gregory's College Downside is of the distinguished establishment at Douay.

The house at Dieulouard in France, in the department of the Meurthe, on the Moselle, was established about the year 1600. The Bishop of Verdun, then temporal Lord of the Prévôté of Dieulouard in 1613, confirmed them in their possessions. In the year 1717, it was entirely consumed by fire, with the valuable library formed by the Right Rev. Dr. Gifford of the Chillington family, Staffordshire, who became Prior of this house. In the conflagration the most of the authentic documents relative to its origin were likewise lost, which has thrown much obscurity over that part of its history. It is, however, well known that both the Abbey of Lamspring, and St. Edmunds, at Paris, (originally of St. Maloés) were filiations from this house at Dieulouard. The two Rayners, who distinguished themselves, Clement, first abbot of Lamspring, and Lawrence, the learned author, who, with others of this learned body, compiled the *Apostolatus Benedictinorum in Anglia*, were members of this house. The martyrdom in England of Father Alban Row, and the successful labours of many other members of this establishment, in planting and establishing perpetual missions in various parts of their native country, have proved that the spirit of the Augustines and Paulinuses was still alive among their successors. When the fatal revolution broke out in France, this house at Dieulouard was frequently alarmed with tumults in the

neighbourhood, and threatened with acts of violence, similar to those that were produced in various parts of the vicinity, particularly after their refusal to communicate with the new constitutional clergy. It was harassed and oppressed with requisitions and arbitrary impositions; and the constant reply to every remonstrance was, that Englishmen must be rich. If an appeal was made to the laws, it was answered, that appealing to the law, under a revolutionary government, was little less than treason. At length, about the beginning of October, 1793, it being evident that the Jacobin party meant to carry their rage against all natives of England to the most dreadful lengths, passports were with difficulty obtained for all the younger members of this house, as students only, to return to England. Very soon after this, the storm burst. On the 12th of October, between nine and ten at night, their house was beset by five or six hundred armed men. The Superior, however, and two others, made their escape, by different ways, through the greatest dangers, into Germany: the others were taken to prison at Pontha Mousson the same night, and all the property, moveable and immoveable, as belonging to the English subjects, taken possession of in the name of the French nation. All those gentlemen, that were taken to prison, excepting one, soon after died, chiefly from the badness of the provisions, which were allowed them.

The Religious of the peaceful abode of learning and piety at Dieulouard were thus driven from it by the devastating and impious progress of the French revolution; they have since established themselves at Ampleforth, near York. But the pleasant and valuable English establishment at Lamspring, remains yet, I believe, without a fixed residence.

A. H.

July 18th, 1831.

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*The Right Rev. Thomas Smith, D. D., V. A. N. D.*

We have to communicate this month, the melancholy intelligence of the death of the Right Rev. Dr. Smith, Bishop of Bolina, and Vicar Apostolic of the Northern District.\*

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\* Dr. Thomas Watson, of Lincoln, who was the last Catholic Bishop ordained in England previous to the reign of Queen Elizabeth, died in prison in 1584. His death placed the English Catholic Church in the state of a foreign mission, under the Holy See, who placed the secular clergy under an arch-priest, the Rev. Geo. Blackwell, with episcopal jurisdiction. This authority continued till 1623, when Dr. Bishop was consecrated Bishop of Chalcedon, and placed at the head of the

This mournful event took place at Ushaw College, on the 30th of July, at five minutes to eight o'clock, at night, after a long, lingering and painful illness, which he bore with the most edifying resignation and composure.\*

Dr. Smith was born at the Brooms, March 21st, 1763. After having received the rudiments of his education at Sedgley Park, he went at the age of fifteen, to Douay College. He was ordained priest in the year 1778. He was procurator for the space of five years, and professor of Philosophy, at the time the French revolution broke out. His health and constitution were at that time much enfeebled by an incarceration for the space of sixteen months, in one of the dungeons of those destroyers of the Bastile, and enthusiastic admirers of liberty and "*douce humanité*," the French revolutionary atheists, who thought it no infringement of the "Rights of man," to shut up in dark, damp, unwholesome prisons, and keep on coarse food, youths who had spent the greater portion of their lives, in the seclusion of a College. At the termination of that period he returned to England, with a number of students, who were placed under his charge, and the whole of whom, together with himself, were dressed in such cast off garments as chance or charity threw in their way; they arrived at London, March 1st, 1795. After the death of the Rev. John Lodge, which took place at Durham, November 3rd, 1795, Dr. Smith was placed as a missionary in the city of Durham. On the 11th of March, 1810, he was consecrated by the title of Bishop of Bolina, a city of Achaia. The ceremony was performed by the Right Rev. Dr. Poynter, at St. Edmund's College, Old Hall Green, and thus he became coadjutor to Dr. Gibson, whom he succeeded in the government of the Northern District, on the death of that Prelate, June 2, 1821. Dr. Smith

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English Catholic Church. He was succeeded, in 1625, by Dr Richard Smith, president of the English college at Rome, who was likewise appointed Bishop of Chalcedon. He died in 1655, when no successor being appointed, the chapter assumed episcopal jurisdiction, which they exercised until 1635, when Dr. Leyburn was appointed Vicar Apostolic, and in the following year, the kingdom was divided into four districts; viz. the London, Western, Midland and Northern, and this ecclesiastical government has continued to the present time. The Vicars Apostolic are appointed by the Pope, being first recommended from England, and retain the titles of bishops of ancient sees, now extinct.

\* High Brooms, the family residence of the Smiths, is distant three miles from Lanchester, the *Epiacum* of Ptolemy, in the Parish of Iveston, and about nine and a half miles North by West from the city of Durham. Mr. John Smith, the Bishop's father died at the Brooms, Sep. 8th 1809, and his venerable mother at the same place, Sep. 15th 1811, aged 84. Mr. John Smith, his Lordship's only brother, and his only sister Miss Smith, now inherit the pleasant domain.

is the tenth Vicar Apostolic, who has ruled over this Vicariat.\* Such is a short sketch and outline of the principal events in the life of this

† Since England was divided into four Vicariats, the following divices have sat in the chair of the Northern District.

1st—*James Smith* born at Winchester in 1646. After a liberal education at Douay, he embraced the ecclesiastical state. On Feb 5th 1680, he was admitted to the degree of D. D. and on the death of the Rev. Francis Gage, the ninth president of the college, was declared his successor. He remained in office till he was chosen Vicar Apostolic of the Northern District. He was consecrated at Somerset House, on May 13, 1681, by the title of Bishop of *Callipolis*, a city of Thrace. He arrived at York on the 2nd of August, the same year. He was received with very great respect and ceremony by a great number of his clergy. The revolution shortly after burst into a conflagration, Bishop Smith patiently submitted to the new government, and retired to Wycliffe-hall, where he terminated his pious and useful career, on May 13, 1711, having presided as Bishop of this District for twenty-three years. In one of his visitations, this prelate was robbed of his beautiful silver crosier, by the notorious earl of Dauby, the first Duke of Leeds, who triumphantly deposited it in York Minster. In the description of that Cathedral, (p. 144 A. D. 1755.) it is stated to be seven feet long: upon it are figures of the B. Virgin and child, also the arms of the donor, Queen Catharine of Portugal, and the arms of the Bishop. The character of Bishop Smith is faithfully delineated in an epitaph, under a fine portrait of him, in the Chapel-house, York (*Query, why is this crosier not restored?*)

2nd—*George Witham*, of the ancient family of the Withams, of Cliffe, in Yorkshire; he was born in 1655. At Douay he distinguished himself by his piety and talents. On the translation of Bishop Giffard to the London District, vacant by the death of Bishop Leyburn, Dr. Witham succeeded to the Midland Vicariat, and was consecrated in 1703, by the title of Bishop of *Marcopolis*. After presiding for thirteen years, he was translated to the Northern District; which had remained vacant and unprovided for, from the death of Bishop Smith in 1711. Bishop Witham was called to receive his crown of justice, on April 16, 1725, (O. S.) at Cliffe Hall, the seat of his elder brother, and was buried in Mansfield Church, in the county of York. His will bears date November 20, 1723. Amongst other legacies, he left his gold cross, with which he officiated, to his executor and cousin, George Meynell, Esq. No tablet records his memory.

3rd—*Thomas Williams*, a regular, was preferred to this Vicariat, by Pope Benedict XIII. in 1726, and was consecrated by the title of Bishop of *Tiberiopolis*. He resided at Huddlestons-hall, Yorkshire, then the property of the Gascoigne family, (the community of the Benedictines attest the piety of the Gascoignes,) and he died there, April 8, 1740, (O. S.) having attained his eightieth year. He was buried in Haslewood Church. Bishop Williams was the author of the "*Memoires pour servir à l'His. Eccles. du XVIII<sup>e</sup> Siecle*, and affirms, that "*les Reguliers firent beaucoup d'instances pour que son successeur fût pris dans sien, ce qui ne leur fut point accordé.*"

4th—*Edward Dicconson*, was the 4th son of Hugh Dicconson, of Wrigthington, Lancashire, Esq., by his wife Agnes Kirkby. For many years he was Vice-president of Douay, he was judged fit to succeed Bishop Williams. He was consecrated



amiable and exemplary Bishop. Wholly occupied in the arduous duties of his extensive and important Vicariat, Dr. Smith had but little leisure to devote to literary pursuits. He has not, we believe, left any works behind him. But his character supplied to those who

by the title of Bishop of *Malla*. He closed a long and beneficial course at Finchmill, near the place of his birth, on April 24, 1752, and was buried in Standish Church.

5th—*Francis Petre*, son of John, the first Lord Petre, was born in 1690, and received his education at Douay College. In 1750, he was consecrated by the title of Bishop of *Amoria*, as coadjutor to the Right Rev. Dr. Dicconson, at whose death he succeeded to the charge of this extensive diocese. During the twenty-four years of his government, he gave general satisfaction by his zeal, benevolence, and impartiality. He died at Showley, near Ribchester, Lancashire, December 24th, 1775.

6th—*William Maire*, was consecrated Bishop of *Cinna*, as coadjutor to Bishop Petre, in the year 1767. He was fourth, by some the fifth, son of Thomas Maire, of Lartington, Esquire, in the county of York, by his wife, Mary Fermor, of Tusmore. It is remarkable that in the Maires of Heart-bushes, in the county of Durham, a younger branch of the family, besides many others of the family embracing a religious life, two sisters became nuns and their four brothers became priests. The Rev. Thomas Maire, (the late Rev. Thomas Eyre says,) was Chaplain in 1731 at Gateshead House, near Newcastle, the seat of the Riddels, the ruins of whose Chapel are so much admired by all the lovers of antiquity. The Rev. Christopher Maire was an eminent mathematician, and was employed with Father Boscovich in surveying and planning the Pope's estates. He died at Ghent in Flanders. The Maire family of Heart-bushes is now extinct. Before Dr. William Maire was promoted to the episcopacy, he served the mission at Durham for twenty-five years, and proved himself a generous benefactor to that place. He died at Lartington, July 25th, 1769, aged sixty-six, and was buried in the church of Romaldkirk. Dr. Maire published a translation of Gobinet's "Instruction of Youth," in 12mo. with a short dedication to his esteemed Alma Mater, Douay College.

7th—*William Walton*, born at Manchester on December 9th 1716, (the family came originally from Hathersage, Derbyshire) for many years was a professor of theology at Douay College, afterwards became grand vicar to that "*glory and ornament of episcopacy*," the venerable Bishop Challoner, and finally on the decease of Dr. Maire above-mentioned, was consecrated in 1770, in the room of Dr. Maire, as coadjutor of Dr. Petre, by the title of *Episcopus Trachenitensis*. Dr. Walton published in 1756, an admirable work, entitled "The Miraculous Power of the Church of Christ asserted through each successive century, from the apostles down to the present time," 8vo pp 301, in which he demolishes with great strength and ingenuity, the system of Drs. Middleton and Douglas, as to the cessation of miracles since the apostolic age. This learned theologian died in York, on Saturday evening, Feb. 26th 1780, aged 64, and was buried in St. Michael's le Belfrey there. There is no inscription to his memory, he was a considerable benefactor to Douay College, as appears by an acknowledgment, bearing date April 22d, 1780, and attested by Henry Tichbourn Blount, the President, and Gregory Stapleton, the then Procurator.

had an opportunity of observing him, a book of living excellence, from which they could draw abundant lessons of virtue, of piety, and of wisdom.

The deceased prelate was a man of large and varied information,

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8th.—*Matthew Gibson*, son of Jasper Gibson of Stonecroft, Esq. in Northumberland, by his wife Margaret Leadbitter of Warden, great aunt to Robert and John Leadbitter of Newcastle, Esqrs. After a liberal education he was ordained Priest. In 1780 he was consecrated by the title of Bishop of *Comana*, a city of Asia Minor. An enemy to the profane novelties of words, which had begun to spread like cancer, he joined his episcopal brethren in condemning the committee oath on Oct. 21st 1789, and on the ensuing January, he published a seasonable address to his flock, Printed by Hall and Elliot, Newcastle. This will remain a perpetual monument of his zeal, learning and orthodoxy. Within a few days after, appeared a scurrilous and most intemperate reply, under the disgraceful signature of a "*Protesting Catholic*." The good Bishop departed this life on May 19th 1790, at Stella Hall in the county of Durham, and was buried at Newburgh near Hexham. On his grave-stone was inscribed the following epitaph.

Hic jacet Reverendissimus Doctor Matthæus Gibson,  
Episcopus Comanensis; vir et pietate illustris et  
Scientiâ insignis. Obiit die decimo nono Maii, Anno  
1790, Annos natæ 57.

R. I. P.

9th.—*William Gibson*, younger brother of Matthew, the last mentioned prelate, was also born at Stonecroft, February 2d 1738. From the situation of President of Douay College, which he held for about ten years, he was promoted to episcopacy, and was solemnly consecrated at Lulworth, Dorsetshire, by the Venerable and Right Reverend Charles Walsley, Lord Bishop of Rama, O. S. B., D. D., V. A. W. D., F. R. S., on Sunday, December 5, 1790, by the title of Bishop of *Acanthos*. Dr. Milner, the late Vicar Apostolic of the Midland District, preached, as well as assisted, on this splendid occasion. For upwards of thirty years, the worthy prelate was an example to his flock in word, in charity and in faith. We have seen him, though broken down with infirmities, put forth an astonishing exertions to perform the duties of his station. In the discharge of his painful pre-eminence, however, he derived unspeakable pleasure from witnessing the prosperity of his splendid and noble foundation at Ushaw, and the flourishing state of Catholicity in his populous and extensive district. On the 2nd of June, 1821, he was translated, we confide, to that kingdom, where those, who instruct others to justice, are to shine like stars for all eternity. His mortal remains were interred at Ushaw. "*The Truth of the Catholic Religion proved from the Holy Scriptures*," printed by Edward Walker, Newcastle, 1799, was translated by Dr. W. Gibson. The work was originally written in French, by M. Des Mahis, who, after having officiated for several years as minister to the Calvinists of Orleans, embraced the Catholic faith, and was soon after advanced to the order of a Catholic priest. The work is now out of print: it would be well to re-print this inimitable book in a cheap form. A conversation between the 'Right Hon. Edmund Burke and Dr. W. Gibson was also printed; as well as the most excellent Sermon, preached at Lulworth, with an introductory account of his consecration, &c. Also Verses on the consecration of Dr. W. Gibson,

of vast theological knowledge, of deep reflection and solid judgment. His conversation was most pleasing and edifying. Truth, wisdom, sanctity, simplicity and innocence shone in all his character. In his manners he was peculiarly affable and conciliating, adorning his station by a natural dignity of demeanour, blended with the meekness and humility which shone so conspicuous in his divine master, and impressed all who approached him with a feeling of reverence and affection. This wise, amiable, and good man, who united to the mild virtues, the profound wisdom of a Fenelon, has left us for ever, but the recollection of his virtues and his lessons of wisdom, will long survive in the memory of those, who had the happiness to observe the one, and receive the other, as they dropt like manna from his tongue. His mortal remains were deposited on the 2nd of August, in the burial ground at Ushaw College, near to those of his predecessor, Dr. Wm. Gibson.

In person, Dr. Smith was very tall, bending forward in his gait, with a countenance pallid from disease and anxious thought, but remarkably mild and benignant in its expression. An excellent full length likeness of him, attired in his episcopal robes, executed by James Ramsay Esq. artist, hangs in the parlour at Ushaw College.

A. H.

Newcastle-on-Tyne, August 16th, 1831.

by the Students in Poetry and Rhetoric of the English College, at Douay. All these excellent little works are now out of print.

10th—*Thomas Smith*. He received the order of priesthood from Connier, at that time, Bishop of Arras. This Bishop came to England at the beginning of the revolution, and was chaplain to the present deposed Charles the X., at that time, Count D'Artois, residing at Holyrood-house. (For further particulars of good Bishop Smith, see the above little memoir.

11th—*Thomas Penswick*, was one of the first that was ordained priest after the college settled at Crook Hall, in the county of Durham. After serving on that mission as a zealous pastor for upwards of twenty years, he was chosen coadjutor to Bishop Smith, by the title of Bishop of *Europam*. The solemn and imposing ceremony of his consecration took place at Ushaw College, June 29, 1824, being the feast of the holy Apostles, SS. Peter and Paul.

— Facilis — hanc vota clientum  
 Suscipe. Dent longæ superi, tibi tempora vitæ  
 Cœlestique sacram, et plures virtutibus annos.

## REVIEW.

*Satires, &c.* By J. R. BEST, Esq. 12mo. Pp. 174.

"Væ tibi flumen humani moris," \* is the exclamation of St. Augustine, remarking that every thing on earth was regulated by fashion. The sentence is too melancholy, perhaps, for our present purpose, but the principle is applicable. In literature, as well as in dress, Fashion is paramount. Some twenty years ago, this despot proclaimed the supremacy of poetry; and the Southey's, Coleridge's, and Wordsworth's, with a host of still smaller names, acquired an ascendancy among the "reading public," which was due only to the Moores, Byrons, and Scotts. At the present day, the fashion seems entirely changed, and the light note of poetry has given place to the grave and occasionally sullen tone of political disquisition.

Mr. Best has, however, boldly defied the demand of an angry age, in the production of a volume of easy playful versification. But he is entitled to a higher praise. It is justly imputed to Scott, who was, for a while, a very despot in literature, that all his productions, whether in verse or in prose, whether avowedly the creatures of imagination, or professedly the results of historical inquiry, he has made his empire over the mind tributary to the genius of Bigotry. Hence, an evil of no small magnitude has been perpetrated in enlightened society, and prejudice against every thing Catholic has been a test of your refinement and of your education. Few, indeed, have had the courage to resist this torrent, and still fewer in the province usurped by the writers above mentioned, the region of imagination. Mr. Best has not bowed to the idol, which has been too generally worshipped. We must, however, express our regret, that in the short piece, entitled "The 'Grande Nation,'" he has adopted the tone of modern revolutionists, and seems to express a regret that the enemies of religion and social order were not allowed to triumph in their attempts upon the great support of both the sovereign Pontiffs.

The principal poem in this collection, is a piece, called "The Beggar's Coin." It is wild and desultory, but of easy versification. It is, in fact, an imitation, or, perhaps, we should rather say, a resemblance of some of the narrative pieces of Lord Byron. The reason for calling it "The Beggar's Coin," is fantastical enough. It is not

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\* Væ to thee, torrent of human custom.

ascertained till nearly the end of the First Canto, and, as the lines, in which it is stated, will convey an adequate notion of the style of the poem, we will transcribe them.

Read on; and then—whate'er may be the fate

Of these my pages, I seek not to guess;

But rather now an Anecdote relate,

And thus all speculation vain compress.

As in the Britzcha, some months past, I sate

And saw fair Ischia's island growing less

I' the distance—near me a blind beggar man

Was led, who craved a *grano* as he ran.

I know not why, but I refused the boon,

Though to the blind I oft more freely give;

The beggar near the carriage still ran on

And, taking out a coin, I saw him strive

To hand it me—'twas one of Piemont:—

“Eccellenza!” he cried, “my prayer forgive;

“This silver coin at Naples is nought worth;

“Oh! change it for me—'twill go farther north.”

I took the coin;—nor that I thought 'twould pass

Upon my road.....enough! the coin I took—

A slight spark may ignite the spirit's gas;

And often from my pocket's deepest nook

I've drawn it forth and offered it:—alas!

Each puzzled postboy his wise noddle shook:

None could the minting read tho' bright and fair—

His monarch's stamp of dullness was not there.

So haply, may it prove with this good poem

Which I indite with glee though none may read.

Perchance condemned in my own desk to stow 'em,

I shall muse o'er these lines while critics plead,

Like wise postillions, that the stamp I shew 'em

Is not like their own favourite Moloch's head;

And thus these stanzas—all their worth unknown—

Refused by all, may charm their Bard alone.

So be it. Still I love, at times, to see

My Beggar's Coin:—and thus will this wild strain

Possess a secret charm at least for me  
 Although no other guerdon it obtain.  
 Still shall my spirit unreserved and free  
 All boldly ponder—though it be in vain.  
 Yet wherefore say in vain?—'tis our own heart  
 Must the first, last, and best reward impart.

Canto II contains and it appears other Cantoes may contain accounts of Mr. B's travels. The subject admits of an easy careless style, but such a style is apt to become monotonous, and too often scenes of deep feeling are grotesquely chequered with others of utter indifference. From this fault Mr. B. is not free, as the following extracts may shew. He describes the state of a young widow's feeling in the following stanzas of genuine poetry :

The world is all around her, cold and drear,  
 In the Alp's highest hut, in misery  
 She mourns alone, with nought to hope or fear,  
 No sadder breast than her's can heave a sigh  
 In the wide world beneath her. Not a tear  
 In all that world bespeaks a destiny  
 So lorn; for tears proclaim a hope in grief—  
 To her, no hope calls down their sad relief.

The blast sighs round her, and the pale moon creeps  
 Athwart the glass; its beams all mildly fall  
 On the rude couch where all she cherished sleeps.  
 Shall she exclude those beams from her sad hall?—  
 "No! let them play o'er him," she says and weeps;  
 "For they appear to rest upon his pall  
 "As their sweet silence pitied me." She wept;  
 And on his cold breast sinking, calmly slept.

Sleep on poor girl! Full soon shall slumber cease,  
 And the cold world bring back thy widowed sorrow.  
 Sleep on. Near those dear relics, find that peace  
 They still may grant. Once more in slumber borrow,  
 Beside that corse which thou must soon release,  
 Blest dreams—for earth will claim its debt to-morrow.  
 Hushed be thy slumbers:—oh! wake not to know  
 He who sleeps near thee, sleeps for ever so!

Aye, generous reader! let your pity rise  
 For widowed Lena. Deem not that I tell  
 Of griefs young Fancy's dream alone supplies;  
 Some know their truth—have felt them—oh, too well!  
 Simple the tale, nor to the Muse applies  
 To breathe upon its verse her mystic spell.  
 True love the theme: true love inspires the line:  
 No art but weeping o'er its sorrows mine.

Immediately he proceeds to the rough familiarity of the following:

And this is best. Let some wild fancy court,  
 I have a set of real histories,  
 From Nature hoarded solely; nor has aught—  
 Though void of mad and clap-trap mysteries—  
 More moving or more strange by Bard been wrought  
 Or Radcliff—till she bids the mist arise  
 From her grim page and shews the real nature  
 Of her false ghosts;—and tis for this I hate her.

A ghost story should show us a true ghost.  
 For, after fears and starts and qualms have worried  
 Our fancies 'mid the unknown regions tost,  
 'Tis vexing to be told, when we're most flurried  
 And our blood chilled as by a Saxon frost,  
 That our alarms and terrors were too hurried—  
 That all the book was purely allegorical  
 And we were fooled by lies phantasmagorical.

The lighter pieces are just—lighter pieces, and generally this is all that can be said of lighter pieces.—Such things are generally written for amusement; they are read for the jingle of the rhyme and are forgotten. We propose indeed to extract for our next No. a humorous ode on Demi-philosophers and Semi-saints.

The volume contains a somewhat interesting essay upon an opinion of Sir W. Scott, that Lord Byron would end by becoming a Catholic. That in a land of infidelity he should in his earlier years have been an infidel is not a just subject of surprise, and Mr. Best thinks he traces it through his works many of which were written after he had enjoyed opportunities of learning something of religion. It is very probable that Byron's mind, sagacious as it undoubtedly was, saw clearly that Christianity if founded only on Protestant principles must be a delusion. This has been practically and almost directly admitted by all

the most prominent members of the Reformation society itself. But when he saw in the developement of the Catholic religion, the sublime views which it exhibited of both God and man, the happy elucidation which its principles afford of the mysteries in which man without religion is involved, the illustration derived from all that is great and venerable in the history of the world, it is reasonable to suppose that a new world of thought opened to him, that he saw that that religion was indeed a noble and compact and perfect edifice, reaching from earth to heaven. But his passions had been matured; his pride, his resentment; his sensuality: and his heart would minister to his understanding objections to a system of belief, which would spare none of these passions. Where his heart was not concerned, his judgment did homage to Religion, and accordingly, he was careful that his child, A da, should be educated in the principles of our holy faith.

Mr. Best, indeed, is not quite logical in his calculation of the gradual progress of Byron's mind from Infidelity to Religion. In the course of the literary life, which he traces, occur Cain and Don Juan. It is vain to say, in respect to the former, that its author could not make Lucifer talk like a clergyman, upon the same subject. The answer is obvious: he was not obliged to make either Lucifer or Cain speak at all. His imagination had a boundless expanse of subjects before it; and if he fixed upon one that required language and sentiment shocking to Christian ears, it is fair to conclude, that he had no great respect for Christian belief. In regard to Don Juan, we confess that, not being at all familiar with that production, we speak in ignorance; but if the character generally given to it be just, it is one, in which the author, by representing the most fascinating of vices in its most fascinating guise, has deliberately laboured to undermine the morality of youth. Now, that morality being essentially connected with religious belief, resting on that faith as its only sure foundation, men, who cannot see the heart, and can judge only from external appearances, have no ground left for the supposition, that the deliberate foe to virtue was not the enemy to religion. Thus we bid adieu to the volume before us.

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### *Interesting Conversion in France.*

True life is to be found in the true religion, and in the true religion only; for, says the amiable Fenelon, "the aliment of the soul is truth;" and Plato had said before him: "Truth is the first and best boon of gods and men." Those, who recede from it, draw near to death. And, unfortunately for France, she has but too truly verified



this oracle. All hearts seem to possess an intimate conviction of what is here stated, and all tend, by a species of instinct, which christians term *grace*, towards the truth; the supreme good and *life of intelligences*, as a sage and profound writer expresses it. A striking proof of this we have in the recent conduct of an individual, who, by his rare qualities, his noble character and his talents, was equally dear to his family, his honourable acquaintance and his literary friends. Mr. Edmund Gerand is no more; he was born and lived a Protestant, he died a Catholic. The details of this conversion are peculiarly affecting; they recall to our mind, in a forcible manner, that other oracle of truth: "The unbelieving husband is sanctified by the believing wife." Mr. Gerand had selected for his partner through life a Catholic, and, at his marriage, had consented that his offspring should be brought up in the Catholic religion; unknowingly, he stipulated for himself. In fact, his young daughter, who was only nine years of age, but more enlightened by grace than by reason, grieved to behold her father separated from her communion. Oftentimes, when reciting her prayers in his presence and repeating the Apostles' Creed, she would stop at these words: "I believe in the Holy Catholic Church," and express her regret to her excellent parent that he could not unite in pronouncing them with her. He was accustomed to reply: "Be quiet, my dear child, I am not far removed from it. If ever I am taken ill I shall become a Catholic." Alas! this moment came but too soon for his family. Gerand fell sick about a month ago; his wife, though in the midst of her well-grounded alarms, forgetting not his declaration that he would die a Catholic, still could not summon courage to remind him of his determination. Her daughter was selected to be the mediatrix and thus summoned to fulfil the ministry of angels. This lovely child, with tears in her eyes, approached the bed of her sick parent, and reminded him of his promise, observing at the same time, that she had that very morning, when assisting at the holy sacrifice of the mass, prayed to God for his conversion. The heart of the parent was moved, and the interior conflict began. In the midst of this storm, which was but the herald of a calm, he exclaimed: Leave me for a few moments, my child; you will return a little later. After dinner, as the amiable child re-entered the sick apartment, he addressed himself to her in these words: "My child, I reproach myself with having so unfeelingly repaid your courage, when this morning you accosted me with so much candour. But now, will I announce to your mother that my resolution is definitely taken, that I am prepared to make my abjuration." In the evening, some of the older magis-

trates, and some of his familiar literary friends having repaired to his house, he announced to them, himself, his determination, and unfolded to them his motives, with that warmth of soul, which was so characteristic of him and which threw around his writings so many charms. During the whole of his life religion had been his study; and conviction, the fruit of his meditations and research, had been awaiting for a long period within his breast the happy moments of divine grace. He then declared that he abjured, knowingly and deliberately, the Protestant religion, and was not concerned what people might say or think; that he was convinced that truth was in the Catholic belief, and there only. A friend then proposed to send for the Archbishop of Bordeaux to receive his abjuration. No, he replied, it seems to me, that when the Curé is worthy of our confidence, it is more simple and natural to have recourse to him; I therefore demand to see the Curé of the parish. In the presence of his own parish priest, who dwelt near Bordeaux, Gerand, on the 14th of May last, pronounced his abjuration and his profession of faith, as prescribed in the ritual of the diocese. He expressed the words with an accent of conviction and a piety, which confirmed the faith of the surrounding assistants, and drew tears from their eyes. The new convert, who shed tears indeed, but tears of joy, declared that he believed, without any restriction, all the articles of the Catholic faith, and submitted himself entirely to the commandments of God and his Church. In the meantime, his malady had made fearful progress, and Gerand expired on the 21st of May, in sentiments of the most feeling piety, incessantly expressing his gratitude to God for the inestimable blessing of his conversion. Such are the great and pleasing spectacles, which religion, in these days of probation and sorrow, still presents to the world. Such the consolations, which faith administers to her faithful followers; such the subjects of meditation, which she tenders to those, who are accustomed to reflect seriously, *qui recogitant corde*. Gerand is no more. God, whose designs are as impenetrable as his judgments, has deprived his cause of so powerful a support, by crowning so speedily the faith of this new member of his Church. Though he has taken his departure, his noble conduct, and the affecting close of his days will speak more eloquently than the productions of his pen could have done had he lived. *Defunctus adhuc loquitur.*

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**MONTHLY INTELLIGENCE.**

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**FOREIGN.**

**ROME.**

The Courts of Austria, France, England, Prussia, Sardinia and Russia, have addressed a circular to the consuls of their respective nations, residing in the papal states: it announces the departure of the Austrian troops from Bologna, expresses the lively interest which the respective courts take in the preservation of public order in Italy, and independence of the temporal sovereignty of the Pope; it calls upon the various officers and consuls in their respective localities, to use all their means and influence for the securing of this object; finally, it proclaims a general amnesty to all, who took part in the late revolutionary measures, and exhorts them to rely upon the benevolent intentions which his holiness entertains toward his subjects, and which he purposes speedily to realize in their regard.

**BELGIUM.**

We had thought that the persecution which the Belgians had endured under the rule of William of Holland, would have inspired them with a wise distrust of another Protestant Sovereign. We trust, however, from the sentiments contained in the following documents, that Leopold will not tread in the footsteps of the discarded king.

Address of the Clergy of Bruges, to King Leopold, delivered by the *Abbe de Foere*;

Sire,

The Clergy of Bruges experience a very deep sense of happiness, in offering the first-fruits of their fidelity and respect, to a King, who for the first time appears among a people, that have with one universal voice, invited him to be their ruler.

The Belgic Clergy, Sire, have never separated their interests from those of the nation; they have always known how to make common cause with their country. The late events prove that they have not degenerated from their ancient attachment to public rights and liberties. Christian morality, while she teaches a people their duties of fidelity to the sovereign, obedience to the laws, and submission to public order, commands also political justice, legal power, and economy in the administration. If she opposes anarchy on the one side, she repels oppression on the other. This union between the Clergy and the Nation, is indissoluble; it is formed by Justice, and enters with her into the first employments of the priesthood.

We flatter ourselves, Sire, that your Majesty will be proud of reigning over a Clergy, who have never lent themselves to the support of popular disorders, nor to the maintenance of the abuses of power.

Since the era of Albert and Isabella, the Belgians for the first time, enjoy the happiness of possessing their sovereign among them. They will know, Sire, how to appreciate that happiness, if your reign retrace to them the rule of those good Sovereigns, whom the annals of our history represent as real friends of our nation, sincerely devoted to its interests or its liberties, and, while invested with power, uniting firmness with mildness; by the former of these qualities supporting the rights of our country against external foes, and by the latter, disarming her internal enemies. The names of those good Sovereigns are still inscribed on the heart of every true Belgian.

In the hope that your Majesty will walk in the footsteps of those illustri-

ous Sovereigns, we intreat you, Sire, to accept the homages of our fidelity and loyalty, which we now have the happiness to present to you.

In choosing proper advisers, which may be styled the first talent of governing, and in developing our new institutions, in which the nation has united its ancient love of liberty, with that of order, your Majesty will feel the necessity of light from above. That light we will invoke, we will address fervent and sincere prayers to Heaven that wisdom may direct all the actions of a reign, which you are going to commence for the happiness of all, and that the nation may find in your justice and equity, a ground for its love and devotion to your august person, the sure guarantee of the stability of your throne. This, Sire, is and will be the earnest prayer of your faithful and loyal servants,

The Dean and other members  
of the Clergy of Bruges.  
Pronounced, July 18, 1831.

The King's reply to the above Address was in the following terms;

"I receive with much satisfaction, this expression of the sentiments of the Clergy of this city. I feel most sensibly the testimonies of affection and devotion, which have been presented to me by the Clergy in every place, through which I have passed, since I set foot on Belgic soil. Gentlemen of the Clergy, I have already, on another occasion, declared, and you may rely upon the sincerity of my political principles, that I have ever been of opinion, that a nation, which is not religious, cannot enjoy any real or permanent happiness. I will do all that lies in my power to maintain in the Belgic nation, that religious spirit, with which it is animated. It is true, the Belgic constitution has placed religion in a state independent of the civil power, but circumstances may occur, in which you may stand in need of my protection. You

may rely upon that protection on every occasion that shall present itself. I will always be your friend and your support. I am happy in being able to state to you, that for twenty years I have had friendly relations with Rome, and I have particular reasons to think, that, when you wish to obtain from the Sovereign Pontiff, any particular favours for the welfare of religion, my intervention will be of service to you."

Our correspondent adds, that it is impossible to express the joy with which these words were received. To form an idea of it, you should know the extent of the love which the Belgians have for their religion, and what they have suffered on that score, during the oppressive reign of the obstinate and truly unfortunate William of Nassau.

#### PARIS.

A lengthy correspondence has taken place between the archbishop of Paris, and M. Baradere, relative to the conduct of the constitutional Bishop, Gregoire, during his last illness, and whose death we noticed in a preceding number. The communications of the Archbishop, which bespeak all the affection and solicitude of a spiritual parent, were designed to shew Monsieur Gregoire the grounds of his insisting upon certain conditions, before he could admit him to the fold, and spiritual advantages of the Church. The replies of Monsieur Baradere, who is canon of Tarbes, defend the obstinacy of Gregoire in not complying with the proposed conditions of the Archbishop, or rather of the Church, and thus affording her that satisfaction, which religion absolutely requires. The consequence was, M. Henri Gregoire, constitutional bishop of Loir-et-Cher, and not of Blois, (the Church never gave him that title,) died out of the fold of unity. Not a single member of the Clergy attended his funeral. The ceremonial was performed by strangers, either without au-

thority or under the censures of the Church.

A remarkable abjuration of a Protestant, has recently taken place at Paris. On the 18th June, Louis Zandt, a Prussian architect, was received into the Catholic Church. He is about thirty-four years of age, and has been residing at Paris for some years. His own reflection created within him a distaste for Protestantism, and induced him to listen to the instructions of an American missionary, Vincent-Marie Heunberger, at present in Paris. The conversion of Mr. Zandt is by so much the more extraordinary, as his age, his education and his knowledge forbid us to ascribe it to any other motive than conviction. The same missionary received some months ago, into the Church, an English widow lady and her two daughters. Her name is Houlthorn, and she resides near Cambrai.

*Chatel.*—It appears that Chatel is not a bishop; that the only consecration which he has received, is from the hands of a laic, who possessed neither more authority nor character than the Abbé himself.

*Louis Philippe.*—A Paris Journal having stated that Louis Philippe never assisted at mass, Abbé Jauffret, the Queen's chaplain, contradicts this assertion, and declares that the King assists regularly at mass, every Sunday and festival, and occasionally at other times. Louis Philippe has commissioned his son, the prince of Joinville, to present to the cathedral of Palermo, a very beautiful renaissance.

#### DOMESTIC & MISCELLANEOUS.

The Irish Prelates have assembled in Synod, in Dublin. As the results of their meeting are not known, we are enabled only to record two petitions to the legislature. One on the subject of education, and the other on poor law for Ireland.

The following will be considered curious.

On Tuesday, the 19th of July, a Synod of the Archdiocese of Dublin, was held at the Royal College of Maynooth, It was opened and conducted in all the solemn forms prescribed by the Church, and terminated after eight sessions on the evening of Friday, the 22nd. As almost one hundred and fifty years have elapsed since a Diocesan Synod was held in Dublin, nearly one hundred of the Clergy were in attendance. It was opened by a solemn Procession from the Theology Hall, to the Chapel, in the following order;—

The Cross Bearers.

The Curates of the Country two and two.

The Curates of the City.

The Parish Priests according to their Seniority.

The Superiors of Religious orders.

The Canons of the A. Diocese of Dublin and Glendalough,

According to the rank of their Prebenda.

The Officials of the Synod,

All attired in Casocks and Surplices.

The Archbishop,

Attended by Deacon and Sub-Deacon in Red Vestments.

The Mass of the H. Ghost was celebrated by the Archbishop, the usual prayers at the opening of a Synod were read, the assistance of the Divine spirit was solemnly invoked, and the profession of Faith, called the creed of Pope Pius IV., was sworn to, first by the Archbishop, on his knees, and then by each of the Clergy present. After the necessary decrees of the Council of Trent had been recited, the Secretary of the Synod read aloud the Constitutions of the Diocese. A Requiem Mass was offered by the Archbishop on the the second day, for the deceased Clergy of the Diocese, on the third, the Mass of the H. Trinity was said, and on the last, the proceedings were again commenced by the Mass of the H. Spirit. On each day, after the Gospel appointed for the 'Ordo ad Synodum,'

had been read by the Deacon, the Very Rev. Dr. Blake, V. G. delivered an appropriate Sermon to the assembled Clergy. The statutes were read through in six sessions. They comprise between twenty-five and thirty chapters, all methodically arranged, are written with great elegance and classic taste, and may be certainly regarded as models of this kind of Latin composition. They are believed to be the production of his Grace Dr. Murray, and in many parts bear a striking resemblance to the celebrated Synodical statutes of the Church of Milan, under the illustrious Borromeo. In the two last sessions they were formally ratified, and declared to be, after the 6th of January, 1832, the future Regulations of the Archdiocese of Dublin. At the close of the Synod a most impressive discourse in Latin, was pronounced by the Archbishop, and after the usual indulgence had been published, the venerable assembly was dissolved. The discipline of the Catholic Church, so full of order and beauty in all its parts, could perhaps be nowhere witnessed with such striking effect as at this most interesting assemblage of Ecclesiastics, thus met together for the most sacred purposes of religion. The Officials of the Synod, were; the Rev. James Callanan, P. P. of Clontarf, Promoter. The Rev. Matthew Flanagan, P. P. of Francis St. Dublin, Procurator Cleri. The Rev. J. Hamilton, of the Church of the Conception, Secretary. The Rev. P. Woods, do. assistant Secretary. The Rev. William Meagher, Master of Ceremonies. Similar Synods were held, as we are informed, in the Dioceses of Kildare, Ossory, and Ferns, under their respective Prelates.

**TWO BISHOPS.**—We copy the following from the able and excellent Freeman's Journal.

*Death of the Protestant Archbishop of Dublin.*—Doctor Magee was sixty-seven years of age at the time of his

dissolution. For many months he has been in a very bad state of mind and body. His intellect and understanding were so entirely gone, that last spring his family had to resort to manoeuvre, in order to prevent him from entering into a matrimonial alliance, with the bar-maid of an inn, in some part of Wales! He was then brought back to Ireland; and after lingering in a pitiable state, he gave up the ghost and the mitre together, at Redesdale House, Stillorgan, August 18.

Never did a prelate descend to the tomb more abhorred and contemned, by an entire people, than Dr. Magee. In the university, he was originally very humble, but he worked his way to Fellowship, and was considered an able, though a petulant, haughty examiner. During the early part of his career, he was a thorough-going *liberal*. In the Bar-room at Omagh, where once he assisted either his father or uncle in waiting upon the members of the North-west Circuit, he was frequently heard, when—Dean, we believe it was, giving utterance to sentiments that would do honour to the venerable Bishop of Norwich. He continued to tread in the political foot-marks of Plunkett, until through the then Attorney-General's interest, he became Archbishop of Dublin; and that moment he turned round upon his patron, and betrayed him and his principles. While a suffragan, there could not be a more liberal man than the author of *The Atonement*; but the instant his head was turned topsy-turvy by the immense and unmerited elevation, to which his hypocrisy and dissimulation alone had raised him, the antithetical Primate forsook his friend—forgot all favours—assailed his *quondam* advocates, and became at once the most unprincipled living instance of a bigot and a renegade.

In the course of the day, the dignitaries of the see met for the purpose of appointing a guardian of the interests, temporal and spiritual, of the Archdiocese.

*Death of the Right Rev. Dr. Coppinger.*—Died, on Wednesday, the 10th of August, at his house, near Cove, in the seventy-eight year of his age, the Right Reverend Doctor William Coppinger, Catholic Bishop of Cloyne and Ross. In recording the lamented decease of this venerable and illustrious Patriarch of the Irish Church, we feel we have to announce an event, which will be long, and deeply deplored by every friend of Ireland, of religion, and of civil and religious liberty; for never did any individual grace the mitre, of whom it can more truly be said, than of Doctor Coppinger, that he possessed in the most eminent degree, every virtue that can adorn the Prelate, or exalt the man. As an ecclesiastic, his learning was extensive, varied, and profound; his eloquence in the pulpit, at once persuasive and commanding; his piety meek and sincere; winning and reclaiming the sinner not less by example than by precept; his charity, which was limited only by his means, knew no distinction of sect or religion; in a word, in him were combined at one and the same time, all the mildness of a Fenelon, with all the energy of a Bossuet. In the worst of times, and when devotion to Ireland was considered little less than treason, Dr. Coppinger, instead of crouching to those in power, or seeking to conciliate the good graces of the oppressors of his native land, proved himself "through evil report as well as through good report," the faithful shepherd of the flock committed to his charge, by manfully, upon all occasions, asserting, in the most fearless manner, and vindicating, with an energy peculiarly his own, the true and genuine interests of Catholicity, and of Ireland. In him, the *veto*, *rescripts*, "*wings*," and *arrangements*, all calculated to undermine those interests, ever found an intrepid, consistent, and uncompromising opponent; while his patriotism and devotion to his country, were proved among many other instances that

could be adduced, by his being the first prelate in Ireland who publicly sanctioned and enforced the collection of the Catholic rent, which so mainly contributed to the ultimate attainment of Catholic emancipation. Dr. Coppinger too, was a member of the old, as well as of the new Catholic association. As a friend, he was ever warm, steady, and sincere; hospitable and generous; in his manners and conversation there was something so peculiarly prepossessing and engaging, that it was impossible to leave his presence without feeling that in him were to be found all the qualities that adorn the perfect Irish gentleman. His style as a writer was peculiarly impressive, eloquent, and classical, and in many instances worthy of the pen of Junius; as his controversy with the late Lord Redesdale, Lord Chancellor of Ireland, sufficiently proves. Such is a faint and imperfect sketch of the character of one of the brightest ornaments the Catholic Church in Ireland ever had to mourn over; and of whom, whether considered as a prelate or an Irishman, it may with truth be said,

*"Quando ullum inveniemus parem?"*

The following observations relative to the progress of religion, in this country, caught our eye on looking over the French papers. We extract them more as a curiosity, and as indicative of the interest, which the French journalist manifests in our regard, than as a piece of intelligence. "For some years," observes the editor of this periodical, "have the English Catholics been evincing their laudable efforts in erecting Chapels for the practising of their religion. The old Chapels have been enlarged, new ones have been built and others are in contemplation. We notice, in the Laity's directory, that in every direction are they engaged in providing Chapels for those towns, that do not as yet possess them, or which have not Chapels sufficiently large to contain

the increasing Catholic population. Last year two new Chapels were opened, one at Tamworth, in the Midland district; another at Southampton, in the London district. The former was opened on the 24th of June, by Dr. Walsh, bishop of Cambysopolis, assisted by a numerous body of Clergy. This new Chapel is of the Doric order, and is sixty feet long; it is intended for the Catholics of Tamworth, Hopwas, Coton, Fazeley and the environs. The latter at Southampton was opened on the 28th of October, by Dr. Bramston, bishop of Imola. These two Chapels were built by voluntary contributions. There are many other Chapels in England in a state of progress, and others which have just been completed, but which are yet hardened with debt. For these cases of spiritual necessity, the succours of charity are solicited. It is in contemplation to erect a Chapel at Cambridge. One has been lately built at Falmouth, Plymouth, Poulton in Lancashire, Walsall in Staffordshire. Rev. F. Martyn, who has the care of the last congregation, built the Chapel, three years ago. This new mission is not limited to Walsall; it extends to the populous parishes of West-Bromwich and Tipton, where hitherto the Catholic religion has been but very little known, and where many now present themselves for instruction and admission to the fold of the Church. Within a circuit of two miles, there are now nearly two hundred Catholics, who had no Chapel at hand, and who were consequently deprived of religious succour. It is likewise proposed to construct a Chapel at West-Bromwich; \* a subscription has been opened for this

\* This Chapel is now very nearly completed, and will, we believe, be opened before the close of the present year.—*EN.*

purpose. Dr. Walsh has subscribed £50, and the Baroness Montesquiou £100. A Chapel has been erected at Leamington, in Warwickshire, also at Halifax and Huddersfield, in Yorkshire. Two years ago, a new Chapel was opened at Berwick-upon-Tweed; one has likewise been erected at Norwich; and, if we may credit the journals, it must be a more than ordinary structure. About the same time, a new Chapel was opened at Hexham, and it was proposed to commence one at Stella, in the county of Durham. On 29th July, one was opened at Hull, in Yorkshire; finally, measures were being taken for the erection of one at St. Giles's, near London, for the benefit of the surrounding Irish." Such is the information of the French Journalist.

#### OBITUARY.

Died, at Vienna, in his ninety-second year, Baron O'Connell, Colonel in the Austrian Army, and Chamberlain to the Emperor. In 1763, the Baron, with his cousin, now General Count O'Connell, uncle to the distinguished member for Kerry, left Ireland; debarred by a barbarous policy from all favour at home, they sought promotion in foreign states; one chose the service of Austria, the other that of France. The Count attained high rank in the French army previously to the French revolution: the Empress Maria Theresa detached Baron O'Connell from his military career early in life, and had him appointed Chamberlain, which honourable office he held for fifty-nine years, under the Emperors Joseph, Leopold, and Francis. The Baron was uncle to Geoffrey O'Connell, Esq. of Cork, to whom he bequeathed his property.

On Wednesday, August 24th, Dr. De Lys, of Birmingham, universally regretted.

E. L. P.



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**AND REVIEW.**

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*Conventual Education.*

The importance of a good system of female education cannot be questioned. The legitimate effects of female influence upon society are so obvious, as to be universally acknowledged; and upon this acknowledgment is founded the position, that the female mind should be guarded with the greatest care, and, in its expansion, be cultivated with the greatest assiduity, delicacy and discretion.

These reflections induce us to revert to conventual education, and to resume the subject of the commencement of our last number.

If you ask the sensible and virtuous parent, what are the fruits, which he would wish that his child should derive from her tuition, he will answer, in the first place, a just apprehension and deep impression of the truths and precepts of Religion; in the second place, a well cultivated mind, in which the more solid acquirements should hold the first rank, and the ornamental the second; and lastly, those graces of manner and deportment, which give so considerable a zest to society.

To such a parent we direct our attention. For, if there be one, who deliberately confines his solicitude to the acquisition of the merely ornamental advantages of mind and person, we do not argue with him: we would rather weep over the unfortunate, that is destined to be the victim of views so unworthy. They imply that that, which renders the human being estimable in society, is not an object of female pursuit; but, that a woman is most fully answering the end of her creation, by the acquisition of that only, which tends to the gratification of animal instinct. Such views are worthy of the Mahometan principle, that "women have no souls."

If, then, the scale of advantages, which we have formed above, be a just one, it will at once decide the judgment of the christian parent in favour of conventual education. For, to begin with a subject, beyond comparison paramount to all others, it is within the sacred enclosure of the convent that Religion rules with supreme and undisputed sway. In the world, all will allow the happiness of witnessing the constant exhibition of virtuous example, and of hearing habitually the accents of piety. Hence, the benefit of dwelling in the bosom of a virtuous family is universally felt and acknowledged. But in the world all is chequered. Friends, neighbours, visitors, companions, servants are at hand, ready to co-operate with an ever active self-love, in a nefarious contest with good instruction and good example. Independently of the variety, which is necessarily met with in the world, commingling the dissipated with the religious, the whole tendency of the scenes, which it exhibits, is, at best, the fallacious and condemned principle, that *a Christian may serve two masters*, God and the world; that much must be subtracted from the severity of the pulpit; and that the inclinations of the human heart were implanted therein by its creator, with the manifest design that they should be indulged. To such a length, indeed, is this fatal principle carried, that even Catholics are occasionally found, who forget the original curse of human nature, and advocate a maxim, which, if practically and consistently adopted, must render venial the most licentious extravagance, and is itself an anticipated absolution for every crime.

In the convent, all is reversed. All, that is seen and heard, appears under the sacred influence of Religion. She presides not only over the temple of God, but over the studies, exercises, and even amusements of her happy votaries, who seem to inhale even an atmosphere of piety. The beneficial effects are daily perceived. She, who enters these hallowed precincts, with a mind already imbued with the principles of virtue and piety, receives a powerful confirmation of those principles; and, very frequently, are we blessed with the consoling spectacle of one, who entered the convent, a giddy, gay, worldly creature, after a few struggles with corrupt nature and the force of early habit, yielding herself a willing captive to divine grace.

This, indeed, is readily admitted, and, monstrous as it sounds in the ears of a Christian, an objection is founded upon the very admission. It is, that a young lady, educated at a convent, is very likely to become *too religious*. A Christian—too religious! a creature of eternity—too well prepared for that eternity!! Christian parent! do you not tremble, while you avow, that you are solicitous lest your daughter may possess, not too little, but too much religion; and that in order

to protect her against the evil of too much religion, you retain her in the world, where she incurs the imminent danger of having too little. We read that, in a vision, the world appeared to St. Anthony so covered with snares, that the saint, in alarm, exclaimed, "Lord, who can escape them all?" But you must consider, either that it matters not that they be avoided, or that they are more to be apprehended, when the heart is fortified by the impressions of a religious education, than when it is already enervated by that spirit, from which the danger emanates.

Let us not be told, that a young person should be familiarised with the scenes, in which she must afterwards appear, in order to weaken the impression which they are, otherwise, calculated to make. How is that impression weakened or counteracted? Simply by receiving it at an early and more susceptible age; by placing them, therefore, daily before the eyes and allowing them to be habitually present to the mind. It is on the same principle that Don Juan and Tom Jones are recommended to the perusal of the young man; but, on a very opposite principle, the servant of God was directed by the holy spirit to restrain his eyes, that he might not even think of that, which might be dangerous to his soul.\* No—No! It is not by becoming, as it were, saturated with worldly and sinful images that the soul escapes the pestilential contamination.

Where ignorance is bliss, 'tis folly to be wise.

We read, that Mithridates so inured himself to a particular medicine, which he had discovered, that poison had no effect upon him; and we believe, that a moment's reflection will produce the acknowledgment, that the Mithridate best calculated to protect the young of either sex against the pernicious poison, which must be imbibed in life, is not the spirit of corruption, but the spirit of Religion.

The object of education, next in importance to Religion, is the due cultivation of the mental faculties, by which the just proportion will be observed between the more solid and the merely ornamental attainments. Formerly female education had a more extensive range than at present; and we are not aware, that any advantage has been gained by modern limitation. We know not why a woman should be altogether excluded from the ancient languages, or from the several branches of philosophy; an acquaintance with which departments of

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\* Job xxxi. 1.

learning is so well calculated to improve the taste ; to confer just habits of thought ; and altogether to refine and elevate the understanding. It is impossible, however, not to observe how much this exclusion predominates in modern female education ; and, though we do not contend, that it does not operate within the enclosure of the convent, yet it is less arbitrarily observed there, than in either the domestic education, or the boarding schools of the world ; and they are there taught that music, dancing, &c. &c. though valuable in their respective spheres, are not of equal importance with history, geography, astronomy, &c. &c. &c.

In regard to the graces of person and manner, to the acquisition of which so much precious time is devoted, they may be so regulated, as to be not only innocent, but praise-worthy ; but no sensible person can, for a moment, contend that they are to be placed upon an equality with those improvements of the mind, to which we have referred. And yet, although the avowal is not openly made, the principle, upon which it is founded, is, in fact, tacitly advocated by many. The awkwardness of convent girls ; their inexperience in the forms of the fashionable world ; their bashfulness before strangers are continually alleged as grounds of complaint against the asylum of virtue and of solid learning. Ah ! how many parents have derived from subsequent experience just reason to blush for their former horror of these evils ; and their desire to avoid them, at the risk of incurring others of a far worse description ! Our advice to the Christian parent is, that she endeavour to secure, in the first place, cost what it may, the culture of her daughter's mind ; and, in the second, as of far less consequence, those accomplishments, which belong to her station in society.

But we must not acknowledge, even indirectly, that the convent girl is obnoxious to the reproaches above stated. That happy seclusion, in which she has lived, may, indeed, have nursed the timidity, which is hardly a blemish upon the female character ; and exposure to society may excite the blushes, which may be called the colours of virtue ; and heaven forbid that our Catholic young ladies should have thrown all this away, before they are yet of an age for introduction upon the great stage of life. But we fear not the contrast between the creature of fashion and the convent-girl. The first may enter the room with a more correct arrangement of hands, feet, and person ; she may sit, stand, or walk with a more elegant adjustment of her system ; she may handle her handkerchief and wave her fan with greater dexterity ; and altogether she may exhibit much greater composure and self-confidence. But, if her mind be not stored, she will be stationary ; always a thing of the exterior ; whereas, the other, though somewhat

deficient in the first appearance, brings to her task a body, that has been preserved in health and vigour by the innocent exercises of her childhood, and a mind enriched with acquirements worthy of an intellectual being. She is not ignorant of the rules, which her successful rival has reduced to practice; but she is embarrassed by novelty. This gradually wears off: the mental acquirements continue and are augmented. The rules of fashion she not only knows in theory, but her superior understanding has taught her how to practise, how to suspend, and how to diversify them. She is not an automaton; she is a creature of reflection. Hence, in a short time, she will acquire those external advantages, which constitute the only superiority of the other; who, however, having been the victim of a false system, and having been educated in a disrelish for mental improvement, remains stationary; retains that, which it had been the labour of her youth to acquire; but does not attempt to superadd that, the age for attaining which is now past, and which, indeed, she has never learned to respect.

Let us not be supposed to have intended, in these observations, to pass any censure upon the several excellent Catholic establishments on a smaller scale, which exist in this country, and which are well entitled to the patronage of the Catholic public. These valuable seminaries of piety, for such they are, may be considered as auxiliaries, rather than rivals, of the convents: and they are exceedingly well calculated to impart to persons of inferior means, advantages of a character similar to those, which, in convents, are imparted to others, whose affluence will place them within their reach. Our object has been to contrast conventual education with that, which is perpetually advanced into ostentatious competition. *Which, if we have done well, and as it becometh the subject, it is what we desired; but, if not so perfectly, it must be pardoned us.*—2 Mac. xv. 39.

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FOR THE CATHOLIC MAGAZINE AND REVIEW.

*Strictures on Gibbon.*

(CONTINUED.)

At page 436, Mr. Gibbon proceeds thus: "The genius, the success, and the aspiring temper of Constantine may seem to mark him out as the aggressor; but the perfidious character of Licinius justifies the most unfavourable suspicions, and, by the faint light, which history reflects on this transaction, we may discover a conspiracy, fomented

by his arts, against the authority of his colleague." The faint light, which Pagan history reflects on this transaction, and, we may say, on all the transactions of this period, renders it almost impossible to form a just idea of the contending parties, otherwise than by their characters, which those historians have transmitted to us. Eutropius has drawn the character of Constantine, thus: "Vir primo imperii tempore, optimis principibus, ultimo mediis comparandus. Innumeræ in eo animi corporisque virtutes claruerunt. Militaris gloriæ appetentissimus, fortuna in bello prospera fuit, verum ita, ut non superaret industriam... Civilibus artibus et liberalibus studiis deditus, assectator justitiæ et amoris, quæ omnino sibi et liberalitate et docilitate quæsivit. Sicut in nonnullos amicos dubius, ita in reliquos egregius, nihil occasionum prætermittens quo opulentiores eos clarioresque præstaret... Atque inter Divos referri." Eutrop. Lib. x. p. 661. Aurelius Victor *de Cæsaribus*, p. 624, draws the character of Constantine in the following manner: "Constantinus cunctos hostes, honore ac fortunis manentibus texit, recepitque: eo pius ut etiam vetus veterrimumque supplicium patibulorum et cruribus suffringendis primus removerit. Hinc pro conditore, seu Deo habitus... Funus relatum in urbem sui nominis. Quod sanè P. R. ægerrimè tulit: quippe cujus armis, legibus, clementi imperio, quasi novatam urbem Romanam arbitraretur." Victor Junior, in *Epitome*, speaks of Licinius thus: "Hic Licinius annum dominationis fere post quintum decimum, vitæ proxime sexagesimum, occiditur. Avaritiæ cupidine omnium pessimus, neque alienus a luxu venereo, asper admodum, haud mediocriter impatiens: infestus litteris, quas, per inscitiam immodicam, virus ac pestem publicam nominabat, præcipue forensem industriam. P. 633. Some historians (Zosimus) pretend that he was declared an enemy to his country by the senate; and others, that the soldiers demanded his head, fearing that he would endeavour to reassume the purple, as Maximian Hercules had done before him. For further particulars, see Tillemont on the Life of Constantine. (*vies des Empereurs.*)

At page 451, Mr. Gibbon says: "According to the maxims of universal toleration, the Romans protected a superstition which they despised." This is an imposition, by Mr. Gibbon, upon his readers; for the Romans did not allow an universal toleration. By an ancient law, it was forbidden to adore any new, particular, or foreign gods, unless the worship of such was permitted by public authority. *Cicer de legibus*, l. 2. One of the counsels, which Mæcenas gave to Augustus, on that head, is as follows; Deos quoque semper et ubique cole, ut moribus patriæ receptum est, ad eundemque cultum alios compelle: peregrinarum vero religionum autores odio et suppliciis proge-

quere, non Deum modo gratia, quos qui contemnit, haud dubie nihil aliud quoque magni faciet: sed propterea etiam, quod qui nova numina introducunt, multos ad peregrinis legibus utendum pelliciunt. Inde conjurationes, coitiones, et conciliabula existunt, res minime unius principatui commodæ. Itaque neque Deorum contemptorem, nec præstigiatores ullum tolerabis. *Dion Cassius Lib. 52. p. 490.* This advice was punctually followed, as the Christians severely experienced. In confirmation of our assertion, we present the reader with a few more quotations, which will prove that the Romans did not allow an universal toleration. "Judæos, impulsore Christo, assidue tumultuantes, Roma expulit Claudius Cæsar." *Suetonius Lib. 5. p. 52. 53.* From this two things may be gathered; first, that the Christians were persecuted before the reign of Nero; and secondly, that the Jews were not tolerated. Nor were they tolerated in the preceding reign, that of Tiberius. "Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia Libertini generis ea superstitione infecta, quibus idonea ætas, in insulam Sardiniam veherentur, coercendis illic latrocinis, et si ob gravitatem cæli interiissent, vile damnum; ceteri cederent Italia, nisi certam ante diem, profanos ritus exuissent." *Tacitus Ann. Lib. 2. p. 114.* To carry our proofs still higher, Dion Cassius *de bello Judaico*, which was carried on by Pompey near sixty years before the Christian era, giving a description of the Jews, says: "Est id genus hominum apud Romanos etiam; atque tametsi *imminutum* fuerit, ita tamen auctum est, ut legum quoque potestatem vicerit." *p. 37.* That the Romans did not allow an universal toleration, is moreover confirmed by Dion on the reign of Augustus. "Sacra Ægyptia, quæ iterum in urbem jam insinuabant, repressit Agrippa, Edicto ne quis ea in suburbano intra D. passus ageret: *Lib. 54. p. 525.* This last quotation Mr. Gibbon produces in Note 15 of the second chapter. How then can he pretend that the Romans allowed an universal toleration, without contradicting himself?

Mr. Gibbon proceeds thus, page 456. "These Judaizing Christians seem to have argued with some degree of plausibility from the divine origin of the Mosaic law, and from the immutable perfection of its great author. They affirmed, that if the Being, who is the same through all eternity, had designed to abolish those sacred rites, which had served to distinguish his chosen people, the repeal of them would have been no less clear and solemn than their first promulgation." In the note 14, he says: "these arguments were urged with great ingenuity by the Jew Orobio, and refuted with equal ingenuity by the Christian Jamborch."

To put such arguments into the mouth of a Christian, is absurd ; but had Mr. Gibbon pursued the *candid* enquiry he professes at the beginning of this chapter, he would have favoured his readers with Limborch's answer to Orobio, which he must have known to be very solid, and to have amply confuted that arrant Jew. We will on this head transcribe the opinion of a French author of merit. " Dans la conference amiable de M. de Limborch avec Orobio, ce savant homme refute toutes ses objections, et avec force, s'engageant par tout ou il plaît a son adversaire de la conduire, l'obligeant partout a changer de route, et la reduisant enfin a ne pouvoir plus faire un pas, sans trouver un precipice devant lui. Quoiqu' Orobio posside assez bien la critique, de l'Ecriture, et qu'il use plus habilement que les autres Rabbins, des secours qu'ils lui prêtent, on sent qu'il rencontre un maitre, en qui ces connaissances sont dans un degré superieur encore, et de beaucoup. Aussi est il presque toujours ou contraint de se rendre, ou forcé a se contredire. Plus il fait d'efforts, plus il s'embarrasse, et ses résistances ne servent qu'a serrer de plus près les nœuds ou il est pris." *M. de Houteville La Relig. Chret. prouvée par les faits, vol. 1. p. 304.*

"The first fifteen bishops of Jerusalem," says Mr. Gibbon, page 456, "were all circumcised Jews; and the congregation over which they presided, united the law of Moses with the faith of Christ." In the Note 16, he refers us to Sulpicius Severus, and to the Ecclesiastical History of Eusebius, Book iv. Chap. 5.

Eusebius says in that chapter: "Quos omnes Hebræos esse, et fidem Christi sincerè atque ex animo suscepisse." Had they argued, as Mr. Gibbon supposes the Judaising Christians to have done, Eusebius would not have given them the character of sincere and upright Christians.

At page 457, Mr. Gibbon says: "The ruin of the temple, of the city of Jerusalem, and of the public religion of the Jews, was severely felt by the Nazarenes... They retired from the ruins of Jerusalem to the little town of Pella, where that ancient church languished above sixty years in solitude and obscurity." As he refers us to Note 18 in proof of his assertion, we declare, that we cannot find in Eusebius, Book iii. Chap. 5, that the ancient Church of Pella "languished above sixty years in solitude and obscurity." What we have been able to cull from thence, and from St. Epiphanius, partly coincides with Mr. Gibbon, and is nearly as follows: "In the year 66, in which St. Peter and St. Paul suffered martyrdom at Rome, the civil war began in Judea, by the seditions of the Jews against the Romans. The



Christians in Jerusalem were warned by a revelation of the impending destruction of that city, and were commanded to leave it, as Lot was rescued out of Sodom. They, therefore, departed from it the same year, before Vespasian entered Judea, and retired beyond Jordan, to a small city called Pella, having Simeon at their head. After the taking and burning of Jerusalem, they returned thither, and settled amidst the ruins, till Adrian afterwards entirely razed it.—Epiphanius *de pond. et mens.* Cap. 15.

Mr. Gibbon says, p. 458: "When the name and honours of the Church of Jerusalem had been restored to Mount Sion, the crimes of heresy and schism were imputed to the obscure remnant of the Nazarenes, which refused to accompany their Latin Bishop. . . . The name of Nazarenes was deemed too honourable for those Christian Jews; and they soon received from the supposed poverty of their understandings, as well as of their condition, the contemptuous epithet of Ebionites." Here is a Note, 22, where he says: "We may more safely rely on the learned Eusebius, than on the vehement Tertullian, or the credulous Epiphanius." But how does the credit given to the learned Eusebius coincide with the *courtly bishop, a writer, who has violated one of the fundamental laws of history*, page 583. *An ambiguous equivocator*, Note 181, Chap. xvi.?—But to proceed: "In a few years it became a matter of doubt and controversy, whether a man, who sincerely acknowledged Jesus as the Messiah, but who still continued to observe the law of Moses, could possibly hope for salvation. The humane temper of Justin Martyr inclined him to answer this question in the affirmative, and though he expressed himself with the most guarded diffidence, he ventured to determine in favour of such an imperfect Christian, if he were content to practise the Mosaic ceremonies, without pretending to assert their general use or necessity. But when Justin was pressed to declare the sentiment of the Church, he confessed, that there were very many among the orthodox Christians, who not only excluded their Judaizing brethren from the hope of salvation, but who declined any intercourse with them in the common offices of friendship, hospitality and social life." To this period we answer, that Simeon, as heretofore mentioned, had the affliction to see two heresies arise within the bosom of the Church, while he sojourned at Pella, namely, those of the Nazarenes and of the Ebionites. The former were a sect of men between Jews and Christians, but abhorred by both. They allowed Christ to be the greatest of the prophets, but said he was a mere man. They joined all the ceremonies of the old law with the new, and observed both the Jewish Sabbath and the Sunday. These, then, while they professed themselves Chris-

tians in principle, were Jews in practice. To have treated them as real and perfect Christians, would have been acting contrary to the plain and decisive precepts of the Gospel. St. Justin, in his Dialogue with Tryphon the Jew, never makes the least mention of the sentiment of the Church. He descants only upon his own, and the private opinion of others. Till a point is determined by the Church, every one is at liberty to declare his opinion.

(TO BE CONTINUED.)

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[We extract the following article from one of the best of the Newspapers in the United Kingdom, the DUBLIN FREEMAN'S JOURNAL, which, by the way, we heartily recommend to the patronage of our readers. The FREEMAN'S JOURNAL is a daily paper; but all the news and comments are contained in the WEEKLY FREEMAN. The *Freeman*, in this article, acknowledges obligations to the *New Monthly Magazine*.—Editors.]

### *The Establishment.*

We admire much the Bishop of Ferns. His logical dexterity is great, and great also is his love of truth. Dr. Doyle complained of the non-residence of the clergy, and the meek Bishop fixes his regards on Carlow alone. This candid reasoner answers a general complaint by appealing to a single instance. Admiring this course, as we have intimated, we will deploy certain statements from the Parliamentary returns to support the Bishop's somewhat untenable position. His gallant resistance to fact moves our regard—his chivalrous contempt of official documents excites our envy.

The number of parishes in Ireland is variously stated; Mr. Baron Foster states it to be about 2000; Dr. Beaufort, an excellent authority, considers it 2436; the "Black Book," 2450. Dr. Beaufort is, probably, the nearest to the truth. We find from the Ecclesiastical Register for 1830, that, of these parishes, 1701 are compressed into 517 benefices. The collection of parishes in each union varies through all the numbers from two to thirteen. There is actually one conglomeration of thirteen parishes! There are 131 of three; seventy-one of four; forty-four of five, and twenty-three of six. The unions of episcopal creation are 230 in number; those made by the Irish Privy Council (an authority never, we believe, exerted in opposition to the Right Rev. Bench) are 126; the rest are either im-

memorial, or formed by charter or act of Parliament. We have it from the lips of Mr. Foster himself, in the evidence so often quoted, that "it is physically impossible, in a great many instances, for the clergyman to execute, with any tolerable propriety, his duty in extensive unions." Taking unions of five parishes and upwards to be "extensive," we find no fewer than *ninety-four* benefices in which it is "physically impossible" for the incumbent to do the duty of a clergyman "with even tolerable propriety."

The returns of 1825 abound with instances like Granard. In the diocese of Killaloe alone we see five Unions, of three or four parishes each, not one of which produces less than £100. a year to their several incumbents. Ardbraccan in Meath, Killursa in Tuam, and Boyle in Elphin, are Unions of six and eight parishes, dovetailed together for no other purpose but to endow their rectors with incomes monstrously above their services.—Three parishes in the vicinity of Dublin, producing an aggregate revenue, under the tithe-composition act, of £945. are united to two parishes in that city, one of which, St. Peter's, is worth at least £1500. a-year. The incumbent of this immense benefice has likewise a living in the county of Kildare, and holds, moreover, the dignity of Archdeacon of Dublin. The Earl of Mountcashel, in one of his letters to the Bishop of Ferns, mentioned a Union in his neighbourhood, formed of *five* parishes, and valued at between £3000. and £4000 a-year. Surely this is "presuming riches to be the right of the church, instead of supposing the gospel to be the right of the people, and competency for preaching the gospel, not luxury, to be the right, as it is the profession, of the church."

The pluralities of the Irish Church are as scandalous as the Unions. Are these likewise for the advantage of the Protestant people? We have seen the 2436 packed into 1252 benefices; we have now to contemplate the criminal distribution of these benefices amongst not more than nine hundred incumbents. The Ecclesiastical Register informs us that 135 benefices are held with others, by faculty, dispensation, or permission of the diocesan. This is exclusive of all the rich and populous livings attached to canonries, deaneries, prebends, &c., "often," says Lord Mountcashel, "situated at a distance of fifty or sixty miles, and several much farther." His Lordship instances one, from his own acquaintance, "who is a dignitary in Munster, and who, at the same time, holds a large living in Connaught!" Mr. Foster mentions an atrocious case of a clergyman in the diocese of Cashel, who is *under engagement* to reside *six* months in rotation upon *each* of *three* livings. There is a son of the Bishop of Kildare, who, in addition to the dignity of archdeacon of that diocese, and the posses-

sion of one of the richest rectories in the city of Dublin, holds a benefice in the adjacent county, consisting of five or six parishes united, and producing a revenue large enough to remunerate the services of four resident and really efficient ministers. There is also a son of the Archbishop of Dublin, who has a stall in the cathedral of Christ's Church, an archdeaconry, a living in the metropolis, and another in the county of Wicklow, where, ever since his induction, the pastoral life of this *venerable* personage has been a continual and disgraceful squabble with his parishioners about his tithe. Looking over the Parliamentary returns of 1824, we find, in the diocese of Clogher, six incumbents returned as having each two benefices; in Cloyne, four cases of rectors residing upon other preferments; in Derry, six similar instances; in Meath, *ten* incumbents marked "exempt," all on account of holding other lucrative posts; in Ossory, two are returned as "resident on their benefices in Kilmore;" and *thirteen* as "resident on other benefices in this and other dioceses."

To obtain an idea of the state of residence in the Church of Ireland, take the following extracts from the diocesan returns of 1824. Some improvement may have taken place since, but certainly to no considerable amount. In the diocese of Tuam, at the period referred to, there were eighteen non-residences. Seven unions, of from three to six parishes each, have, opposite to the incumbents' names, "not resident in any of those parishes." The diocese of Clogher returned twelve non-residences, in the sense of total absence from duty. The non-residences in Cork were, thirty-seven out of seventy-eight; in Down, sixteen out of fifty-six; in Kildare, twenty-nine out of forty-seven; in Limerick, thirty-seven out of ninety-five; in Ossory, twenty-two out of fifty six; in Waterford, twenty-three out of forty-five; but it is unnecessary to proceed further; in the six last-mentioned dioceses, it appears that nearly half the incumbents were non-resident in 1824. The present state of residence for all Ireland, as nearly as it can be calculated, is about seven resident to five non-resident clergymen. The manner in which the diocesan returns have been made, renders it impossible to attain accuracy on this subject. It is usual to return an incumbent as resident if he spend but two or three months on his benefice. However, the total number of absentees is considerable, as the fashionable circles in London and Bath can testify, not to speak of the voluptuous cities of Italy and France. Lord Mountcashel instances the three following cases, all in the diocese of Cork. The rector of Inchigeelagh is a pluralist, holding also the living of St. Paul's in Cork, a most populous and important parish. He passes the greatest part of the year in Bath, where his family resides. The

rector of the union of Inniscarra, which produces, under the composition act, £1,150. is a young man of fashion, who resides principally in England. The rector of Skull is Archdeacon of Conner (the most distant part of Ireland), and has not, *for many years*, visited his southern benefice.

Unless we mistake, the charge of non-residence is rather satisfactorily established.

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The Bishop of Ferns brought two specific charges against Dr. Doyle,—one was, that he unjustly accused the clergy of non-residence,—the second was, that he rated their incomes too high, when he asserted that single parishes were worth £3,000. a-year. The first, unless we mistake, we have satisfactorily refuted from Parliamentary documents. The proof ought to have been satisfactory, even to the Bishop himself, as it proceeded on the somewhat solid principle, that a man cannot be in two places at once.

As to the second, we have a little to say. We have looked over Dr. Doyle's pamphlet, and have not found such an assertion as the one attributed to him, and *believe* it is not in the book! There is, indeed, a quotation from Mr. DOUGLAS's work on the Irish Church, which states the amount<sup>of</sup> some single benefices even higher, and on this ground the petition\* and the Bishop make a solemn charge in the face of Parliament! Our readers will not require that we minutely dissect the disingenuousness of the whole statement, but let us ask what was the object of this charge? Was it meant to deny the enormous amount of the total church revenue? If not, it was impertinent, even though true, and it was something we are loth to mention, if false. But we cannot let them off so easily.—If the bull comes to the stake himself, can we be blamed if we bait him a little? It is very injudicious to provoke discussions on the amount of Church revenue wrung from a starving people; nor is it exactly discreet to remind truly religious men of the gross manner in which the fund for the support of the general clergy has been usurped for the luxuries of a few aristocrats. What is the value of that benefice which consists of 13 parishes; or of any of the 131, each of which contains three parishes; or of any of the 71, each of which contains four parishes; or of any of the 44, each of which contains five parishes; or of any of the 23, each of which contains six parishes!!! Does any one assert, the object of such unions is spiritual edification? It is, indeed, no wise ex-

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\* A petition referred to at bottom of next page.—*Editors.*

traordinary, the members of such an establishment should be daily diminishing, and that none should adhere to it, who are not direct participators in its enormous revenues.

Will the Bishop illuminate us as to the value of the,—the—what shall we call it? The aggregation held by the son of the Bishop of Kildare? He is Archdeacon of that diocese; he holds one of the richest rectories in the city of Dublin; he holds a benefice in the adjacent county, consisting of five or six parishes united, and “producing a revenue large enough to remunerate the services of four really efficient and resident ministers.” Or of the promotions of the Rev. T. P. MAGEE, which run thus—

T. P. MAGEE, Inch and Kilgorman, £365. a-year; Prebend of Tipperkiven £127. and 78 acres; (third time) curacy of St. Michael’s (no value stated); (fourth time) Prebend of St. John’s (no value stated); (fifth time) Prebend of Wicklow; (sixth time) Archdeacon of Kilmacduagh! On this the New Monthly remarks—

“This is the T. P. Magee already mentioned. The Wicklow living is a union of six parishes. The report made by the Archbishop to the Irish Privy Council, justifying his conduct in not dividing this huge benefice, has been publicly contradicted as to all its principal statements, by twelve Protestant gentlemen of rank and fortune, inhabitants of the Union. The Archbishop stated the Union to contain only 17,000 acres, to consist only of three parishes, to be worth only £909. a-year, to possess only eight acres of glebe, and to be, for the most part, a barren and thinly-peopled district. The resident gentlemen declare, in their petition to the Lord Lieutenant, that by the best possible map, the Union consists of 22,000 acres; and they say farther, that this map was in the hands of the Archbishop when he stated the number to be only 17,000. The number of parishes they assert to be six; and to prove it, they cite documents also in the hands of the Archbishop. In reply to the amount of tithe, they simply state, that T. P. Magee has refused to compound for less than £1,600 a-year! The glebe-lands, stated by the prelate to be only eight acres, they allege to amount to more than fifty! As to the rest, they describe the district as *unusually populous*, and containing but a small proportion of the “mountain and barren heath,” by which the report of the Archbishop was pleased to characterize it. The petition, which embodies these contradictions, was called for, by the behaviour of the new incumbent, the venerable T. P. Magee. The petitioners, all Protestants, of the first respectability, conclude by entreating his Excellency “to inquire into a grievance, which affects the best interests of religion, truth, and justice.”

We will also be much obliged for some information on any, or all, of the following articles, specifying the promotions of the individuals therein mentioned.

J. Spencer Knox, Faban £360. a-year: Magheras and Kilnonghan £1,365. a-year, and within 64 of one thousand acres of land!

W. Knox, Upper Brandorrey £396. a-year; Tamlaghtard £425. a-year; Clonleigh £840. a-year and 427 acres of land; Ballinascreen £623. a-year and 543 acres of land!

Hon. R. Rourke, a prebend and rectory; two years after, two rectories and two vicarages; the prebend and rectory of Leskan; prebend and rectory of Kilgoberret; and yet a fifth time, a precentorship and rectory of the value of £1,700. a-year!

In Cork and Ross, amongst the St. LAWRENCEs alone (and we believe three individuals) we find a treasurer'ship; a vicarage; a rectory, and three vicarages (value near £1,400 a-year; a prebend and four rectories (value near £1,200. a-year); a vicar choralship; a rectory and vicarage; and ten more promotions, the value of, four of which (the only ones stated) is over £1,400. a-year!

Of the BERESFORDs, there are an Archbishop and a Bishop; and in their dioceses, six dignitaries possessing fourteen livings, of which only four have their value annexed, amounting to near £1,900. a-year, and sixty-four thousand eight hundred and three acres of church land? or, on an average, to each living about 4,500 acres, independent of the money revenue!

On these we request some information. *Freeman*. [So do we. *Editors*.]

### Gonankatenha.

We have to call the attention of our readers from the thickly peopled regions of Europe to Sault St. Louis, an obscure colony amidst the wilds of the new world; from the anti-catholic crusades of the Reformation Society to the triumphs of Catholicity among the North-American savages; and, from the present times, big with the fate of nations and potentates, to the first of May, in the year 1692, an epoch scarcely noted in the history of past ages. It was a morn, as fair and lovely as had ever smiled on the vast solitudes of Acadia. Not a breath of air ruffled the glad and glassy surface of the lake: not a spot was to be seen in the blue and bright expanse of the sky. The whole population of St. Louis had issued from their homes at an early hour; the men, that they might attend to the pursuits of agriculture; the women, that they might follow their daily occupation of fishing.

Sault St. Louis was situated not far from the falls of one of those rivers, which, rising in the south, run to mingle their waters with those of the great lake Ontario. The inhabitants were divided into three classes; a company of soldiers, reluctant exiles from their own country, and condemned to watch and repress the unforeseen assaults of the natives; adventurers from Europe, in whose eyes, poverty or misfortune, the hope of gain, or the fear of punishment had clothed expatriation with the semblance of a benefit; and a few families of Indians, who, under the instruction of the missionaries, had embraced the Christian faith, and consented to exchange the alternations of savage life, the fatigue of the chase, and the indolence of satiety, for the equable flow of employment and comfort in civilized society. On all these, the aboriginal tribes looked with feelings of hostility and abhorrence; on the Europeans, as unjust intruders on the portion, which the Great Spirit had given to his red children for their inheritance; on the converted Indians, as traitors to their country, and apostates from the manners and religion of their fathers. Gladly would they have razed the colony and its inhabitants from the face of the earth. But their power was not equal to their will. Experience had taught them to respect the arms and discipline of the strangers, and to substitute cunning in the place of force. Ostensibly they professed to live in amity with their European neighbours, but marauding parties frequently destroyed the plantations, and surprised the stragglers of the colony. And woe to the man or woman, who had the misfortune to fall into their hands! The captive could expect no other doom than a long and lingering, or tearful and tragical death.

Among the Indians settled at Saint Louis, were Metanhuagh and his wife Gonanhatenha, both of the tribe of the Algonquins. Gonanhatenha was a general favourite. She displayed qualities of mind and heart seldom found in the natives; and by her industry, charity and piety had won the esteem of the whole colony. On the day, mentioned above, she was fishing at the distance of some miles from the town, when she heard a loud scream, the well-known war-hoop of her tribe. Instantly she thought of the danger of her husband: soon her canoe was seen shooting across the water in the direction of the fields, in which he was working; and Metanhuagh, the moment it arrived, threw himself into the friendly bark. But his pursuers followed; in the attempt to defend himself, he fell; and Gonanhatenha remained a prisoner in the hands of his murderers.

The Indians now retired with precipitation, nor did they halt till the evening, at a considerable distance from Saint Louis. While they took their repast, Gonanhatenha sat apart, endeavouring to nerve her mind against the torments, which she knew that she was doomed to



suffer. She reposed in thought the doctrines, which she had learned from the Missionaries, and the promises in the gospel: she prayed for support to the God of the Christians, and she fancied that she saw Metanhuagh in the heavens, beckoning to her to follow him to that seat of glory. But from this reverie she was awakened by a young Indian, who led her before the rest of the party, seated and smoking their chalumets on the ground; and then, taking her hands, he successively tore each nail from the finger. Not a word passed on either part. Gonanhatenha appeared devoid of feeling. She shrunk not from her tormentor; she suffered not a sigh to escape her; she changed not a muscle of her countenance. The Indians were also silent. They affected to look on with indifference; but were deeply mortified at the apparent apathy of their victim.

On the following day, the party reached Onnantagua, the native place of Gonanhatenha. Her parents were both dead, but her sister, Gopangagua, survived, a female of considerable authority among the Algonquius. To her and her disposal the Indians committed the person and the fate of their captive. Among the savages, no tie is more sacred than that of kindred: with them, affection for those of the same blood is a passion, which burns with a fierce, an almost resistless flame; and it might have been expected, that the sight of a sister, in so calamitous a situation, would have awakened sentiments of compassion and kindness in the breast of Gopangagua. But nature pleaded in vain. The renegade had forsaken her friends and her people for the society of strangers and enemies. She had forsworn the religion of her fathers, and had entailed disgrace on her family. It was just, that she should suffer the punishment, which she deserved. The heroism of one sister, in delivering her up to the vengeance of her nation, would atone for the guilt and apostacy of the other.

The warriors of the tribe were summoned, and Gonanhatenha was placed on a mound in the centre. They had stripped her of the clothes, which she wore after the manner of the Europeans, but a small crucifix was still suspended from her neck. This emblem of Christianity caught the eye of one of her uncles, who had formerly visited her at Sault Saint Louis, and still remembered, with indignant feeling, her refusal to return with him to Onnantagua. Convinced that he had discovered the spell, which wrought the obstinacy and infatuation of his niece, he sprung on the mound, tore the crucifix from her neck, and drew, with his tomahawk, two deep gashes in the form of a cross on her bosom. "I thank you," was the meek reply of the sufferer; "the cross, which you have taken, I might have lost; that

which you have given me, will accompany me to the grave, and to heaven."

Being told to speak to her people, she said, "that she was perfectly aware, and not at all afraid, of the fate, which awaited her: that she would never regret the having exchanged darkness for light, a false religion for the worship of the living God: that, if she lost her life in this world, she should gain it in the other: that she bore no malice to her enemies, but wished them the same happiness, which she sought for herself; that *her* lot was, to her, a subject of joy, *theirs*, of commiseration; because, if they did not repent, and embrace the religion of Christ, their souls would be lost for eternity."

This speech redoubled the rage of the spectators. By common consent, her doom was sealed; and, for three days, according to the custom of the nation, she was paraded from hut to hut, from family to family, the sport of the women and children, of the thoughtless and the cruel, who assailed her with curses and reproaches, and inflicted on her every petty chastisement and ignominy, which their malice could devise. The meekness and patience of the sufferer, under such circumstances, appeared, to an eye-witness, a French captive of the name of St. Michel, who afterwards effected his escape to Saint Louis, as something more than human. Sometimes she seemed absorbed in prayer, and insensible of all, that passed; sometimes she answered her persecutors with kindness, and solicited for them the best blessings of heaven. At length, the fourth, the fatal, day arrived; and not only the Algonquins, many of the Hurons and Iroquois had assembled to witness the sacrifice. The victim was seen on the eminence, bound naked to a stake, and, at a small distance, a wood-fire burning, in which several fragments of gun barrels, the instruments of torture, were plunged. These, in an ignited state, the executioners successively applied to the most delicate parts of her body; seeking, with dexterous barbarity, to produce the most exquisite feeling of pain, without inflicting, at the same time, any injury, which might lead to the extinction of sensibility, or life. That Gonânhatenha did not shrink from the torture, will not excite surprise. She was an Indian, and had inherited the constitutional energy, the spirit of endurance, which characterised the Indian tribes. But her behaviour was not like that of other sufferers. She did not boast of her fortitude; she did not defy the malice of her enemies; she did not indulge in reproaches, nor predict the future ruin of those, who sought her death. She was silent and steady, as a statue, with her eyes fixed on heaven, and her lips moving as in prayer. Four hours of torment, borne in this manner, exhausted the patience of the Indians; and, at a signal

from the chief, the executioner taking up his tomahawk, drew the scalp from her head, and poured, from a shovel, on the naked quivering muscles, a shower of burning coals. She was then unbound, and told to depart. On such occasions, the sufferer, frantic from pain, was accustomed to start off at full speed, running, he knew not whither, while the spectators followed, like hounds in full cry, to feast their eyes with the sight of his distress, his staggering gait, his falls from exhaustion, and, ultimately, his death. But Gonanhatenha disappointed their expectation. Feeling herself at liberty, she fell on her knees, and uttered a loud prayer to the Almighty. The barbarians foamed through rage: but the chieftain hurling a stone at her head, the rest followed his example; and the martyr of Onnantagua consummated her sacrifice, like the first of Christian martyrs, under a shower of stones.

Gonanhatenha was but one of the many hundreds, who, in the seventeenth century, suffered, like her, the most excruciating torments, and poured out their lives among the Indian nations, rather than forsake the religion of Christ. Their victories are the triumph of our common faith. They shew, that it was equally established for every clime, and every race of men under heaven. All are the children of the same almighty parent, with whom there is no exception of persons. His church opens her gates to them all; they have to believe the same doctrines, to practise the same virtues, and to rise to the enjoyment of the same happiness. *I say unto you; many shall come from the east and the west, and shall sit down, with Abraham, and Isaac, and Jacob in the kingdom of heaven.* Matt. viii. 11.

H. Y.

[Many of our readers must have seen the following excellent letter; many may not. They will be pleased that, in compliance with a wish expressed to us, we insert it here. Those, who have read it, will not regret, that we rescue it from the newspapers, and give it permanency in the pages of the Magazine. We must premise, that the Bishop had been accused in the House of Lords of misrepresentation by Dr. Elrington, the so-called Bishop of Ferns, and by Lord Farnham. The latter had even charged to the account of the prelate, the evangelical murder at Newtownberry!! But he is Lord Farnham! Editors.]

*To the Right Hon. the Lord Farnham.*

MY LORD,—I once before had the honour of addressing your lordship. The cause, or occasion, of my doing so was your effort at Ca-

van to propagate the "New Reformation." I then warned you of the mischief, you were attempting, and foretold you the issue of your pious labours. Without forboding ill, is there not some reason to fear, that this my second letter to your lordship may presage the coming ruin of, what your lordship is represented to take so untowardly under your protection? But I would rather discuss than prophesy future events.

Some friend, or foe, of your lordship, in the *Dublin Evening Post*, of the 17th of July, introduces a speech, as if delivered by you in the House of Lords on the previous Monday evening, and thus, under a most imposing title, endeavours to vent his folly or malignity against many things or persons, but especially against me. This writer assumed your lordship's title to give weight and importance to his imbecile thoughts. I will stoop for a moment to remonstrate with him, and your lordship, I am sure, will excuse me for assuming the patronage of your name, whilst engaged with this my petulant adversary.

This writer, with that adroitness suited to little minds, opens his case by a speech, as it were, of the Bishop of Ferns; and then represents your Lordship as stating it fully, with a gravity not unbecoming a court of justice. In this form, he charges me with being at the head of a conspiracy formed in this country to resist the payment of tithes, and, in the perversity of his judgment, imputes to me the late slaughter of Newtownbarry. He also insinuates that I, being a Bishop, had accepted the commission of the peace. The other observations of this writer, under the name of Dr. Elrington, or that of your Lordship, are worthy of only a special pleader, who knew his statement could not be replied to, till the purpose, for which he made it, had been served, or of a partizan who, distrusting the success of his secret wiles, could seek but an *ex parte* statement, on a matter subject to legal inquiry, to warp the judgment of those, on whom the issue of that inquiry depended.

But then, as to what more immediately concerns myself, and first as to the "commission of the peace." I would not, my Lord, for your estate, accept and exercise such commission. I am forbidden to exercise jurisdiction of any sort in criminal cases connected with blood; but independent of this prohibition, the "commission of the peace" is not compatible with that higher commission which I hold. Even, if I were a private individual, I could not but feel that the office of what is called "justice of the peace" has, now-a-days, ceased, in Ireland, to confer honour on those, who hold it. Nay, if that office were accepted of by one of the numerous clergy subject to my controul, he should cease to hold his spi-

ritual office in conjunction with it. The clergy throughout the world have been too long labouring to serve two masters; they should now make their selection of one of them; for the spirit of reform being abroad, "it is time that judgment should begin from the house of God," and I would sooner dissolve my little church establishment, than suffer the clergy of it to bear two incompatible commissions. This, my Lord, is one of the worst species of pluralities, and the writer in *D. E. Post* need not have charged me with a disposition to become an accomplice in so grave an offence; but it hath pleased Providence, that malignity should generally count, amongst its first victims, those, whose breasts it fills.\*

This part of the charge preferred against me is, however, of minor importance. What follows is much more serious. I am then accused, not in the House of Lords; where I could not be present to defend myself—where I could have no notice of trial—no advocate to justify me—no means of rebutting false imputations, or of covering with shame and confusion the slanderer of my reputation.—No! but I am accused by this nameless writer in the public press, with being, not a conspirator, but the chief of a conspiracy;

The word "conspiracy" is generally received in its worst sense; and, so taken, signifies "a secret contrivance, by a few or many, to effect some evil purpose." Secrecy is the soul of conspiracy; and conspirators often tasted blood to confirm their iniquitous league. I am most startled at myself and ask, "am I then such a man, such a monster as this charge implies?" I need not, I am confident, assure your Lordship that my conscience, that "herald of future judgment," acquits me. I am no conspirator. Unwilling to be profane, I am yet obliged to say, "I have spoken openly to the world, and in secret I have spoken nothing."

In my letter to Mr. Spring Rice on a legal provision for the Irish poor, which this writer has quoted, the nuisance, the unjust and iniquitous exaction of tithe is but briefly and partially exposed. I have, in all my writings, for several years past, treated of the tithe system in Ireland as a chief cause of her sufferings; as an impediment to her improvement in peace as well as in agriculture—as unjust in principle,

\* Lord Farnham had asked, whether the report was correct, that the Bishop of Kildare had been appointed a Magistrate. On general principles, we readily assent to the doctrine of the Right Rev. prelate; but, with great deference, we beg leave to prefer even the anomaly, which his Lordship condemns, to the present system, under which Justice—but we will write it in Latin,—*terras Astræa reliquit*.

and odious in practice—as injurious to the best interests of religion—as oppressive to the poor—as inconsistent with good government, and intolerable to the Irish people. Does your Lordship think it is otherwise, or that I have erred in my estimate of it? If it be not an impediment to her improvement in peace, whence proceeded that rustic war, which gave birth to that, more than sanguinary, code called the “white-boy acts,” and to those tithe laws, enacted in the Irish Parliament about the same time, which create offences and rights with regard to tithes, such as never before affected the property of mankind? Whence proceeded those scenes of injustice or oppression, which Grattan, with an eloquence almost divine, denounced in his place in Parliament, when vainly endeavouring to amend the system? Whence proceeded those periodical insurrections against tithes, from which this country has not been exempt since their first introduction? Whence the battle of Skibbereen? Whence those numerous applications by grand juries and other public bodies for the peace-preservation act, or insurrection act, and for a commutation of tithes? Whence the tithe-commutation act itself? Was it not the effect of a general movement throughout the largest portion of this country in opposition to tithes? The Marquis of Wellesley will inform your Lordship, that, when that act was devised, tithes could not be collected throughout the south of Ireland. Whence, in the last year, arose the society in the north called the “Tommy-Downshire Boys?” Whence the disposition now so strongly evinced, rather to suffer the loss of cattle, of liberty, of time, and almost of life, than submit to the payment of tithes? Is this disposition different from that, which preceded it? from that, which produced the whiteboys, the periodical insurrections, the Irish tithe code, the indignant denunciations of Grattan, and all the hostility, with which the Irish people have at all times combated against tithes? Is the slaughter at Newtownbarry the effect of a cause different from that, which produced the battle of Skibbereen? No, my Lord, the exaction of tithe is incompatible with the peace of Ireland; it was hated and resisted, before I was born, and it will be cursed, when I am in my grave. I have never plotted in secret against this system, but *animus* has been, and ever will be, one of the thousand voices raised to denounce it to the hatred of mankind, until a wise legislature removes it from the shoulders of an oppressed people, and delivers religion, to use the idea of Grattan, from the injustice of the church. Is this system not injurious to agriculture? I have seen the hay left to rot, and the field untilled rather than pay the tithe of the produce to the parson. But is it not self-evident, that, if culture produce ten pounds worth of produce from an acre of land, subject only to one pound an-

nual rent, the tithe of this produce is taken, not from the land or its value, but from the seed, labour and capital employed in producing the crop? and if a man be thus mulcted, in proportion to his industry in agriculture, will he not be discouraged? The question, my lord, is too plain to require a reply. But then the Commutation Act remedies this inconvenience. They, who applaud this act, do not feel how the income of the incumbent, to be rendered doubly secure by it, is estimated by the average amount of the tithe of the land, capital, labour and industry of the seven preceding years.—This act regulates the oppression, but does not lighten it;—it does not relieve agriculture, but it screens the odious exaction. The merits of this Act are fully comprehended, and duly estimated by the public; and they deceive themselves, who imagine that the enormous charge, imposed by it, will ever be patiently borne. But Dr. Elrington is represented by this writer to have said, that the charge under this Act per acre, in the parish of Graig, was only seven-pence. Had his Lordship said so, I would believe it true; but, then, a great portion of this parish is a barren heath or mountain; and what forms a singular contrast with the above statement is, that, on part of those lands, let at their full value, the composition for tithe equals, or exceeds, the reserved rent. I have had the amount of both stated to me in figures. This statement is not new with me, and my memory may deceive me, but this is the impression on my mind. The incumbent of that parish is represented as courting his parishioners for twenty years, and their ingratitude is inferred from their refusing to pay, without compulsion, the tithe claimed by him.

This is misconception. The incumbent did not court the people: he was among them for twenty years, "neither cold nor hot." They are nearly all Catholics, and heeded not this pastor, not of their souls, but of their tithes. But Heh himself had two sons, who, by their oppression and immoral conduct, turned away the people of Israel from offering sacrifice, and it may be, that a very inoffensive man, in our days, might forfeit, from the ill-conduct of other persons, the regard of his neighbours. But conjecture on this head may be laid aside; for should your Lordship wish to be informed of the immediate cause of opposition to the payment of tithe in Graig, you can be satisfied by referring to the Marquis of Ormonde, or to Sir John Harvey, the commandant of the constabulary force in Leinster, to Mr. Power, of Killfane, or to any of the magistrates, who, in Graig, ascertained the true causes of that opposition.

But these are only trifles in the great account;—such also is that which would represent the amount of the tithe composition in this

county as light; whereas, in reality, it generally amounts to three shillings per acre, and, in some places, varies from three to five. The remark, that I complained of the non-residence of the Protestant clergy, and inferred from it their inutility, is another assertion, as absurd as it is false. I never, in my life, by word or writing, complained of the non-residence of the clergy—I don't recollect to have even mentioned it historically. The truth is, I always thought it silly and severe, to confine a well educated man to a spot or parish, where he had no duty to perform, no business connected with his profession; and where he should, in most cases, eke out his days in an indolent repose, or deliver himself up to study, for which few are fitted; or to secular pursuits unbecoming his profession; or to the indulgence of his appetites, which would render him a rock of scandal; or to the purposes of fanaticism, which would expose his folly and disturb the peace. I was, and am, of opinion, that the established clergy are more than twice as numerous as the wants of their church require, and that enforcing residence by them on their *cures*, as they are called, is a portion of that fatuity, which, more than once, has been broached, even in Parliament. There it has been said, "build churches, and congregations will arise to fill them;" and this maxim is wisely propounded, and is wisely admitted, though it be in opposition to the rule and practice of the apostles, and of their genuine successors. These first converted men, and then converts built the churches. But the apostles, or their successors, were not blessed with statutes, made and provided to supply the want of all their own exertions.

But, to proceed with my own justification. I have, my Lord, always considered and represented the tithe system in Ireland, not only as an impediment to her improvement in peace and agriculture, but also as unjust in principle, and odious in practice. Does not justice, my Lord, require that an equivalent be given for whatever is received? Did God or Christ ever will or command, that there should be sinecures in his church?—or that an industrious man should pay the tenth of his substance, not to a clergyman, who made him no return, but who did not profess his faith, nay who abused and reviled, and blasphemed that faith? Your Lordship might do well in giving a sheep from your flock, to Mr. McClinton, because he prayed and comforted you, and no doubt consoled your lordship, or at least consoled with you on the failure of your new reformation project; but, in the name of truth and justice, what did this Mr. McClinton ever do for the farmer Doyle—why he should possess himself of his two halves? What pastoral or sacerdotal duty did he ever discharge for this industrious man, or his family, why he should receive of his tem-



poor goods? and, if he did not labour, why receive hire? It is clear then, that this exaction is not supported by any principle of reason or the gospel. It is on principle opposed to both. I might, my Lord, refer to Greece, oppressed and insulted by the Mussulman—to Egypt and the coast of Africa, trampled upon by the Janissary and Mameluke—to South America, enslaved by the proud Castilian—to Hindostan, under the sway of Hastings, and to Poland, partitioned and plundered by the tyrant of the North; and challenge these countries or any person on their behalf, to produce a case of more bitter grinding, and insulting injustice, than to compel the Catholics of this country to pay the title of their substance to a church; which, for three centuries, has not ceased to malign and persecute them! Can Heaven, my Lord, witness, or the earth endure, any thing more opposed to piety and justice, than a man, professing to be the minister of Him “who, being rich, became poor for our sake”—the teacher of his Gospel, the follower of his law, taking the blanket from the bed of sickness—the ragged apparel from the limbs of the pauper, and selling it by auction for the payment of tithes? Who, with patience can hear, or behold the thousands of starving peasants assembled before the seat of justice (oh! justice, how thy name is profaned!) to await the decrees of some heartless lawyer, consigning their persons (for property they have scarcely what deserves the name) to ruin or imprisonment for arrears of tithes? In this group of harassed, hungry, and afflicted paupers, you, my Lord, could recognize the widowed mother and the orphan child—the naked youth, whom individual charity had just clothed, and the common mendicant, whose cabin and roof of earth could not supply them with food and shelter for one half of the year. But, amidst this throng of human misery, which I so often have beheld, I reflect, that, perhaps, a moiety of them were the very objects, for whose relief or comfort, tithes were consigned by our fathers to the church—that these paupers were the legal claimants on the funds now extracted from them under the very colour of law—to contribute to the support of the religion of him, who claimed this title, was a religion unknown to them—that the priest, who fleeced them, never prayed with them, never consoled them, never ministered for them to Almighty God; to reflect on all this, and yet be silent, or unmoved, should not be expected, unless of some atheist, whose god was his belly, or of some fanatic, whose heart was hardened, and whose sense was reprobate. These are the exhibitions, my Lord, which I have witnessed, and which led me, as they have led the best men, that Ireland ever saw, not to conspire against tithes, but to denounce them, as unjust in principle, destructive of true religion, and subversive

of the peace and happiness of our native land. Some man, whose ancestor, a groom, perhaps, or a footman, to one of the Henrys or Edwards, and who, raised by the vicissitudes of human things to a place of dignity or power, may look, with alarm, at the unveiling of these abominations—he may fear and hate those, who expose them, and hold them up as sowers of sedition, and conspirators against the abettors of inveterate abuse; but, my Lord, he is unworthy of the respect of men, or the favours of Heaven, who would be deterred, by such considerations, from proclaiming the wrongs and the sufferings of the poor—from “declaring to Israel her crimes, and her sins to the house of Juda.” It is not imputations, that can subdue the spirit of a man. Let his principles be examined, his assertions investigated, his arguments replied to; but let not the *argumentum ad magnates* be employed as the only confutation of his doctrine. Of what avail is it to stifle opinion by alarming power, by an appeal to privilege, by threats of prosecution? Power may, incarnerate the body, but cannot imprison the mind. Privilege can protect whatever is useful to the state, but, if it cast a shield over unrighteousness or bar discussion, it becomes weaker, in a little time, than a spider’s web. Prosecutions are only powerful, when sustained by truth and justice; but, of prosecutions, no mention, at least in Ireland should be made. With us they have become a bye-word, or an index of our party feuds; but have ceased to furnish proofs, either presumptive or conclusive, of innocence, or guilt. The common sense of the public has ignored those proceedings, but why dwell on this subject whilst writing to your Lordship, for, except the present Lord Chancellor of Ireland, there is no person better acquainted than you are with the equity to be obtained by indictments and prosecutions. Your Lordship also recollects the years ’98 and ’99, and how juries and prosecutions upheld that sanguinary spirit which the legislature, of which your Lordship was a distinguished member, refused to cherish. These juries and prosecutions, my Lord, have passed away, but the passions, which guided them are still alive, nor will, I fear, the present generation witness their extinction, nor be satisfied with any other result of unbroken malignity. But, to relieve the title system from the charge of impiety and injustice, it is said, “this system is sanctioned by law, and should not therefore be denounced,” to which our reply is—Yes! The law sanctions it, but law also sanctioned the burning of witches, the persecution to death, of men, women, and children, for following the dictates of their own conscience; law sanctioned the slave trade and all manner of monopoly, of feudal tyranny, of rapine, prostitution, and fraud. There is nothing in the history of mankind so absurd or ini-

quious, which might not at one period or another, claim the sanction of the law. The laws, therefore, themselves, may be as replete with error or injustice as any other human institution; and we can obtain their amendment or repeal, only by exposing and urging their pernicious effects. There is, I admit, in Ireland not a law, but a whole code of laws, enforcing the payment of tithes, but they are all unwise, prejudicial to the public interests, and odious in the last degree to the entire people, except only the few attached to them by interest, the hope of gain, or by a blighting bigotry or stupid fanaticism, which leads them to confound religion with the very poison, which mortifies it—which turns its healing influence into a seminary of hatred, and source of discord. These laws do exist, but they are the worst remnant of feudalism; and it is the duty of every good man, to co-operate in procuring their repeal.

But it is said, “has not the State a right to support, in Ireland, an established church? and if so, why complain of the tithe laws?”

Waiving the question of right, which governments are too apt to confound with might or power, I say the state has no right to sustain what is injurious to the public good. The right of government is the interest of the people; there is no right in the legislature of a state to do wrong, the source of their power is the will of the people, their office is a trust for the public good, they confer no favour when they enact good laws, or repeal bad ones, and they fail to fulfil the trust confided to them, when they neglect the interests of the community, over which they are commissioned to preside. Every executive power or government is identified with the legislature, or emanates from it; so that, if the above truths be indisputable, as applied to a legislative body, they are not less so as applied to a government.

The application of the principles thus set down, and which cannot be questioned, is easily made to the case before us; the inference to be drawn is neither obscure nor difficult. But, is it, then, permitted to coerce government, or resist the law? God forbid. It is criminal to do either; for government should be honoured, as representing the state, and preserving, with a power ordained of God, the rights of all the citizens. But government should be admonished of its duties, and instructed as to all the grievances of the people. So with law: even bad laws should be suffered, and patiently borne till repealed. All resistance to law is criminal; it goes to the subversion of the state, and, unless where natural rights are grossly violated, he, who lifts his arm against the law, offends Heaven. Submission, therefore, even to the tithe laws, is a duty; but there is a wide difference between that submission and an acquiescence in their injustice, or a co-

operation in the enforcing of them. No man can be innocent and resist the law: but no man is obliged to give money in lieu of tithe.

Let his corn be seized, or his cattle distrained; and if, by suffering this law-process, he either gratifies himself, or draws public attention to the nature and injustice of the tithe system, he only uses his own right. He is guilty of no offence—he violates no law—he offends no government—he deprives no man of his goods or chattels—he is innocent of all offence before God and man. He, who does this, may be called a conspirator; and he, or those, who sympathise with him, may be reviled, abused, prosecuted, or murdered, and the murderer, or his accomplice, before the fact, or his abettor after the fact, may be so stultified by inherent bigotry, or so blinded by habitual error in matters of human right, or so agitated by disappointed ambition, by defeated intrigue, or wounded pride, as to impute crime to the innocent, and discharge the guilty; but these errors and these passions will vanish, and truth and unchangeable justice, like the word of God, will endure for ever.

But, it is said, “if you meddle with, or encroach upon church property, no other property will be secure.” This assertion is employed by two classes of persons; the one class extremely ignorant, who speak of what they do not comprehend, and often with a degree of assurance proportioned to their ignorance. The other class consists of self-interested knaves, or their advocates, who know, as well as I do, that churchmen are not proprietors, yet represent them as such, to create alarm in the minds of real owners of property, who are led, by this alarm, to defend the tithe system, regardless of its injustice, as if it were an outwork, necessary to the security of their own estates. There are many of the former class, who are incapable of comprehending the plainest truths, and others, whose pursuits in life render them unfit to enter upon legal disquisitions: these men must be borne with, but the second class are noxious animals, who never pursue right, or avoid wrong, when doing so would compromise their love of “base lucre.” It is sufficient, however, for the guidance of the public, to know, that the state or legislature has, at all times, dealt with church property as with a public trust. The holders of this trust, or, as the law language calls them, *Usu-fructuarii*, are not the owners of the property, of which they have a life use; and to suppose, that any legal modification of the property, thus held by them, or of the terms on which they, as trustees, hold it, would affect, even remotely, the ordinary titles, by which men hold their estates, is to confound things as distinct as light is from darkness. The real and only question is, whether it be consistent with the public interests in Ireland, that the

persons enjoying the use and fruit of church lands, should not only hold them for life, or a consideration in lieu of them, but also transmit them to their successors.

If the holders of this property were the owners of it, this question could not be raised; for, who could challenge the right of a man to transmit his inheritance to his heirs? but, if the churchman only enjoy the use and fruit of the fund during his life-time, who can doubt the right of the state, to which the fund itself belongs, to deal with it, on the demise of the ecclesiastical incumbent, in such a manner as the public interests require? To question this right, is to deny the high dominion and supreme jurisdiction, by which all society is governed and all rights secured. The exercise of this jurisdiction, by the state, has as much connection with an invasion of private property, as it has with measuring the height of the Andes.

The question to be enquired into, therefore, is this, whether the amount of church property in Ireland, and the mode of collecting it in tithe, be, or be not, suited to the country? No honest man will pretend it is so. The full amount of this property has never yet been ascertained; all the returns made, respecting bishops' lands, and the rentals of them, are fallacious. These lands are supposed to amount to two-elevenths of the entire kingdom; and the bishops, in all their zeal to disprove this estimate, have never made, or caused to be made, a survey of their possessions, or even furnished a single satisfactory return of either the condition or extent of their lands. Then, as to the incomes of the sees, which incomes consist, for, perhaps, the greater part, of renewal fines, they are calculated, if I understand the returns rightly, not by their real amount, but by the amount of rents exclusive of fines. The estimate of their value can be more justly appreciated by the quarter of a million of money, which, not one, but several, of those Bishops have been able to amass from their sees in a few years, after maintaining the charitable institutions, which bear their name, and exercising that hospitality, for which they are, or have been, so distinguished. Dr. Elrington is represented, by this writer in the *D. E. Post*, to have said, that the average income of the clergy, from tithe, in the county of Carlow, was £384. a-year. Admitting this average, which is equal to £500. a-year in England, and which does not include glebe-lands, it may be asked, can Ireland afford to pay this sum to a class of men, who render no service, or make no return to the vast majority of those, who pay them? Can Ireland, the poorest country in Europe, support the most affluent and luxurious priesthood, which inhabit the earth—a priesthood, which does not profess the religion of the people, nor minister to the wants of the

poor? Is it just, that the Elingtons, the Mages, the Kinezes, the Tottenhams, the Jocelyns, should enjoy princely fortunes, extracted from the industry of this people?—that, not only two-elevenths of the soil of Ireland, but besides, the tenth of all her agricultural produce, and of the capital, labour, and industry employed therein, should be perpetually devoted, under the pretence of religion, to men, who have no title thereto, derived from inheritance, purchase, or public services? Is this just? Is this consistent with the gospel, or with the public good? Is this a system, which an enlightened nation can tolerate? Is this the system, for whose protection, the aid of religion is invoked? This writer, whom I combat, would represent your Lordship as holding me forth to the censure of your noble colleagues, because I said the Irish nation was always at war with this system; but, in my doing so, you are aware, I only stated an historical fact, recorded in every page of the annals of our country. What I have asserted of the Irish nation is true of every class and denomination, which compose it, excepting those only, whom I have before excepted. Not only the original inhabitants of the country, but the great bulk of those settlers, who considered Ireland as their country, have ever been at war with tithes. Dean Swift bears undoubted evidence to the temper of the Irish gentry in his time, as it regarded the church. The vote of assent, and the almost last act of the Irish Parliament, legalising that vote, prove what the proprietors of our soil, the men most interested in her prosperity, thought, at all times, of the enormous wealth and exactions of the Church. I would blush for my countrymen, of whatever creed or class, if they did not properly estimate the tithe system; and I cannot more properly conclude this letter, than by reiterating the prayer already known to your Lordship: “May their hatred of tithes be as lasting as their love of justice!”

I have the honour to be, my Lord,

Your Lordship's most obedient humble servant,

T. J. DOYLE.

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CORRESPONDENCE

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I send you an attempt to show the different numbers of the religious denominations of Christians, Mahometans, Sarracens, and Buddhists upon the earth. It was drawn up with much

care, and after much research; but it must greatly depend upon conjecture.

At some future time, I shall send you some account of the Sanscrit and Buddhist creeds, and of the nations in which they prevail.

S.

September 8, 1831.

### *Attempt at a Classification of the Religions of the World.*

Many attempts have been made to form a comparative estimate of the population of the world, classed according to the religious tenets of its inhabitants. Von Humboldt, Maltebrun, and others, have had, like myself, to contend against the want of any satisfactory acquaintance with quarters of the Globe, amongst which I may mention the greater part of the interior of Africa, which has been hitherto untraced by European feet, extensive regions in the heart of Asia, and most of the South Sea Islands. In respect to these climes, we have no alternative beyond that of assuming their population to bear a certain proportion to their known geographical extent, whilst, as to their religious tenets, there is little but what is left to conjecture.

Maltebrun, in his *Pièces de la Géographie Universelle*, thus classes the followers of the various religious faiths throughout the world:—

|                                            |                            |
|--------------------------------------------|----------------------------|
| Catholics                                  | 116,000,000                |
| Greeks                                     | 70,000,000                 |
| Protestants                                | 42,000,000                 |
| Christians                                 | 228,000,000                |
| Jews                                       | 4,000,000 to 5,000,000     |
| Mahometans                                 | 100,000,000 to 110,000,000 |
| Bramins                                    | 60,000,000                 |
| Shamanists, or Disciples of the Dalai Lama | 50,000,000                 |
| Buddhists                                  | 100,000,000                |
| Pagans and others                          | 100,000,000                |

Total 653,000,000

The report of the Bible Society, for 1824, presents a very different classification, namely—

|                   |                      |
|-------------------|----------------------|
| Jews              | 2,000,000            |
| Christians        | 200,000,000          |
| Mahometans        | 120,000,000          |
| Pagans and others | 657,000,000          |
| <b>Total</b>      | <b>1,000,000,000</b> |

As it is to be ascertained by the following table.

To both these tables obvious objections exist: in the first, the population of the Globe is assumed at far too low, and in the second, at far too high, an estimate.

Now, it has appeared to me, that, by taking a closer and more detailed view of the subject, with reference to what is positively known, as well as what carries probability on the face of it, we may arrive at a result, which shall approximate very closely to the state of the fact. At all events, my object is answered, if the following sketch do but pave the way to further investigation, and the careful correction of some unavoidable errors:—

|                                                                                        |                    |
|----------------------------------------------------------------------------------------|--------------------|
| Of the Roman Catholic faith, In Europe,                                                | 114,500,000        |
| Asia,                                                                                  | 3,100,000          |
| Africa,                                                                                | 1,110,000          |
| America,                                                                               | 23,420,000         |
| Australia,                                                                             | 15,000             |
|                                                                                        | <b>142,145,000</b> |
| Of the Protestant faith and Eastern creeds, not belonging to the Roman or Greek Church |                    |
| In Europe,                                                                             | 49,200,000         |
| Asia,                                                                                  | 700,000            |
| Africa,                                                                                | 180,000            |
| America,                                                                               | 12,620,000         |
| Australia,                                                                             | 85,000             |
|                                                                                        | <b>62,785,000</b>  |
| Of the Greek faith,                                                                    |                    |
| In Europe,                                                                             | 47,500,000         |
| Asia,                                                                                  | 9,600,000          |
| Africa,                                                                                | 10,000             |
| America,                                                                               | 1,000              |
|                                                                                        | <b>57,111,000</b>  |



Armenians, Kopts, and other  
Monophysitic and Eastern  
sects, which have severed  
themselves from the  
Greek and Roman  
Churches, ..

|         |           |           |
|---------|-----------|-----------|
| In Asia | 2,850,000 |           |
| Africa, | 3,000,000 |           |
|         | <hr/>     | 5,850,000 |

Total number of Christians, 267,891,000

|                         |            |           |           |
|-------------------------|------------|-----------|-----------|
| Of the Jewish Religion, | In Europe, | 1,800,000 |           |
|                         | Asia,      | 750,000   |           |
|                         | Africa,    | 700,000   |           |
|                         | America,   | 10,000    |           |
|                         |            | <hr/>     | 3,260,000 |

|                            |              |            |             |
|----------------------------|--------------|------------|-------------|
| Of the Mahometan Religion, | In Europe,   | 3,500,000  |             |
|                            | Asia,        | 79,000,000 |             |
|                            | Africa,      | 55,000,000 |             |
|                            | Other parts, | 200,000    |             |
|                            |              | <hr/>      | 137,700,000 |

|                      |          |             |             |
|----------------------|----------|-------------|-------------|
| Of the Bramin faith, | In Asia, | 117,000,000 |             |
|                      |          | <hr/>       | 117,000,000 |

|                                                                            |              |             |             |
|----------------------------------------------------------------------------|--------------|-------------|-------------|
| Of the Buddhist creed, and<br>disciples of Confucius, Fo,<br>Xinto, &c. .. | In Asia, &c. | 230,200,000 |             |
|                                                                            |              | <hr/>       | 230,200,000 |

|                                            |          |            |            |
|--------------------------------------------|----------|------------|------------|
| Of the Shamanie, or Lamaic<br>faith, .. .. | In Asia, | 42,000,000 |            |
|                                            | America, | 350,000    |            |
|                                            |          | <hr/>      | 42,350,000 |

|                         |            |            |            |
|-------------------------|------------|------------|------------|
| Pagans, Felishists, &c. | In Asia,   | 10,000,000 |            |
|                         | Africa,    | 60,000,000 |            |
|                         | America,   | 2,100,000  |            |
|                         | Australia, | 1,500,000  |            |
|                         |            | <hr/>      | 73,600,000 |

Population of the Globe, 872,001,000

## On the Litanies.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Most of the litanies, in Catholic books of devotion, have, at the commencement three petitions, addressed successively to the three persons of the blessed trinity. Nothing can be more proper. They are not only supplications for mercy : they amount to an act of faith in the first and most incomprehensible mystery of the christian revelation. It must, however, be admitted, that one of these petitions, that addressed to God the Father, is expressed in language, which, at the present day, appears singularly awkward and obscure. *God the Father of Heaven.* What is the meaning of the words, *Father of Heaven?* Are they to be taken together, and in construction ? Then they will present a sense which is obviously inadmissible. Are they to be taken separately ? Then the words, *of Heaven*, will be isolated, without connexion, and apparently without meaning. They will stand as the fragment of a sentence, of which the first portion has been lost.

This difficulty in ascertaining the sense leads to another difficulty, as to the most proper manner of reciting the petition in public. When the question was put to Sheridan, the orthoepist, he replied ; "Tell me first what the words mean, and I will then tell you, how they are to be read."

If we have recourse to the Latin original, we find the petition thus expressed, *Pater de calis Deus* : in which *de calis* can have no other meaning than this, *who dwellest in the Heavens*, or, *who manifestest thyself from, or in, the Heavens*. By some it is thought, that the framer of the litany alluded to the commencement of the Lord's prayer, *Our Father, who art in Heaven* : by others, that he alluded to the baptism of our Saviour, at which all the three persons are recorded to have manifested themselves ; the Father, by the voice from Heaven, *de celo*, "thou art my beloved Son ; in thee I am well pleased ;" the Son, the redeemer of the world, by appearing in his human nature, and the Holy Ghost, by descending on the Son under the form of a dove. In either supposition the meaning of *de calis* is evident.

In the most ancient English versions we find *de calis* rendered *of Heaven*, as it is at the present day. But, in the olden time, such rendering did not offer the same difficulty which it does now, because then the preposition *of* was not employed as a sign of the genitive

case, but denoted the residence, or origin, of the individual, to whom it referred; or implied motion from a place, in the same manner as the prepositions *from* and *out of* in our ordinary language. Thus *Joseph ab Arimathea*, (Matt. xxvii. 57, Mark, xv. 43,) is rendered in the Anglo-Saxon translation, *Joseph of Arimathea*, a meaning, which the preposition *of* retains with us to the present time. Thus also in the account of our Saviour's baptism (Matt. iii. 17, Mark, i. 11, Luke, iii. 22, John, i. 32.) *de celo* is always rendered *of heaven*, in the same ancient version; though Wycliffe in his more recent translation, constantly employs the preposition *from*. Where he has, *a vois was maad fro hevenes—the spirit comynge down fro hevене*; the older version has *a stefn (voice) was of heofone geworden—the gast cuman of heofonum*. Hence it follows, that, originally, *Father of Heaven* meant, *who art in Heaven*, or, *who shewest thyself from Heaven*.

It has often struck me, that the collocation of the words in the Latin Litany is singularly appropriate and beautiful. The three petitions are constructed after the same model. Each begins with the name of the divine person; then follows some attribute peculiar to that person; and the line ends with the assertion that he is God.

Pater, de cœlis, Deus—

Fili, redemptor mundi, Deus—

Spiritus, sancte, Deus—

And the whole is summed up with a confession, that these three persons, are yet but one God: Sancta Trinitas, unus Deus.

In conclusion, allow me to put two questions. First: Would it not be an improvement, to substitute the preposition *in*, for the preposition *of*, *Father in Heaven*, in place of *Father of Heaven*? The change would be only in the word, not in the sense. The petition would still retain the same meaning: but that meaning would be obvious to the unlearned reader, who now repeats the petition without understanding it, solely on account of the obscurity arising from the preposition *of*.

Secondly: Would it not also be an improvement, if the structure of each petition, in the English version, were modelled after that of the Latin original? They might, in that case, run thus:

O Father, in Heaven, God—

O Son, the world's Redeemer, God—

O Holy Spirit, God—

Holy Trinity, one God.

H. Y.

## On St. Januarius.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—It was too much to expect, in these days of incredulity and *liberality*, that the beautiful and affecting account, which Dr. Weedall furnished, of the glorious miracle of the liquefaction of the blood of St. Januarius, would escape the cavils of some among your numerous readers. But, I did expect, that, if any communication appeared against the miracle, it would have exhibited more appearance of argument, and advanced something more formidable, in the way of objection, than the vapid effusions of your correspondent H. Y. If the venerable writer of the account were nearer home, I should wait for the vindication, which, I am confident, would soon appear from his powerful pen; it will not, I trust, be long before he can appear in your pages; but, in the meantime, I must offer you a few remarks upon H. Y.'s communication.

It is to be lamented, that this writer did not more closely adhere to his own text, that "miracles are fearful things to grapple with," and did not practically remember the danger, which he himself has pointed out, of offering "an insult to the Majesty of the Almighty." For the whole of his letter resolves itself into a mere "hazarded conjecture," that possibly the liquefaction is no more than the ordinary result of the heated air upon a glutinous substance, which remains hard and solid in a low temperature. Is this the way to grapple with so fearful a thing as a miracle? Is this *insigne et perenne miraculum* to be contested by some low comparisons with a piece of ice, or a portion of "strong stock or gravy?" Is it to be supposed, that so many thousands, and even millions of pious, learned and intelligent persons, in the course of so many centuries, should never have thought of examining, whether this substance would regularly melt at a given height of temperature? Your correspondent says he must not impute fraud: but, I own, I can see no alternative but to pronounce a sweeping condemnation, either for knavery or folly, against the multitudes, who have witnessed, or assisted at, the performance of this liquefaction, if, in all these years, they have never thought of this wretched common-place objection, which must have occurred to the observer, the very first time the miracle was witnessed. If their minds never caught the idea, that the liquefaction was the natural result of a heated atmosphere, they were certainly not many degrees beyond idiots; but, if they thought this might be the case, and yet never

tried the fact, by an experiment so easy and obvious, they must lie under the imputation of the most wicked fraud.

I think that Dr. Weedall's letter itself will furnish tolerably conclusive evidence, that this enlightened "conjecture" of H. Y. "must be abandoned." The worthy writer states, that he witnessed the miracle three different times, on the Saturday evening, on Sunday and Monday mornings. The liquefaction took place in very unequal spaces of time. At the first ceremony, it happened after a form of prayer, the psalm *Miserere*, and the Athanasian Creed: on the second occasion, after the *Miserere*, recited three times, the Nicene Creed, the Litany of Loretto, and the Athanasian Creed: and finally, the third time, it was not found to liquefy till the Nicene Creed had been thrice recited, "with slow and earnest devotion," the hymn *Deus tuorum militum*, with the versicle and prayer, the psalm *Miserere*, with the Athanasian Creed, and the Litanies sung, all which must have taken up, at least, half an hour. But, at the same season of the year, and in a crowded church, on each occasion, the same substance, in a natural way, would dissolve in much the same time. Besides, the learned Doctor mentions, that the blood presented, on the surface, an appearance of bubbles or froth. Could any heat of a crowded church produce such an appearance?

To bear out his weak and unworthy attempt to elude this standing question, H. Y. informs us, that the vial is preserved in a cool place, and is thence brought into a crowded and heated church. Dr. W. will be able, to inform us, whether the treasury of the church is so cool a place, in a warm climate, like that of Naples; but, till we have an answerable reply, I am contented to let this remain as a gratuitous "conjecture" of your correspondent.

Undoubtedly, we are not obliged to believe this liquefaction to be miraculous; but we should act as rational beings, and not withhold our belief, upon such poor speculations as this of H. Y.: while, from higher and more awful considerations, we should not approach so celebrated an occurrence, which so many wise, virtuous, acute and learned men have firmly believed miraculous, in the flippant and irreverent manner, which I observe, with sorrow, in the letter of your correspondent, at "the hazard of offering an insult to the Almighty." Contrast this cold, sceptical composition with the affecting and edifying language of the pious and fervent Dr. Weedall. The one is moved by a thousand animating considerations and circumstances to give glory to God for this merciful manifestation of his power to this unbelieving generation: the other, for one sorry conjecture, stands off in frigid self-conceit, and almost says, with the insulting Jews: "Let

him come down from the cross ; and we will believe in him." But let us leave H. Y. to those, who hit upon this conjecture long before him, to the Middletons and the Addisons, and the classical tourists ; for our part, we are content to stand with the Lambertinis, the Ribadeneiras, the Baroniuses, aye, and the Weedalls, and exclaim, like the venerable Israelites of old : *moriámur in simplicitate nostra !*

F. C. H.

September 2, 1831.

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TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—Have you room for a short comment on the lucubrations of H. Y. ? Doubtless your Neapolitan correspondent has a word in store, if not a rod in pickle for him. I am not about to add the miracle of St. Januarius—the liquefaction and ebullition of the blood, when brought in sight of the Martyr's head—to the list of miracles which are *objects of faith* ; none but scriptural miracles, it is well known, are to be so admitted. Philosophers, however, and divines, have for ages been satisfied, that the prodigy in question is surrounded with ample evidence, to establish its miraculous character ; and, consequently, there is no wisdom in rejecting it. And they define a miracle to be—*any phenomenon which, all circumstances DULY weighed, is prudently judged to be contrary to ordinary and well known laws of nature.*

We know, indeed, that Addison thought proper to style the miracle of St. Januarius, " a bungling trick ;" but, like many faithful followers in the dirty work of misrepresentation, he did not condescend, in his travels or elsewhere, to gratify curiosity with an exposé of the method of performing the trick ! Dr. Middleton also, who, with sufficient absurdity, contended that no miracles existed, or could be proved, later than the Apostolic age, thus writes on the miracle in question.—" During the time that a mass or two are celebrated in the church, the other priests are tampering with the vial of blood, which is suspended the while in such a situation, that, when any part begins to melt by the heat of their hands, or other management, it drops to the lower side of the glass, which is empty." So far the Doctor ; and how much more interesting would he not have been to some of his readers, had he not left the *proof* of this *tampering* in his inkstand ! Without surprise, we also find the unfaithful Eustace, (vol. 1. p. 492.) thus sneeringly writing. " The supposed blood of St. Januarius, is kept in a

vial in the *Tesoro*, and considered as the most valuable of its deposit, and indeed the glory and ornament of the Cathedral, and the city itself. Into the truth of the supposition little inquiry is made: the fact is supposed to guarantee itself: and in this respect the Neapolitans seem to have adopted the maxim of the ancient Germans.—*Sanctius et reverentius est de Diis credere quam scire*, (Tac. Germ. xxx.) Eustace, to his shame, had no room in his voluminous Classical Tour for a candid examination of evidence in the case. And so Pilate of old, in similar mood, had no leisure to investigate *truth*. “What is truth?”—said he, and would not wait for an answer.

H. Y. is not to be numbered with the above, as he freely admits the absence of all fraud, trickery, tampering, &c. He, however, imagines, that the liquefaction and ebullition of the blood in question, when brought in sight of the martyr's head, may be accounted for, by the increased temperature of the Cathedral on the occasion. Who can doubt but such a difficulty must have been raised by some smatterer in philosophy the first moment the prodigy was seen; and that such an objection would have been immediately answered. H. Y. may not have pondered the portion of evidence on the point before us, which the learned and judicious Alban Butler adduces—“When the blood is brought in sight of the head, though at a considerable distance, it melts, bubbles up, and upon the least motion, flows on any side. This fact is styled by Baronius the *standing miracle*: it is attested by Ribadeneira, and innumerable other eye-witnesses, of all nations and religions, many of whom most attentively examined all the circumstances.” The miracle takes place also (pace tua, H. Y.!) not only in like but in varied circumstances: in Spring, Summer, and Winter. This furnishes presumptive evidence, that the temperature of the Church is not always the same, nor nearly the same, when the “liquefaction and ebullition” take place. The Rev. A. Butler, observes with other evidence, that the *eminent physician* Angelus Cato, admits this miraculous solution and ebullition, of the blood of St. Januarius. *Eminent physicians* cannot be ignorant of the properties and powers of heat, *latent, free, sensible*, &c. But Angelus Cato, and innumerable others, never dreamt of H. Y.'s efficacious temperature! They all prudently judged that the “liquefaction was a phenomenon, contrary to the ordinary, and well known laws of nature.” H. Y.'s, “ice may melt in a warm room,” and “his gravity flow,” without prejudice to any thing that I have advanced. H. Y. in his hypothesis, extricates Cardinals, and Archbishops from all charge of fraud; but then, they must be pronounced to have been, one and all, the veriest

ignoramus, never to have conceived the possibility of H. Y.'s solution. And awful would have been their responsibility, in such ignorance, to propose to the veneration of the faithful as miraculous, what, by natural causes, could so readily be accounted for. Let us hope that H. Y. will reconsider his solution, and not send Fahrenheit on a sleeveless errand to Naples.

#### PHILALETHERS

A correspondent on the same subject, expostulates with us in these words: "I felt humbled, hurt and mortified, to see such a letter inserted in our Magazine, without a single note from the Editors. It is known, that the conductors are all priests. What an impression, then, will be conveyed to the pious minds of many readers, when they read that letter, carrying, certainly, all the appearances of scepticism and *liberality*. (How I hate that word!) How many may happen to read this number, and not see another, and thus have no means of removing their impression."

In reply, we must observe, that the subject is one, in which Faith is not at all concerned, and Religion, only in proportion as truth, and nothing but truth, is advanced. Our motto is, *In dubiis libertas*, and, in the sense of the motto, the subject under discussion is to be classed among the *dubia*. An intelligent correspondent writes as follows: "I never saw any evidence, which showed, that the Head of the Saint was in the silver case. I think it highly desirable, that this fact should be ascertained. Sir Humphry Davy told me, that it was quite certain, that the liquefaction took place, but not so certain that it was miraculous. I believe he inclined to think, that it was. From a conversation, which I had with Mr. Alban Butler, a short time before his decease, I believe he then doubted its authenticity." We trust, that the present discussion will clear away all doubt.

In regard to the *style* of our correspondent, H. Y., we must refer again to our motto: *In omnibus caritas*. If charity is any where called for in controversy, it must be in pronouncing upon the *style* or *tone* of a disputant, for whom we are too apt to fabricate sentiments, rather than allow him to express his own. This is a species of censorship, which we shall be very loath to exercise. But we beg leave to recommend to the present controvertists our own maxim, *In omnibus caritas*.



*On Lord Byron.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—In your Review, last month, of Mr. Best's Satires, you have a few remarks on that gentleman's opinions respecting Lord Byron's religious feelings. Not having seen Mr. Best's work, I may possibly cite what he has already inserted, in illustration of the predilection of the noble poet for the Catholic Faith; but I think it will be interesting to your readers to see what Lord Byron himself wrote upon the subject. In Moore's Life of Lord Byron, his Lordship is found writing, as follows, to Mr. Hoppner, the British Consul at Venice. He is speaking of his natural daughter, Allegra, not his daughter, Ada, as erroneously stated in the Magazine, and he says: "It is, besides, my wish, that she should be a Roman Catholic, which I look upon as the best religion, as it is, assuredly, the oldest of the various branches of Christianity." With this view, the child was placed, by her noble father, at four years old, in the convent of Bagna-Cavalli, twelve miles from Ravenna; "where," he says, in the same letter, "she will, at least, have her learning advanced, and her morals and religion inculcated." He says, in a subsequent letter to the same gentleman: "It has always appeared to me, that the moral defect in Italy does not proceed from a conventual education,—because, to my certain knowledge, they come out of their convents innocent, even to the ignorance of moral evil."

In a letter to Mr. Moore, he says: "I am no enemy to religion, but the contrary. As a proof, I am educating my natural daughter a strict Catholic, in a convent of Romagna, for I think people can never have enough of religion, if they are to have any. I incline, myself, very much to the Catholic doctrines." To the same gentleman he writes another sentence, expressive of his admiration of the Catholic Religion, though in terms, which, as he owns immediately after, he fears may sound flippant. The passage runs thus: "I am really a great admirer of tangible religions; and am breeding one of my daughters a Catholic, that she may have her hands full. It is, by far, the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relics, and the real presence, confession, absolution,—there is something sensible to grasp at."

From these and a few other passages of the noble poet's letters, it is evident, that Lord Byron had a strong predilection for the Catholic Religion; and Sir W. Scott might well be of opinion, that he would

finally become a Catholic. But the sad truth appears but too plainly, that Lord Byron never gave his mind, at all, seriously to the momentous importance of Religion. He was a creature of impulses and passions, as fitful as they were violent. If, at any time, he dwelt on Religion, it was never with any thing like consecutive reasoning, or with the dispositions of earnest and calm enquiry. The unhappy propensity to turn every thing into the ridiculous, was a fatal obstacle to his feeling the importance of religious truth. It was unfortunate, that no Catholic priest ever gained his confidence, so as to lead him gently to a friendly discussion on Religion. He does not appear to have ever conversed, or to have been familiarly acquainted with any Catholic ecclesiastic. He was pliant and docile to any one, who possessed his confidence; and, in Cephalonia, but a short time before his death, he attended, by his own wish, the religious lectures of Dr. Kennedy. But the cold, repulsive doctrines of Calvinism, put forth with all the cant of sectarian formality, were little likely to attract the ardent and imaginative soul of Byron; and it is no wonder, that, very early in the operation, he began to shew evident signs of a wish to exchange the part of hearer for that of speaker.

In conclusion, it appears, that Lord Byron was far from being a positive Infidel, like Shelley; but, that he was equally far from being a Christian, inasmuch as he had no fixed belief. He was full of doubts, which he never vigorously set himself to clear up. He wished to believe, as he many times declared, but, as Moore observes, "to any regular train of reasoning, even on this, his most favourite topic, it was not possible to lead him. He would start objections to the arguments of others, and detect their fallacies; but of any consecutive ratiocination on his own side, he seemed, if not incapable, impatient."

F. C. H.

### *Bayley's Hebrew Grammar.*

TO THE EDITORS OF THE CATHOLIC REVIEW.

DEAR SIRS,—The reason, in my humble opinion, which has hindered the Catholic Religion from making greater progress in this country, is owing to the well-told lies of its opposers.—An example, or two, will illustrate what I would particularly notice. The first example is taken from the Hebrew Grammar of the "Rev. C. Bay-

ley, D. D. of Trinity College, Cambridge," about the year 1828 or 9, or perhaps later, in speaking of the points, says, p. xv. preface: "Not only the pronunciation, without the points, becomes an unintelligible jargon; but the sense, also, left vague and unsettled, opens a flood-gate to Popery. The Roman Catholics embraced, and early propagated, the *novel doctrine* of their *late invention*....to support the supremacy and infallibility." Before I advance one word, in refutation of the above, I would ask the gentleman, what have supremacy and infallibility, to do with the points? who *invented* the *pointless* Hebrew? To the first, I reply, if there were not a word of the Bible extant, the New Testament, proves as clear as the sun at noon day, them both—and to the last, a Jew was the first opposer of points.—The learned David Levi, in his *Lingua Sacra*, advances the same, from whom this Reverend Gentleman has borrowed it.

But is it true, that *Catholics only* dispute the antiquity of points? surely not, for I have now before me, the Hebrew Grammar of Dr. Wilson, of St. Andrews, Edinburgh, in which he lashes the punctists, and passes a well merited encomium on the much abused *Romish* Monks; for he says page vi. preface, that "they displayed an ardent zeal, to cultivate and disseminate the knowledge of the ancient languages, in which the scriptures were written."—Also, Newton's (*Rev.*) Grammar, Burgess' Tracts and Grammar,—Barker's Hebrew Lexicon, and Grammar, *cum multis aliis*.—I have also before me the Hebrew Grammar made use of in the Propaganda, in 8vo. entitled "*Grammaticæ Hebrææ Rudimenta ad usum collegii Urbani de Propagandâ Fide*," by Joannes Bouget, 3d. edition, and the 1st chap. is "*De literis, Punctis, et accentibus*." So here is a Grammar for the head College of Popery, with points; but which they should have rejected, to prove infallibility and supremacy, if we believe this *Rev. Bayley*.

In No. 4, of the *Englishman*, a monthly (new) Magazine, we have there given us a canzonetta in Italian, in which he proves we are idolatrous. Any person acquainted with Italian literature, has but to read the hymn, and the "*penny a line*" translator, to be convinced what little credit should be given to such translators.

A meeting was held at Waterford, nearly a year since, called "the Continental Society" and at which some foreigner, (another Blanco White, no doubt) said that Spain had no God, but the Virgin Mary.

Now, gentlemen, if you point out, in your next number, how I can send (free of expense) an occasional scrap, I shall send you an Act of Faith, in Spanish, taken from their prayer books, which may be of

use to some of your learned correspondents and readers, when they meet these Blanco Whites.

Sirs, I should like to hear from you, in the next and succeeding numbers, the way, in which you could prove the Messiah actually come. Only read David Levi's Dissertation on the Prophecies, and you will find, what I thought impossible, a complete defence of the Jews, and their motives for rejecting Jesus. For me, I could not, would not, deny him, because the New Testament bears the stamp of divine authority,—but I wish to hear your proofs, as I have great intercourse with the Jews.

I remain, Gentlemen,

Your humble and obedient servant,

CATHOLICUS.

*Ltrs of the Reformation Society.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

The continual occupations, in which my time has, of late, been necessarily engaged, have obliged me to suspend for a while the examination I had commenced of the Protestant Rule of Faith. Solicitous only for truth, not for victory, I should bitterly reproach myself, were I, from neglect of sufficient consideration, and research, to misrepresent the sentiments, or doctrines, of our opponents. Would to God, that those, who have continually on their lips their zeal for the souls of their Catholic countrymen, would manifest the sincerity of their professions, by cautiously abstaining from every base attempt, to mislead their confiding followers, in what regards the opinions of our writers, and the tenets of the Catholic Church.

A parcel of single sheets, recommended by the Reformation Society, in placards posted upon the walls of Cheltenham, have lately been forwarded to me. Besides the unfairness, which I observe in them, of proposing only such of our arguments, as our adversaries choose to produce, and urging them only in such a manner, as is best suited to their own ends, they exhibit many instances of artful insinuations and false statements, designed to delude, and prejudice the ignorant or unsuspecting reader.—The following are hastily selected :—In sheet No. 1, column the first, it is affirmed, that the Council of Trent, in Can. 1, on the Eucharist, “maintains a *Carnal* presence of

Christ" in the holy sacrament; whereby the ignorant Protestant is led to conclude, that the Council teaches Christ to be present *after a carnal manner*. Now, it is false, that the Council employed the terms, *carnal presence*; and that Catholics believe the presence of Christ to be *after a carnal manner*. We conceive the corporal presence of Jesus Christ, in the sacrament, to be after the manner of a spiritualized and glorified Body; such as was his Body after his Resurrection.

In the same column, it is said, that the 3rd Can. of the Council of Trent "proclaims, that the wafer, broken into a thousand fragments, presents a thousand Christs; the wine, separated into ten thousand drops, presents the God-man separated into ten thousand individuals, *all different persons*, and yet all the same person." It is most false, that any Catholic Council ever pretended to divide Christ into different bodies, or different persons.

At the bottom of the same column, the following extract is said to be copied from the Catechism of the Council of Trent. "The pastor must explain, that, not only the true Body of Christ, and *whatever appertains to the true mode of existence of a body, &c.* is in the sacrament." Here is a corrupt translation, made by some vile calumniator, for the purpose of pandering to the bigotry, or of misleading the simplicity of his Protestant reader. The original of the words in *Italics* is: "Quidquid pertinet ad veram corporis rationem," and their meaning is rightly given by the Catholic Professor of Rhetoric at Maynooth: "All the Constituents of a true Body." The Protestant translation would lead to the false conclusion, that we believe Christ to be present, *visibly and sensibly*.

In column 2, it is written, with an affectation of triumph, that "History has no darker page than that, which is occupied with the record of the Infidelity and Immorality of Catholic Priests;" and that, "Roman Catholic Priests avowed their infidelity, and gloried in it, at the French Revolution." Hence, it is artfully left to the reader to conclude, that Infidelity is common among the Catholic Clergy. The reader should know, however, that no Infidel belongs to the Catholic Church: and that, for the honour of the Catholic Priesthood, the large majority of the French Clergy preferred to sacrifice their livings, and to embrace exile and want, rather than to contaminate their consciences.

In column 3, it is said, to be "rather remarkable, that, in the Mass Book, the priest is instructed to say the words of consecration, over the cup, *in a whisper*, whilst he speaks *aloud* the language of the institution

over the element of the bread." Let any man look into our Missal, and he will see, that the distinction related above is a mere fiction.

In column 4, the following sentence occurs: "You must agree with some of the most eminent Doctors of the Romish Church themselves, amongst whom, were Scotus and Biel, and Cardinal Cajetan, and Cardinal Cameracensis, that Transubstantiation is no where to be found in the Scriptures. See Bellarmine on the Eucharist, Book iii. c. 23." The writer of the above must have been infatuated by his prejudice, or he must have reckoned wickedly on his reader's credulity; for the chapter of Bellarmine, to which he refers, contains, *not the expression of Bellarmine's sentiments*, in accordance with the position of the writer, but merely *an objection from Kemnitius, a Lutheran Divine*, which Bellarmine proves to be without foundation!

The writer asserts, in the same column, that, "Communion under one kind was introduced at the Council of Constance." Now, every one, acquainted with Ecclesiastical History, knows, that one of the Articles, maintained by John Huss, who borrowed it from Peter of Dresden, *before the decree of the Council of Constance*, and which, that Council condemned, was, that a great error *had crept* into the Church, by the taking away of the cup from the laity.

At the conclusion of the sheet, the author manifests his gross ignorance, by charging the Catholics with maintaining the doctrine of *Impanation*! This absurd doctrine was among the errors of Osiander, and other followers of Luther.

In sheet No. 2, on Purgatory, the following questions and answers are extracted, into column 1, from a Catholic Catechism.—Q. Whither go such as die in mortal sin? A. To Hell, for all eternity. Q. Whither go such as die in venial sin, or, not having fully satisfied for the temporal punishments due to their mortal sins, which *are forgiven* them? A. To Purgatory, till they have made full satisfaction for them. "Here," subjoins the writer, "the description of persons (in Purgatory) is of those, who die in venial sin, *or mortal sin, not entirely atoned for.*" Had not the answer to the first question distinctly stated, that *those, who die in mortal sin, go to Hell, for all Eternity*? How impudent is the attempt to pervert the meaning of such plain words!

In the same column, an attempt is made to cast ridicule on Bellarmine, by citing, from his treatise *De gemitu Columbæ*, a vision respecting Purgatory. The reader is not informed, though the writer must have known it, that, if ridicule be due, it is not to Bellarmine, but to our pious and learned countryman, the Venerable Bede, who flourish-

ed at the beginning of the eighth century, and from whose Ecclesiastical History of England the account is transcribed.

Sheet No. 3, is entitled, "On Saint Worship." In its columns, the term, *Worship*, is often insidiously used as the translation of the word *Cultus*, in Catholic writers, whereby an erroneous impression is made on the mind of the bigotted Protestant.

In column 1, because the Council of Trent has condemned those, who say, that "*it is foolish* to supplicate, with the voice, or mind, the saints, reigning in heaven," the writer concludes, that the Romish Church teaches, that the Saints "*are to be invoked mentally, as well orally.*" How illogical is the reasoning, that, because a thing is *not foolish*, therefore, it is *enjoined*.

"Romanists assert," it is said in column 2, "that they do not give the same worship to God and to the Saints—that is," adds the writer, "not the same in degree, *but the same in nature.* They give *religious worship* to both, only to God in a higher degree than to the Saints. In the same way, the heathens gave *the same worship* to the *Di Majores*, and *Di Minores* (the greater and the lesser Deities.)" Did not the pen tremble in the hand of the wicked man, whilst he prepared, thus knowingly, to bear false witness against his neighbour, in a matter of such high consequence? Every Catholic book would have convinced him, that the worship we pay to the Almighty is distinct, not in its degree only, but *in its character and kind*, from the reverence, which we bestow on any created being whatsoever.

The following is a specimen of the logical reasoning, recommended by the Reformation Society. It occurs in column 4: "The Romanists contend, that *the same worship*, which was given by Abraham, Jacob, and Joshua, to the being, before whom they bowed down, is due, and should be given, to the Virgin Mary, and the Saints: but the being, whom Abraham, Jacob, and Joshua worshipped, is evidently, from the passages of Scripture," (so Protestants pretend) "God himself: therefore, the Romanists challenge, for the saints, *supreme worship.*" !!

No. 4, I regret not to have. No. 5 is on Image Worship. In column 1, the words of the Council of Trent are adduced, teaching, that "by the Images, which we kiss, and before which we uncover our heads, and prostrate ourselves, we adore Christ, and venerate the Saints, whose likeness they bear." "On this decree," writes the virtuous champion of the Reformation Society, "let it be remarked, that the head *is to be uncovered*, that men *are to prostrate* themselves before Images." Who, with the slightest pretensions to good faith, can thus wrest the exposition of the Council into an injunction?

In the same column, the writer says "We have Cardinal Bellarmine testifying that Thomas Aquinas and Bonaventure, both *canonized saints* in the Church of Rome, taught that the Image of Christ ought to be worshipped with *the same worship*, that is *due* to the living God." Had the writer not wished to impose upon his readers, he would have told them that Bellarmine proves Saints Thomas and Bonaventure to be speaking of a veneration *not absolute*, that is, not directed simply to the image of Christ, but *relative*, that is, referred to the loving Saviour whom it represents. But it would not suit the writer's vile purposes to state the case fairly to his readers.

In the same spirit of wickedness and deceit, he goes on. "Now, the Church of Rome sanctions, in the most solemn way, the dogma of St. Thomas, respecting Images, for, in the Breviary, she puts into the mouth of the priest, a prayer, addressed to God, for *the same sentiment and practice*, respecting images, which St. Thomas had." But there is nothing, whatsoever, in the prayer, which has any reference to the doctrine of St. Thomas, respecting images.

In column 2, the Roman Pontifical is cited, and called a Book of Ceremonies, for the instruction of *Popes*! From the rubric, appointing the form of receiving an Emperor, the following translation is given, to prove, "that the Cross has always received, by the sanction of the Church of Rome, *supreme worship*." "The Cross of the Legate, because *latría* (i. e. *supreme worship*) is *due to it*, shall be on the right hand." What right has the translator to render *latría*, in this place, *supreme worship*? Facciolati's Latin Dictionary would have given him, for its meaning, only the words: "honor, obsequium, servitus religiosa," meaning *honour, reverence, religious respect*.

I am sick of such wilful and gross misrepresentations and lies. Others there are, equally disgusting: but I have cited enough to cover their authors with infamy, and to open the eyes of every impartial Protestant. "If they have called the good man of the house Beelzebub, how much more them of his household?" Matt. x. 25.

September 21, 1831.

[This letter, received late, and after our arrangements were made, appears to us to possess an importance at the present moment. To admit it, we have postponed articles, which we had intended for insertion; and some of which we had announced.]



## FOREIGN.

## ROME.

The dominions of the Sovereign Pontiff continue to be menaced by the revolutionary spirit, which agitates the world at the present moment, and which is in a great measure kept alive by the newspapers of Great Britain and France.

The Pope, having seen tranquillity re-established in his States, endeavoured to provide, by judicious and liberal institutions, for the future happiness of his people; and, accordingly, by an edict of the 5th of July, established a species of constitution and a form of representative government, which seemed to accord with the expressed wishes of his rebellious subjects. If, indeed, their professions had been sincere, they would have hailed, with grateful enthusiasm, this fresh proof that His Holiness desired only the welfare of his people, and that he wished to be their father, rather than their Sovereign. Instead of this, however, the edict no sooner reached the disturbed districts, than it was resolved to pay no respect to it whatever. Without discussion, it was at once condemned as worthy only of the ages of barbarism. Language of a similar nature pervaded the French Journals, which were permitted to investigate the subjects of his Holiness to a new rebellion, and even to counsel them as to the plan, which they should adopt. That plan was, not to break out into open insurrection, which would afford a pretext for another foreign invasion; but, to reject the edicts, and repel the troops, of his Holiness, and to present to the pontifical authority, a cool and persevering resistance.

In these circumstances, the French

government procured the recall of the Austrian troops.

The *patriots* were released from their prisons, and the authors of the late revolt, who had either fled from their country, or concealed themselves, reappeared, and recommenced their traitorous practices; issued proclamations, and circulated, in every quarter, the most false and absurd rumours. If the bigotted credulity of former days could induce the people of England to believe, that the Jesuits were to blow up the Thames with gunpowder, and thus inundate the city of London; if, even at the present day, religious prejudice exists, sufficient to encourage its traders, to venture upon the assertion, that the Jesuits kindled the fires, that, last winter, set a large portion of England in a blaze, *in order to seize, in the confusion, on the British possessions in the East Indies*;\* we need not be astonished at the extravagant rumours of ecclesiastical plots, which were circulated and believed among the deluded victims of the Italian *Patriots*. The effects have been lamentable. A spirit of revolt pervades a considerable portion of the states of the Church. At Bologna, some of the insurgent youth have volunteered to march upon Rimini, which is protected by a garrison under Col. Bentivoglio, whose fidelity has rendered him so obnoxious to the *patriots*, that they have actually set a price upon his head. At Ancona, Col. Lazzarini, for a similar crime, is devoted to destruction. At Ferrara, tranquillity is preserved by the Austrian garrison, which is still

\* Such an absurdity is actually to be found in a periodical, published in Birmingham.

kept there. But at Ferli, Faenza, Lago, Imola, Cesena, &c. all is confusion and panic. It is reported, indeed, that the governor of the last mentioned place has been killed, and the Papal troops obliged to retire.

In the midst of these troubles, Religion continues to acquire glorious triumphs. On Sunday, July 17, Cardinal Zurla, in the Church of the convent of Saints Dominic and Sixtus, baptized two Jews; Israel Rachamim Hascia, rabbi of Babylon, and Abraham dell' Ariccia, a Roman, the former forty-five, the latter twenty-three years of age. Their sponsors were the Marquis Alessan Pallavicini, and the advocate Andrew Barberi. The Neophytes afterwards received the sacrament of confirmation.

His Holiness has ordered solemn devotions to be performed, to avert the dreadful scourge of the Cholera. We have not space for the official document.

*Cholera.*—This word occurs twice in the Sacred Scripture, and, in each place, is an instruction how to avoid the evil. Ecclesiasticks, xxii. 23, *Watchings, and cholera, and gripes, are with an interperate man*: xxxvii. 33, *For in many meats there will be sickness, and greediness will turn to cholera.*

Monsieur Cappacini, late Internuncio of the Holy See to the King of the Low Countries, who has resided in this country, since the commencement of the revolution in Belgium, has lately been recalled to Rome. We understand that this inestimable Prelate, has been appointed by His Holiness *Segretario della Cifra*, or Minister for Foreign Affairs; an office for which his virtues, his talents, and his experience qualify him, in a high degree.

We are happy to be enabled, by very recent intelligence, to state that Dr.

Wickman is very much better, and that Dr. Errington finds himself well enough to return to College. When our last dispatches left Rome, the *Concorso* was about to take place, and our correspondent adds, "report speaks well of the English College; although many, and even most, of the Students have been ill. It is expected that Mr. Tandy will be distinguished.

Dr. Weedall, is recalled to resume the presidency of St. Mary's College, Oscott.

#### UNITED STATES.

Wherever Religion penetrates, it carries along with it its spirit of active charity, and its beneficial institutions. Already has it established, in the United States, many communities of pious Religious, who devote themselves to the instruction of children, or the consolation of the poor and infirm. There are some Religious houses in the dioceses of Baltimore, Bardestown, and Cincinnati. An Association, called Sisters of Mercy, has just been formed at Charlestown. At the beginning of 1830, four young Religious put themselves under the direction of the bishop, and received from him rules for their guidance in virtue. They have had an accession to their number, and all have now consecrated themselves to the service of God and their neighbour. On the third Sunday of January, the four first, after a retreat of some days, made their vows for one year, in the presence of the bishop of Charlestown, who celebrated mass for them on the occasion, in his Cathedral, and presented to them the holy communion. He addressed to them a pious exhortation on the obligations and advantages of the state of life, which they had embraced. This is the first instance of an institution of this description in the diocese of Charlestown; and we have every reason to

hope; that it will operate effectually in promoting the knowledge and honour of God; and in procuring respect and affection for that religion, which inspires such an unreserved consecration of self. In another part of the United States; at New York, the Sisters of Charity have opened a school for the instruction of youth. Mr. Power, grand vicar of the diocese, in the absence of his bishop, who is still in Europe, has recommended this establishment to the Catholics, in a letter inserted in the *Truth-teller*, and other provincial Journals. He eulogizes the spirit and assiduity, which animate these religious Sisters. Their mode of instruction and their talents are unvalued; and he claims for them the support and encouragement of all, who are solicitous for the moral and intellectual cultivation of their children.

**Boston.**—A new Church has been completed at Sandwich, in the state of Massachusetts. The consecration was performed on Sunday, 19th of September last. The assemblage on the occasion was very numerous. The bishop of Boston, Virgile Barber, and some gentlemen of the same city, embarked the previous evening, for Sandwich, but the winds proving unfavourable, they reached not their destination until half past eleven on the Sunday morning. Preparations had been previously made, and the ceremonial was performed with great pomp. This Church is small, but elegant. The priest to be stationed there is to visit the bishop of Waltham and New Bedford. The Catholics of Sandwich have evinced extraordinary zeal in the erection of this Church. Another in the same state at Waltham, was to be completed before last winter. Preparations were being made for building one at Lowell, in the same state; the land was given by a company of manufacturers. The Catholics of Taunton, in the same

state, were busy in making a collection for the same object. In New Hampshire, which forms a part of the diocese of Boston, the bishop blessed, but a short time ago, two Churches in the single city of Dover. The Catholics of Burlington, of St. Alban's and Swanton, in the state of Vermont, are preparing for the erection of Churches. The Church of Portland in the state of Maine, and that of Eastport, are before now completed. These two states are likewise comprised in the diocese of Boston.

**Cincinnati.**—In a previous number, we noticed the state of religion in the diocese of Cincinnati; we add a few further facts, which we extract from an American Journal. At the beginning of last year, Dr. Fenwick ordained priest Mr. Edward Quinby, an Irish ecclesiastic, who studied for three years in the seminary of Bardonia; the newly ordained is about to exercise his ministry in the diocese of Ohio. On the following Sunday, nine adult converts received the sacrament of confirmation. Mammothli, an Italian ecclesiastic, now missionary at Muckinas, has written to inform the bishop, that his late visit to the Catholics at Greenbay was very satisfactory. A new city is in a state of forwardness, on the southern bank of the Fox River: its name will be Navasino. The proprietors of the soil have made an offer of two lots of land, for the erection of a Catholic Church. Emigrants to the bay are very numerous, and in a few years, it is to be hoped, that this country will exhibit a flourishing reunion of Catholics, in the very places where, for so many ages, idolatry was so gross and predominant.

**State of Religion in the Philippines Islands; from a Letter of the Archbishop of Manila.**

It is truly consoling to those, who

feel interested in the cause of Religion; to see, in this country, Christians of every class, strictly observing its precepts and even the practices of piety. Sabbaths and holidays are kept early in the morning, and even before day-light, the churches are filled, and the most respectful conduct is manifested. On the festivals of the Blessed Virgin, it is customary to recite publicly, and in procession, the *rosary*, and the same devotion is practised every day, not only in religious communities, but in families, and even in the noisy workshops. The moment the Angels' bellings, every one, even strangers and Protestants, are seen to stand still, wherever they may be, take off their hats, make the sign of the cross, speak from their devotion, and resume their work, their walk, their conversation, or whatever else they may be engaged in. This pious practice is observed over all the islands.

The *mandemens* of the bishops, against bad books and indecent prints, are rigidly enforced. The governor, who possesses an admirable mixture of religious and military prowess, is actively engaged in attending to the execution of this prohibition; the magistrates likewise lend their powerful co-operation; so that no publication can go abroad, without the approbation of the censor named by the Archbishop.

The Catholic Religion is firmly established in this country; its influence is particularly directed to the missions, for the support of which it possesses ample resources. At Manila there is an University, under the direction of the Dominicans; here purity and integrity of doctrine, are inculcated and adhered to. There are more than five hundred students of all classes, comprising the schools of Theology, and Canon law. In this University, the degrees of master of arts, licentiate, and doctor are conferred. Manila reckons more than thirty of the legal profession, who have

studied in the University. There is besides a college dedicated to St. John Bap-  
tist, which is also under the Dominicans; and where the Indians receive their elementary instruction; another college under the name of St. Joseph, which was formerly in the hands of the Jesuits, but now directed by the Archbishop, and the diocesan seminary, which is conducted by three secular priests.

Manilla numbers five convents, the Dominicans, Franciscans, Augustinians, Recollets, and the brothers of St. John of God; these latter have the management of the Hospital. In these establishments, religious discipline is rigidly observed; the inmates are Spanish. Having closed their scholastic career, and received the orders of priesthood, they are sent to some old Religion, with a view to fit themselves for missionary duty, and to render themselves familiar with the Indian tongue. Some have the direction of the parishes already formed; others repair to the mountains and deserts of quiet, of savages, whom they instruct and admit as members of the church. Father Lagorin, companion with Nicholas Withanra and Lawrence Junco is a holy example in the missions of the province of Ilocos; they have already baptized more than two thousand Christians. The Recollets govern the missions of the Marana Islands, which contain more than four thousand Christians. At Manila, there is a religious house of St. Clare; the inmates are fourteen in number, and lead a most austere life; they are the only nuns, and the most edifying portion of that Church. There are two institutions for female education, that of St. Isabella, and that of St. Potentiana, for the daughters of those, who are in the military professions. And two other houses for the education of female Indians. They are very numerous, and adults citizens, who

are desirous of making agricultural improvements, and of bettering the condition of the

The episcopacy has undergone great changes since 1829. The Archbishop Diaz died on the 8th of May last, after a long illness, during which, he was solely attentive to God and his soul. He awaited the hour of his departure with calm resignation, or rather with joy. An immense concourse attended his funeral. The bishop of the Cameroons, Bernard Perdigon, died on the 9th of October. He had requested, for his coadjutor, Father Antony of Lillo, ex-provincial of the Franciscans. The Pope proclaimed him on the 9th of December 1828, under the title of bishop of Amata in partibus, and coadjutor of the Cameroons. The bulls arrived at Manila, 19th of October, the following year. The bishop of Yloco went to Manila to perform the consecration; it took place on 12th of December. This is the church of the Franciscans. On the death of the bishop of Zebu, the king of Spain, had named for his successor, Thomas Casanueva, dean of the chapter of Manila, a pious and highly esteemed ecclesiastic, but his age and infirmities determined him not to accept of the appointment. His place was supplied by Father Santos Montañes, provincial, of the Augustinians, of Manila, who had been missionary among the Indians, for thirty years; he is a religious remarkable for his piety and activity, and who particularly recommends himself by his mode of communicating instruction, and by his mildness of character. He took possession of his See, 3d of February, 1829; he found at Zebu neither Cathedral nor palace; and the seminary was almost deserted. The prelate is engaged in preparing a residence for himself, and has requested the king of Spain to supply him with some Jesuits, for the direction of his Seminary. This step is evidently indicative of the sentiments of this bishop, who is devoted to

Religion and the Holy See. In one of his pastoral instructions, he urges his Clergy to be attentive to the making of spiritual retreats, and persons doing the same, with the Clergy adjoining his residence. His object in this is to copy the example of the French bishops, whose conduct is peculiarly exemplary in this respect.

JOSEPH SEGUI.

Manila, 22nd Dec. 1829.

FRANCE.—This unhappy country groans under the weight of infidelity, and in the revolution of 1789. The most unwarrantable interference in religious affairs is exercised by the secular authorities. In the name of liberty, we presume, the temples of God are wantonly profaned; and the persons of ecclesiastics outraged. The intervention in the affairs of the Church was patronised by the French patriots for two reasons; first, because it was an intervention; and secondly, because it was directed against the visible head of the Christian Church. Accordingly in the chamber of Deputies, the French government was reproached by the *liberals* that the interests and rights of his Holiness had at all been consulted in the late revolt of some of his subjects. The defence of M<sup>rs</sup>. Montalivet, is remarkable; and we trust it will make a just impression; inasmuch, as it will remind the monopolists of liberty, and justice, that this monopoly may not be recognised by the rest of mankind.)

"H," says he, "the pontifical authority were destroyed at Rome, the almost inevitable result would be alarm in the mind of the French clergy; a painful anxiety in the breasts of the people of Poland; discord between ourselves, and our natural allies in Belgium, where the Catholic clergy, were principally instrumental in throwing off the yoke of Protestant Holland; it would embarrass the negotiations with the States of South

America; and it would transfer the Pope (donner le Pape) to some State of Catholic Europe, to the exclusion of France."

What a picture is here presented of the French liberals, when, in reprobating the most atrocious injustice, the minister takes his stand upon policy only, and dares not rest upon the principles of right and wrong, much less upon those of religion.

In several parts of the south, the funeral service of the 27th July was the occasion of insults to religion. At Draguignan, in the presence of the authorities of the place, immediately after the elevation, a dozen voices sang *la Parisienne*. At St. Zacharie, diocese of Frejus, the municipal authorities went to the church, where their attendants, chaunted the *patriotic* songs. The Priest declared, that, if these songs were continued in the house of God, the holy sacrifice should not be offered. This courageous declaration produced its effect; but the mass was hardly finished, when *La Marseillaise* was vehemently shouted. The Priest found it prudent to withdraw the blessed sacrament, and to abandon the church to the sacrilegious wretches. At Le Pajet, near Cuers, the *patriots* were offended at the omission of the Gloria, and Credo, which omission, arising as all Catholics well know, from a desire to give a more melancholy solemnity to such an occasion; they attributed to a disposition to detract from such solemnity. An old jacobin even wished to oblige the Priest, by force, to sing the *Te Deum*: The *Te Deum* after a mass for the dead! If the minister of God had sung it, it cannot be doubted, that these liberals would have construed the act, and with some plausibility too, as a rejoicing for the death of the slain. This refusal exasperated the postulants, and several of them demanded his death. At Moissac, in defiance of the Priest, the Mayor ordered the catafalque to be inscribed with the words,

To the *manes* of the heroes of July!!

We direct our readers to the following article:

#### CONSTANTINOPLE.

A correspondent of the *Quotidienne*, contrasting the religious tolerance of Constantinople, with what at present is passing at Paris, makes the following observations: at Constantinople under the sway of a despot, each one is perfectly free to follow the religion of his choice; each one may assist, with entire freedom, at the ceremonies of his own church. These ceremonies are publicly performed, without trouble, obstacle or scandal; baptisms, marriages, funerals, and festivals for Catholics, Armenians, Jews, and Protestants, are all public, and equally respected. And does the charter allow the Parisian less freedom, than is enjoyed by the resident at Constantinople? The Turkish capital is then to supply us with examples of religious toleration! The stupid and fanatic Mussulmans, as they are styled, may read us some lessons of liberty of conscience, which is so much proclaimed at the present day! M. Bussyet, a Lazarist, writes, that, for forty years that he has been residing in Turkey, he has enjoyed tranquillity, respect, and a freedom from insult, even during the troubles of the two revolutions. Another superior of a convent of Zoccolanti declares, that he, and his religious feel more safe at Constantinople, than they would, were they in Rome itself.

It would, however, be unjust, to dismiss the topic of France, without observing that, in the midst of the gloom, that hangs over religion, and the fears which the future justly inspires, the attentive eye can discover occasional subjects of consolation. Both in Paris and in the provinces, are occasionally exhibited great examples of faith and piety. Indeed the devotion of the faithful, seems to be powerfully excited by the sight of present evils, and the apprehension of those, which may yet be expected. The

church of our Lady at Chartres, so celebrated, in history, by the number and rank of its visitors, from all parts of France, and from foreign countries, is still the resort of fervent christians, who come to implore within its walls the patronage of the Mother of God, and her intercession in behalf of themselves, and their country. No less than 2000 communions have taken place in one week, and, during the whole of the morning, the faithful continue to succeed each other, in their devotions in the church. The spectacles here displayed, writes an ocular witness, are well calculated to animate the tepid, and to inspire with confidence those, who are most disposed to gloomy apprehensions respecting the future.

#### WEST INDIES.

The Right Rev. Dr. Daniel McDonnell, Bishop of Olympus, and Vicar Apostolic, in the West Indies, after visiting several of the Islands, of his extensive Vicariate, is lately arrived in this country, on business relating to his district. His Lordship complains of great want of Priests, to meet the exigencies of the mission. In several of the Islands, he has administered the sacrament of confirmation to several hundreds Catholics.

#### DOMESTIC & MISCELLANEOUS.

We have observed that our Right Rev. Prelates have displayed great activity and pastoral zeal, during the whole of the summer, in the visitation of their districts; and we are glad to hear, that they have found many causes of consolation, in the improving state of the Catholic religion, in various parts of England. In the Northern, Midland, and London districts, the number of chapels, and the demand for Priests is increasing. The presentations for confirmation have been very numerous. Several com-

verts of distinction have received that sacrament at their hands.

Bishop Penwick has addressed the following Pastoral to the Faithful of the Northern District.

To the Faithful, Clergy and Laity, of the Northern District;—

Dearly beloved brethren,

By the lamented death of the Right Rev. Dr. Smith, a prelate whose virtues and whose prudence, endeared him to all who had the happiness to know him, the administration of this extensive district has fallen upon me

Aware of the importance of this charge, and conscious of my own weakness, I have, in the first place, to implore the support and guidance of Him, who gives the good spirit to them that ask him, Luke, xi. 13, and in the next, to solicit, for the same purpose, the pious prayers of all, both clergy and laity, who compose the flock committed to my care.

We live, *Beloved Brethren*, in fearful and portentous times, when the spirit of irreligion and revolution seems to have loosened the very elements of society, in some of the nations of Christendom. Let us at least, the Catholics of this country, keep ourselves untainted by the contagion, and stand always on our guard against the seductive allurements of principles, that are likely either to weaken the fidelity, which we owe to our religion, or to withdraw us from the obedience, which is due to the laws.

Our Religion is the best inheritance bequeathed to us by our fathers. They manifested their attachment to it, in the midst of persecution and suffering, and were uncompromising, whenever feelings or interest were to be consulted, or promoted by the slightest abandonment of principle or duty: it is for us to prove ours in trials of much less difficulty, by resisting the pernicious influence of worldly respect, and rejecting the doctrines of men, who, under the mask of liberality, venture to impugn the positive

assurances of Christ and his apostles.

Obedience to the laws is another duty, strongly inculcated by the founders of our faith. *Let every soul be subject to higher powers; for there is no power but from God; and those, that are, are ordained of God. Therefore, he, that resisteth power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation,* Rom. xiii. 1, 2.

As children of Heaven, we have but a minor interest in the concerns of this earth, and, while we live in it, should use the world as if we used it not. The *fashion of this world passeth away*, 1 Cor. vii, 31. *You therefore, brethren, says St. Peter, 2 Ep. iii. 17, 18, knowing these things before, take heed, lest, being led aside by the error of the unwise, you fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and unto the day of eternity. Amen.*

Thomas, bishop of Europum, and Vicar Apostolic in the Northern District of England.

Durham, Aug. 27th 1831.

*Sheffield.*—At Sheffield, August 25, a solemn Mass de Requiem was performed for the repose of the soul of the late Bishop, and attended by the neighbouring Clergy. Rev. J. G. Morris, of Wakefield, read the prayers and sang the Mass, assisted by Rev. John Jones, of Hassop as Deacon, and Rev. J. Furniss, of Ushaw as Sub-deacon, Rev. Geo. Keasley of Sheffield, was Master of ceremonies, Rev. Geo. Jinks, of Hathersage, and Rev. R. W. Tate of Sheffield, also assisted. Mr. Tate, delivered an appropriate discourse, in which he eulogised the virtues of the deceased Prelate; but as few depart from life sufficiently pure to be immediately admitted to the joys of the divine presence, he exhorted the faithful to join their prayers with the holy sacrifice, for the speedy

happiness of his soul. The pulpit and sanctuary were hung with black cloth.

*Manchester.*—Among the many excellent charitable institutions, with which Manchester abounds, is one called Chetham's Hospital, commonly termed the College. This establishment, from the priority of its foundation, as well as from its general utility, is eminently deserving of notice. This building, appropriated for the most charitable of all objects, the support and education of the poor, and the relief of the sick and infirm, is situated on a lofty rock, near the confluence of the rivers Irk and Irwell. In a large gallery, in this edifice, is a very valuable public library, founded, and richly endowed by Humphrey Chetham, Esq. of Clayton, whose will is dated 16th December 1651, and who died in 1653. This library contains upwards of 15,000 volumes in various languages, and in almost every branch of science, or literature, besides some valuable manuscripts. Access may be had to it every day, except a month at midsummer, and another at Christmas.

Some idea of its contents may be formed, from the following enumeration of the different heads, under which the books are arranged in the catalogue, published in 1791. *Biblia Polyglotta—Biblia Hebraica, Syriaca, Græca, Latina, Germanica, Hispanica, Anglica—Concordantiæ—Interpretes Christiani, et Rabbinici—SS. Patres, Græci et Latini, (plerumque ex edit, PP. Cong. S. Mauri.)* Since the compilation of this catalogue, I am informed, that the Benedictine editions of the Fathers that were wanting, have been supplied. *Bibliothecæ PP. et Auctaria—Scriptorum ecclesiasticorum collectiones—Concilia—Jus Canonicum—Libri Liturgici—Scriptores Scholastici, et dogmatici—Theologia Miscellanea (ubi sunt 416 Tract. de Controversia Catholicos inter et Protestantes in Anglia)—Historia Ecclesiastica—Acta Martyrum, Sanctorum, Ponti-*



ficum, Cardinalium, &c. &c. &c. *The College*, which was originally built in the reign of Henry V. for the Wardens and Fellows of the adjoining Collegiate Church, seems perfect in all its parts; as it was at the dissolution of religious houses, by Henry VIII. and stands, as well as the Church, on the site of a Roman camp, and in an angle, formed by the Irk and the Irwell; the streams of which unite under the lofty and craggy rock, on which *the College* is erected.

The day of the Coronation was celebrated by the Catholics, in several parts of the kingdom. The following are the accounts, with which we have been favoured, and for which we beg to thank our correspondents.

*Cossey*.—On the Coronation Day, the inhabitants of the village of Cossey were entertained with a good dinner by the bounty of Lord Stafford, and the principal landholders and others, who made a liberal subscription for the occasion. A bullock, seven sheep, plenty of excellent beer, bread and potatoes, were provided, and nearly a thousand persons enjoyed a hearty dinner in the open air, in Cossey Park. Temporary tables were erected, with a cross table, under an awning, at which Lord Stafford's youngest son, the Honourable Francis Stafford Jerminham, presided, no other members of the noble family being at home at the time. The dinner was served with admirable regularity, and the provisions disappeared with incredible rapidity. The village possesses an excellent band, who were stationed in a caravan near the tables, and played, during the dinner, the animating and appropriate tune of *Oh the roast beef of old England!* The flag waved on the tower throughout the day. The tent was adorned with banners, bearing the words, *William the Fourth*, and various appropriate devices; and a profusion of laurel leaves,

tastefully arranged round the enclosure, where the company were feasting, added greatly to the beautiful effect of so many lively guests, men, women, and children, all in their best attire. The health of our gracious sovereign was drunk with the greatest enthusiasm, and *God save the King*, was sung in chorus. The healths of Lord and Lady Stafford were drunk with three times three, most loudly and joyfully vociferated. Twelve small cannon were stationed close by, and discharged at intervals during the day, the surrounding woods repeating their report with deep and lengthened echoes. Various feats and frolics succeeded the dinner, such as wheeling barrows blindfolded, races, and the like; and the festivities of the day were closed by a very superior display of fire works, in the Park. Among many other able and ingenious artisans, the village of Cossey possesses some well skilled in the pyrotechnic art. The best sky rockets, we ever saw, were discharged with brilliant effect; there were also line rockets, which succeeded perfectly; also Roman candles, wheels, and other contrivances. The band played during the exhibition, and the boys as usual, enjoyed their favorite interludes, with abundance of squibs and crackers. The day passed off admirably well in every respect, and the weather, though very threatening at times, held up, with the exception of very slight rain, once or twice, which did not at all derange the harmony of the entertainments, and the night was clear, and favourable for the concluding exhibition of fire works. It is worth recording, that not the least remarkable among the happy guests was old Tom Allen, the faithful valet of the immortal NELSON, so often mentioned in the lives of that memorable hero; the man, who supported his brave master, when his arm was amputated, off Teneriffe. No one seemed to enjoy himself better than old Tom, who smoked his charac-

teristic short pipe, and told his old adventures, with the most glorious hilarity.

*Sir Henry Lawson, Bart.*—On the Coronation day, this munificent Catholic Baronet, at his seat, Brough-hall, Yorkshire, regaled all his labourers, and workmen, &c. with an excellent dinner, and strong old ale, and punch.

*Newcastle.*—On Sunday last, the Coronation of the King was celebrated with great solemnity, at the Catholic Chapel, in this town. The Rev. J. Worwick preached an eloquent and impressive sermon, on the duty and obligation of loving one's country, and shewed, that a spirit of devoted and heroic patriotism had, in every age, both, during the times of dreadful persecution, and those of religious liberty and peace, distinguished the professors of, and emanated, as from a fountain of noble feeling, and exalted sentiment, from the precepts, and character of the Catholic religion. The blessings of heaven were invoked on this auspicious occasion, on our beloved country, and its patriotic, and reforming Sovereign, and the Coronation anthem was sung. The solemnities of the day concluded, with the ceremony of benediction, and the performance of a grand *Te Deum*, composed by Graun. Mr. Charles Miller presided at the organ, and exhibited great beauty, and splendour of execution, a fine delicacy of taste, and great science and ability. Several gentlemen of the choral society lent their powerful assistance. (*From the Tyne Mercury, Sept. 13th.*)

*Birmingham.*—At Birmingham, 400 children of the Charity Schools, met at St. Chad's chapel, and walked, in procession, to St. Peter's, where they were addressed by Rev. T. M. McDonnell, who pointed out to them, the duty of loyalty, and exhorted them to join in fervent prayer, while he offered up the Holy Sacrifice of

the altar, to obtain from God blessings on both their King and their country. They were, afterwards, regaled with Roast Beef, and Plum-pudding.

At Manchester, we learn from the Papers, 4000 Children walked in procession.

The Catholics, at Grantham, have an opportunity of assisting at the Holy Sacrifice, every Sunday. Rev. Wm. Warrington, late of Greatwell, is the missionary there. This will be useful intelligence to Catholics, travelling from London into the north. Rev. Mr. Tappin, at present in the course of his theological studies, at Ossett, devotes a considerable portion of his property to the building of a new chapel, and the endowment of the mission.

A Society is formed, or about to be formed, to distribute Prayer Books, Catechisms, and Testaments to the poor. We have not learned, whether it has yet received the sanction of the Bishops.

The annual meeting of the Catholic clergy, in the counties of Northumberland, Durham, and Newcastle-on-Tyne was held in the latter named place, on Tuesday, August 30th. They nearly all attended. The Right Rev. Dr. Peaswick was present at this meeting. They afterwards dined together, at Mr. Fletcher's, Turk's Head Inn.\*

On Monday, the 12th of Sept. the Newcastle Catholic Friendly Society held its ninth anniversary meeting, being the first Monday after the 8th inst. (the Nativity of the Blessed Virgin,) pursuant to the rules.

The members attended the chapel, and Mass was celebrated by the re-

\* The resolutions passed at this meeting, will be inserted in our next.

spected pastor of the town, [the Rev. James Worawick, for the purpose of exploring the intercession of the Blessed Virgin, and the blessing of Almighty God, in favour of the institution; after which he addressed them, in a very impressive, and appropriate discourse. He took occasion to eulogise the society, for the relief it had afforded to the numerous indigent and sick, attached to his congregation, and the maintenance it had afforded to those, who were not entitled to parochial support. He exhorted them to persevere in their laudable exertions to keep in existence so meritorious an institution.

The society has to lament the loss of a good benefactor, the late Right Rev. Dr. Smith. His Lordship sent the society a donation, a little before his death, accompanied with his Lordship's good wishes for its prosperity.

This society has become an annual subscriber to the Newcastle Infirmary, which will be a farther advantage to the sick of this catholic institution.

A petition, numerous and respectably signed, has been presented by Mr. Hume, from Newcastle, praying for the abolition of the Protestant church establishment in Ireland! *Tempora mutantur.*

*Mr. Charles Butler.*—His present Majesty seems really desirous to obliterate, gradually, from the Catholic mind, the recollection of the wrongs of ages. We rejoice to learn, that the dignity of King's counsel has been conferred upon Mr. Butler, of Lincoln's Inn, and, that in the most handsome manner. Sir Thomas Denman, Attorney General, who was formerly Mr. Butler's pupil, informed him of the desire of the Lord Chancellor, to apply for a grant of this dignity for him, if he would consent to accept it. Having given his consent, Mr. Butler was, on the 15th of August, appointed to this new rank by His Majesty, by patent

under the royal sign manual. The King was pleased to accompany the act with an expression, that "he was happy to confer an honour on so learned, and worthy a person." Mr. Butler is the first English Catholic, upon whom the dignity has been conferred since the reign of Charles II. He ought to be presented at court; but his advanced age has been admitted, as a dispensation. On the passing of the Bill of Emancipation, in 1829, he was presented to the late King, and graciously received. We should add, that the dignity of King's counsel is attended with a salary of £40 a year, and the office of Benchet of Lincoln's Inn.

The Sacristy of the chapel, attached to St. Edmund's College, Old Hall Green, took fire on Good Friday last. The loss sustained is estimated at £100. Some of the students had a narrow escape: those, who were in the gallery, had to slide down the pillars, and were nearly being suffocated by the intense smoke. A great confusion was, necessarily, caused by this accident.

#### IRELAND.

*Catholic Bishops' petition in favour of poor laws.*—The following is a correct copy of the admirable petition of the Catholic Prelates of Ireland, on the subject of a legal provision for the poor. "We hope," says the *Dublin Evening Post*, "that the Protestant Prelates of Ireland, will enable us, in a day or two, to lay before our readers a petition, from that most wealthy and influential body, on the same subject:"—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, the petition of the undersigned Bishops, professing the Roman Catholic Religion in Ireland, most humbly sheweth,

That petitioners have witnessed, for a series of years, and with the deepest af-

affliction of mind and heart, that distress of the labouring and destitute population of Ireland, which now arrests the attention of your Honourable House, and excites the sympathy of the whole empire.

Petitioners have marked the progress of this distress; its regular increase from year to year; as well as the immediate and well known causes, from which it springs: they have also seen and lamented its necessary effects, showing themselves in illegal combinations, in outrages against persons and property, and in the too frequent recurrence, within certain districts, of famine and disease.

Petitioners have never ceased to hope, that, the great cause of political and religious discord in Ireland being removed, your Honourable House would, without delay, devote its attention to the wants, which prey upon the laborious and destitute classes of the Irish People; that you would not suffer famine to ravage a country, not only fertile and productive, but abounding with provisions; nor permit disease to grow and spread itself amid a healthful and vigorous population, entrusted by Providence to your superintending care; for Petitioners humbly submit, that to your Honourable House, it most especially appertains, to so apportion the burdens of the several classes of the community, and so to regulate the enjoyment of property in the Commonwealth, as that the poor be not goaded by want into acts of outrage, or left to perish, unheeded by those whom their toil had enriched.

Petitioners, unskilled in those means, well known to your Honourable House, whereby the resources of nations are called forth to enrich some classes, and yield abundance of food and raiment to all, who deserve them, do not presume to point out any other remedy for the distress prevailing in Ireland, than one, which is founded on the plainest principles of unchangeable justice, and on that

precept of Almighty God, which is, at once, the foundation and fulfilment of the christian law. But, may it please your Honourable House, this justice requires, that, in a land of plenty, the labourer be supplied with a sufficiency of those necessities of life, which his own hands have raised; and Christian Charity cannot consist with an order of things, wherein one class of men abound, even to profusion, whilst another is left to endure the pressure of extreme want.

God, may it please your Honourable House, is the father of the indigent—it is by his power you legislate. He is provoked to anger, when the poor are neglected or oppressed—"He transfers kingdoms from one people to another, because of injustices, and wrongs, and injuries, and divers deceits."

Your Honourable House should fear Him, and ensure His protection to this mighty empire, by extending your care to his poor.

The complaints of the destitute in Ireland are, like their distress, deep and widely extended, but unaccustomed to approach the legislature—deprived of that sympathy which a well constituted society affords—ignorant of the proper means, whereby to draw attention to their sufferings, they are led by their enraged passions, to combine unlawfully, to violate the law, and to aggravate, by their own unruly conduct, the wants or the oppressions under which they labour. Petitioners therefore, as their Pastors and Guardians, as the Depositories of their cares and sufferings, and as the organs of their reasonable hopes and desires, entreat your Honourable House not to be insensible to their wants; but, whilst you exert your wisdom, in devising means for the employment of those, who can labour, to be just and merciful to those, who are unable to earn their daily bread, and to make for them, out of the abundance enjoyed by the wealthy, such legal provisions, suited to the means of the country, as to the wisdom

of your Honorable House may appear meet.—And Petitioners, as in duty bound, will ever pray.

*Justice in Ireland to Catholics.*—Allusion has been often made in Parliament by Mr. O'Connell to the affair at Maghera. We think it will prove interesting to our readers, if we present to them an account of that affair, which we extract from a letter of Mr. Ensor, an Irish Protestant gentleman.

The facts are thus stated in evidence. "On the 19th of last November, a large body of Orangemen marched through Maghera"—said the King's counsel—"to transact some business." This business was to make Orangemen, and, for this purpose, they had come from Tyrone, and marched, at least four miles through the country, if they went no farther than across the Bann. After transacting their business, and, probably, sitting up all night, these innocent itinerants in their vocation, to the amount of seventeen or twenty, returned. The King's counsel stated—"these persons were returning through the town of Maghera, on Saturday, the 24th of November; they were unarmed, and proceeding peaceably; they had with them some instruments of music, such as drums and fifes, and were in procession. Gentlemen, I think it right to state to you, under these circumstances, that, in point of law, this did not constitute an illegal assembly; they were not in such numbers, as to excite terror or apprehension in the minds of any persons—they were not liable to be interfered with." They were proceeding *peaceably*! Is marching with military music in procession, a peaceable act? And is from seventeen to twenty persons so marching in procession, legal, because they cannot, says this counsel, excite terror or apprehension in the minds of any persons. What law says this? What judge contemplating this miserable country could utter such nonsense? The mere beating a drum excites terror, as it associates the horrid persecutions, which

roused the indignation of the late Lord Gosford, and induced him to publish his celebrated address. These twenty Orangemen were proceeding *peaceably*! Were not the people of Maghera at peace and at home, until these men from Tyrone, returning from their Orange orgies, broke in upon the tranquillity of the village? They were playing at first, the *Highland Laddie*. This legal procession of twenty Orangemen was like fighting *Gregory*, in *Romeo and Juliet*, and seem to be very anxious to have the law on their side. Thus, being of the unoffending number of twenty, they played with great and little drum, and fifes and hугle, the inoffensive tune of the *Highland Laddie*, on entering the village. The witness said, *no tune was played till they were coming into the town of Maghera—they changed the tune in the town to the Protestant Boys—they were attacked just as they commenced the tune of the Protestant Boys.*—This was the evidence of Clements, the crown witness; and it concurs with that of the other witnesses. On this there was a scuffle, and the drums were broken by the Maghera men. This damage to the drums, with which every townland, for miles around, is provided, to disturb and alarm the peaceable of all persuasions, was considered by the faction a mortal injury, an irreparable offence. Thence, on Saturday evening and Sunday, they were employed in warning the brotherhood to collect. On Monday morning, they proceeded from Tyrone to Verner's Bridge. Some parley was held by Colonel Verner with them. He went to breakfast. They climbed the bridge gate. He and two yeomen officers overtook them, before they reached Maghera. Whatever efforts they made to protect the village were vain, for the houses and furniture were destroyed—every window, and frame, and door were forced, and the furniture was reduced to one medley of ruin. Let the reader consider the general destruction, when, in a village, on the banks of Loughneab, con-

sisting of about thirty houses, it cost Lord Charlemont, to whom the village belongs, about £400 to repair the grosser damage, and that nearly as much more is still lost to the unhappy inhabitants. Besides this desolation of property, many murders would have been committed, had not the men of Maghera fled on the approach of the Orange mob, beyond the river; for a simple boy, the son of the widow Campbell, who had lost his mind for the violent death of his father, was shot at and wounded, in his mother's house, and she, as other women of the village, was buffeted by the ruffians. This prodigious outrage, this enormity, exceeding the days of "to Hell or to Connaught," smote all who heard it, whose hearts were not callous by ascendancy, and the glorious memory—the violence was acknowledged by Secretary Gregory, for it happened, while he lingered in office, and the *tic douloureux* detained our Anglesey in London. Startled with the event, and anxious to preoccupy the public expectation, some magistrates hastily met at Maghera, a few days after the disturbance. As the leading magistrates were notorious Orangemen, and all, except one or two, being supposed to have a high Protestant leaning—the people refused to attend them. Two or three were compelled to appear by the police. These magistrates made a report—which the new government in the hey-day of its investiture, thought so utterly insufficient, that Lord Anglesey determined to have a special investigation, and for that purpose, Mr. Perrin was sent down to Lurgan. I have no more doubt, but he acted ably and conscientiously, than that government, when they undertook to re-establish the Orange yeomen, cushioned all his recommendations. The government could not, however, refuse to direct a crown prosecution—which eventually, such is the vicissitude of political manœuvres, changed actually to a prosecution of the persons, for whose relief the inquiry was instituted. From the day, that the

Orange yeomanry were to be restored to court favour, to the conviction of the Maghera men, everything connected with their cause, which Government had undertaken, was neglected, forgotten, mismanaged, perverted. I say, the people of Maghera were betrayed, and that their rights were compromised by intriguers, for the infamous project of conciliating the Orangemen, at the expense of Ireland's eternal rights. I hurry over the neglect and mismanagement, the preparatory to the trials, and during the trials; and merely say, the Maghera Catholics were found guilty, of course, and the Orangemen, of course, were acquitted or acquitted. We now come to the sentence of the six Maghera men, tried and found guilty—four were sentenced to three months' imprisonment, and two to five months' imprisonment; but, the marchers and counter-marchers, with military music, on the 19th and 20th, and the destroyers, and robbers, and burners on the 22nd—for, in many cases, they attempted to fire the houses, which I saw, and clothes and money were stolen from the houses by them—escaped without censure or correction.—They now triumph and rejoice at their impunity; but the Maghera men are held in prison. Had the Maghera men been guilty of an unprovoked offence—had they gone abroad as the Orangemen, ranging the country, and courting a riot—had they been convicted of a greater crime than they have been, and by a conscientious jury, would not their losses and sufferings have expiated the offence? But, I say, they committed the slightest offence legally, even if these twenty marauders were not an illegal assembly, bludge. They were in their village, at peace, busied in their daily industry, when the Orangemen, broke in upon them, in procession, bearding them at their homes, galling them with military music, and rousing their indignation, by a tune of bravado, offensive to them, as Irishmen and Catholics. Had the cause been reversed—had twenty Catholics

marched in procession, day after day, through an Orange village, to swear in droppings beyond the Bann—had they played Patrick's Day to the Orangemen, on military instruments—drums, fifes, and bugles—how would they have been treated? They would have been shot with Brunswick or yeoman guns; and what good Protestant would not have piously declared, they deserved death for their illegal assembling, and for the prodigious crime of swearing men into secret societies. I repeat, the Maghera men committed the slightest offence for the most provoking insolence—they broke the instrument played on, and a snuffbox ensued. If this were not a very mitigated correction for such an insult, the Irishman, by law, should have no passions, affections, resentment, instinct who should want recollection, hearing, and nerves to feel, and muscles to contract and expend; he should be a walking clod; and, because he was not that clod, the Maghera men were sentenced to three and five months' imprisonment, when these destroyers were exasperated and at large. How poor is the fable of the wolf and the lamb to these facts!! They were sentenced to three and five months' imprisonment, after such complicated sufferings; by these very Orangemen;—themselves forced to fly—while their wives and children were abandoned to his banditti—their houses wrecked, their furniture and domestic utensils smashed and broken—they and their families exposed, for a considerable time, to the inclemency of the winter—all in confusion—nothing doing—moving about without purpose—inquiring from passengers—distracted with reports—all dismay and trepidation—for the destroyers threatened the women, on leaving the village, that they would return and take vengeance on their sons and husbands. Yet, after all this, the Maghera men are further to be punished with three and five months' imprisonment, for an orange drum and fife were broken. There is so much

stick and parchment more sacred, in the eye of the Irish law, than the lives, fortunes, and well being of a whole village of Catholics. Thus, this affair ends as it began—and the enormity of the sentence on these men, whose sufferings had already expiated a calendar of offences, will afford an opportunity for the executive to interfere, and thus enable the admirers of our code and government to glorify the prerogative, which ministers, in Ireland, justice in mercy—in Ireland, “the Niobe of nations.”

GEORGE ENSOR.

Address, August 1, 1831.

#### OBITUARY.

At Maynooth, in the seventy-fourth year of his age, the Rev. P. Brennan, P. P. of Maynooth and Leixlip.

We announce, with sincere regret, the death of this respectable and much venerated Clergyman. It was his lot to have been engaged in the Pastoral Office, in this country, during a long and eventful period of its history. Throughout his lengthened career, a marked attention to all the duties of a christian pastor secured for him the respect and affection, both of his fellow-labourers in the vineyard, and of the people confided to his spiritual care. Whilst distinguished for exactness in the discharge of his ecclesiastical functions, Mr. Brennan was not unmindful of what he owed to the civil welfare of his country. In discharging his obligations as a citizen, he always, however, remembered that the character, he was invested with, required of him, to be the minister of peace and goodwill among men. By pursuing the wise course, to which his just sense of what he owed to religion and to society, conducted him, he happily won the confidence and esteem of all those, who were acquainted with his character. To his brethren in the sacred ministry, his learning and great experience made his society peculiarly desirable. Over his parishioners his advice had an influence, that attested their entire reliance, on the wisdom and parental

affection of their pastor. His charity to the poor, whilst studiously unostentatious, was liberal, and worthy of one called to be a husband to the widow, and a father to the orphan. With the importance of securing for the children of the poor an education suited to their condition, Mr. Brennan was deeply impressed. The conviction, that the interests of the poor female children, under his care, could not be better consulted, than by the establishment of a Presentation Convent in his parish, induced him to contribute liberally to the erection of such an institution there. Before his death, he had the happiness to witness the accomplishment of those advantages, which his piety anticipated from the introduction of the religious ladies of the Presentation order, into his parish. Having faithfully devoted a long life to the service of God, and welfare of his brethren, he received, with that calm composure, which belongs to the virtuous only, the announcement, that, for him, this world would shortly be no more. From the moment of this announcement, his thoughts were unceasingly fixed on the concerns of the life to come. By the fervent exercise of those sublime virtues, that are peculiarly required in the last stage of mortality, he laboured to prepare his soul to appear before its creator, and to make it worthy of the Divine presence. In a truly christian spirit of patience and repentance, he endured those sufferings, that are the harbingers of approaching dissolution, till at length he resigned his soul into his creator's hands, on Sunday, the 21st of August. His remains were, on the following Tuesday, conveyed to the cemetery of the Church of the Conception. In every part of the parish, through which the funeral procession passed, the assembled multitudes evinced their unfeigned affliction, for the loss of so good a pastor.

*Rev. Martin Fleming, O. S. F.*—This venerable ecclesiastic died on Wednesday, Sept. 14th, at the advanced age of 87 years, at the Franciscan Friary of Carrickbeg, of which he was president. On Friday, the 16th Sept. the Rev. M. B. Keogh, Catholic Rector of Baldoyle and Howth.

Rev. Mr. Murphy of Corofin, celebrated for his powerful co-operation in the Clare election.

August 26th. in London, Thomas Errington, Jun. Esq. son of Thomas Errington, of Clints, in Yorkshire, Esq. aged 22. His remains were interred in the Catholic Chapel, at Moorfields.

Aug. 28th. at Preston, after a few days illness of a fever, Miss Esther Gradwell, aged 25, niece to the Right Rev. Dr. Gradwell.

Sept. 1st. in the 90th year of his age, at the Convent of the Benedictine Nuns, Bishop's House, Winchester, the Rev. Abbé Le Marcand. This respectable French ecclesiastic emigrated from his native country, during the atrocities of the Jacobin revolution; and had been 38 years spiritual director of the above-mentioned religious establishment. He was buried in the ancient Catholic cemetery, near the City. We believe that Monsieur Le Marcand was the happy instrument of the conversion of the Rev. John Quick, late President of St. Mary's College, Oscott.

Mr. Overens, Oldham; Rev. S. Mc'Carthy, R. C. Curate, of Rathmines, Charlemont Mall, near Dublin; and Mr. Simon Fox, of Dublin, drowned in the Rothsay Castle; buried together.

In the 40th year of his age, the Rev. David Hearn, of the Order of St. Francis. From his ordination, he was attached to a Convent of his order in Carrickbeg, in the County of Waterford.

At the presentation Convent, Dungarvan, Mrs. M. B. Fennell.

R. I. P.

Errata at the end of the year.



THE  
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*Systema Theologicum de Leibnitz.* Paris, 1819.

We should deem ourselves possessed of no ordinary share of presumption, were we to ascribe to our own merits the very ample encouragement, which our journal has hitherto received. We are conscious, perhaps, of more faults than an indulgent public is inclined to discover, and do not intend to preclude improvement by assuming the infallibility of our press. But, while we think humbly of our selves upon sins of *commission*, we are more reckless, we confess, of charges of *omission*. We are too young in our career, to have erred grievously on this point, and have not yet, we conceive, arrived at the term, where we can fairly be reproached with having neglected a duty. But that reproach might become sustainable, and we ourselves could scarcely justify it, either to our conscience or our judgment, if we allowed twelve months to pass over our heads without calling public attention to a most extraordinary work, which deserves to be received with the same interest here, as it has been received by our Continental brethren.\*

Of the illustrious names, that adorned the 17th and 18th Centuries, few have attained a higher celebrity than Godfrid William Leibnitz. Amidst a wide field of prominent figures, he rose in bold relief. His master mind grappled with every subject within the circle of the sciences: and, in the various departments of mathematics, physics, jurisprudence, history and antiquities, he struck out sparks and scattered

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\* Although the work has been in print above ten years, it has been known to the English public only by certain references made to it in the Vindication of his immortal work, by the Right Rev. Dr. Treverne, Bishop of Strasburg, translated by the Rev. F. C. Husenbeth.

lights, and thought and wrote as acutely and profoundly, as if a given single branch had been the exclusive object of his investigation. In mathematics, he contended for supremacy with Newton; in metaphysics he ranged without a rival; and had the honour of establishing a school of philosophy, where his system was received as law, where great men enrolled themselves his disciples, and undertook to develop, expound and enforce his doctrines. "His authority," says Reid, "is still so great in many parts of Germany, that they are considered as bold spirits, and a kind of heretics, who dissent from him in anything." (Essays. ii.)

But it is beside our purpose to deal with his philosophy. Neither would his character of philosopher prepossess us much in favour of his theology. We are very shy, we confess, of philosophic theologians, and particularly suspicious of the French and German schools. In the nature of things, this ought not to be the case. [Philosophy has been denominated the handmaid of Divinity, and, if it knew its own province, it ought really to be so. It ought to be as conversant in the *deficiencies*, as it affects to be in the *capabilities*, of reason; it ought to feel its own *wants*, as well as its own *powers*; it ought to have formed a just estimate of its own duties, and the precise objects of its legitimate investigation; and, having conducted its votaries to the Temple of the Divinity, it ought to sit down as the reputable porter of the gate, and not presume to propound oracles within the precincts of the Sanctuary. Yet, from causes, which we can explain, more easily than excuse, this is precisely what it has not done. Philosophy has run riot in the house of God. It has approached the Deity in tumult, rather than submission; it has avowed a general dissatisfaction with his supernatural and moral administration, and believing itself much more competent than the Almighty to decide what is most suitable to the "wants of the age" and the "increasing intelligence of the times," it thrusts its "new constitution" on the Governor of the universe, as the only code, under which he is to count on the future allegiance of his creatures. But we must not meddle with the politics of Philosophy, lest we embroil ourselves with some "Provisional government," that has just volunteered, *ad interim*, to take the world on its shoulders.

In sober seriousness we say it, that Reason has too often overbalanced her own step. Her lamp has gone out in the mists of her own raising: she herself has naturally missed her way, and then, as naturally, has bewildered her followers. From the influence of pride, to which she is so accessible, and from her habits of investigating, weighing, and analyzing *natural* truths, she is for applying this process to truths of a *supernatural* order,—and thus, admitting only what

she thinks she can demonstrate, she ends by rejecting truths, which are only too solid to be subjected to her feeble alembic. We speak not of a sound, well regulated Philosophy, but of *Philosophy run mad*, when we assert, that it has always proved the deadliest foe to Religion; and that the numerous contradictory heresies, which, in the successive periods of her history, have disturbed and debauched the Catholic Church, are mainly traceable to those, who, *professing themselves to be wise, have become fools*: and that, at no period, more than the present, does it behove the guardians of the Church to inculcate the reasonableness and the security of divine faith, and to warn the rising generation, in the language of St. Paul, to *beware, lest any man impose on them by Philosophy, and vain deceit: according to the tradition of men, according to the rudiments of the world, and not according to Christ.*—Coloss. ii. 8.

To the self infatuation of Philosophism, Leibnitz, however, was a splendid exception. He did not run the Dialectician into the Theologian: and though he applied his acute mind to the investigation both of natural and supernatural truths, he had the good sense to discriminate their exact boundaries, and the honesty to pursue the distinct line of enquiry, which the two systems respectively demand. He found scope enough for his vigorous intellect within the legitimate boundaries of reason, and, so far from thinking it necessary to anatomize the mysterious doctrines of Christianity, he thought he had sufficiently justified his belief, when he had *vindicated* the authority, on which it purported to rest. And this, we contend, is the only sensible way, in which reason can be employed. Religion is an affair between God and his creatures. It will, consequently, deal in matters relating to both. That part of Religion, which treats of moral duties and the communicable and intelligible attributes of God, are rational themes of enquiry:—but much of that, which unfolds his secret dealings, and all that, which refers to his divine essence, and his personal connexion with our human nature, form subjects of a distinct order, and are, necessarily, above the comprehension of reason. Therefore, on all such points, reason can only enquire what has been revealed. Here is a *questio facti*—a matter of fact. It cannot pry into the essence of God. It knows little even of the essential properties of matter. It has no data, by which to try the first principles of these truths, and is, therefore, no competent judge of the *questio juris*—matter of right. The utmost it can do is to institute certain preliminary proceedings, by which to ascertain, that the mysterious truths involve no contradiction, and are *not actually touched by the objections of adversaries*. It is here, we think, that Leibnitz applied his philoso-

phy to advantage. He fearlessly walked through the camp of the Philistines, and studied all their strength and their weakness. In an inedited letter to Arnaud, which is published in the Appendix to the work before us, he assures him, that he had read every infidel writer, from Celsus to Vanini, without having found the least reason to repent of his curiosity; that he had carefully weighed all that had been written by the most celebrated Free-thinkers in Religion; that he had condescended to study the subtleties of the Socinians, a class of persons, than whom, he says, "when they reason well, none reason better, but when they reason ill, none reason worse." *Cum bene, nihil melius, cum male, nihil pejùs.* The result of this extensive reading he declares to be, a stronger confirmation of his belief! "Car rien ne m'a rassuré et confirmé davantage dans mes premiers sentimens, que de voir, que ces hommes, en reputation d'être si redoutables, non seulement n'avoient pu m'branler, mais n'avoient servi qu'à me faire voir plus à fond la vérité." \* (p. 422.) But we have, somehow, got to the farther end of the book, without knowing exactly how we entered it. It may be as well to go back, if it be only to procure the formality of an introduction.

The leading works of Leibnitz have long been familiar to the public. But important gleanings were known to remain, which would reward, it was presumed, the industry of collectors. These treasures were locked up in the royal library of Hanover: and from this source, in 1805, M. Feder, the learned librarian, published a volume of inedited letters, under the title: "*Commercii Epistolici Leibnitziani, typis nondum vulgati, selecta specimina.*" † The Abbé L'Emery, formerly superior of St. Sulpice, had previously incorporated much inedited matter into his *Pensées de Leibnitz sur la Religion, l'Eglise et la morale*, § the first edition of which appeared in 1772, the second in 1803. On occasion of his researches directed to this particular point, the Abbé became acquainted with the existence, in the above-named library, of a most important manuscript, in which Leibnitz had traced an entire series of controversy, and recorded a deliberate opinion on each point. He succeeded in obtaining a Government order to have the manuscript transmitted to Paris, and, under his inspection, it was

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\* Nothing has more confirmed me in my opinions, than to observe, that these men, supposed to be so formidable, not only have been unable to weaken my conviction, but have merely contributed to enable me to acquire a more thorough insight into the truth.

† Select specimens of the epistolary commerce of Leibnitz, hitherto unpublished.

§ Leibnitz's Thoughts on Religion, the Church, and Ethics.

translated into French and prepared for publication. Death, however, prevented the execution of his project, and it was left to his friends to publish the work in the form in which it now lies before us. The late M. De Murr, a learned Protestant, a most voluminous writer, and the editor of a celebrated literary journal published at Nuremberg, calls it "a singular work, and one, which would produce a greater sensation than any of the other writings of Leibnitz. In it, the author so zealously defends the Catholic Religion, even on points most warmly contested between Catholics and Protestants, that we should have great difficulty in believing it to be the genuine production of Leibnitz, if his handwriting were not so perfectly recognizable from the thousand records he has left behind him. A noble simplicity pervades the work,—no asperity, no exaggerated language, but throughout, the author displays great sagacity and moderation." (Quoted in the Preface.)

Of the existence of this work the Baron de Starck was aware, as he thus alludes to it in his "*Entretiens Philosophiques*,"\* (p. 272) "I might refer you to an authority more modern and more important, and which would surprize you the more, as it is supplied by a Protestant, a philosopher, and a man of the highest literary merits. It is that of the celebrated Leibnitz. Doubtless, you are aware, that not only did this great philosopher defend the dogma of the Blessed Trinity against the Socinian Wissowatius, but went on to demonstrate that the doctrine was in perfect accordance with sound philosophy. But he did not stop here. In certain manuscripts, which he left behind him, and which are preserved in the Royal Library of Hanover, he undertakes the defence also of the Catholic Church, and throws out his strength, particularly on those points, on which the Protestant Church attempts to justify her separation. It is a great pity, that this work is not given to the public."

Through the laudable zeal of Mr. Emery, the desideratum is now supplied. We attach the same importance to the work, on its appearance, as Baron Starck attributed by anticipation; and we shall be glad to be the means of extending a knowledge of the work, and of provoking a translation † of it, for the benefit of our many well-meaning, but misguided countrymen.

Our readers, we presume, will agree with M. Murr, that there is

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\* Philosophical Entertainments.

† If this article should meet the eye of the elegant and learned Translator of "Bossuet's Exposition," he might, perhaps, be disposed once more to lay the public under obligation to him.

no possible ground to question the authenticity of the piece. For, where a man, like Leibnitz, has scattered his ink by the *pail*, and has covered, not reams, but *acres of paper*, the identity of hand-writing becomes matter of demonstration. Obvious reasons may, indeed, be assigned, why Leibnitz would not choose to affix his name to the document; and these reasons seem insinuated, and the document itself alluded to, in a letter, which he wrote to the Landgrave Ernest of Hesse Rheinfelds, and which was copied and sent to Mr. Emery from the Royal Library at Hanôver.

"I assure your Serene Highness, that those philosophical doubts, of which I spoke in my last letter, do not affect the mysteries of Christianity,—to wit, the Trinity, Incarnation, Eucharist, and the Resurrection of the body. I conceive these things possible: and, since God has revealed them, I hold them to be true. *I intend, some day, to draw up an argument (composer un écrit) on certain points, controverted between Catholics and Protestants: and it will give me infinite pleasure, if it receive the approbation of the judicious and the moderate. But it must not, on any account, be known, that it is composed by one, not of the Catholic communion.* This single circumstance would cast suspicion upon the whole.

"In the letter, which I wrote to M. Alberti, Professor of Divinity at Leipsic, I stated my deliberate opinion, that if a remedy could be provided for the present evils, which afflict the Church, by acknowledging the supremacy of the Pope, we should be wrong not to acknowledge it.

"The chief objections, that can be brought against Rome, attach rather to the practices of the people, than to the doctrines of the Church: and these practices once publicly disavowed,—the objections will naturally fall.

"On the point of doctrines,—the principal difficulty, it appears to me, turns on Transubstantiation. Upon the subject of the real-presence, I have {worked out certain demonstrations, founded on mathematical reasonings, and on the nature of motion, which give me, I will own, very great satisfaction. I should be glad to know, whether my mode of explanation would be admitted by the Church of Rome.

"The visible Catholic Church is infallible in all points of belief necessary for salvation, by the special assistance of the Holy Spirit, which was promised her."

In answer to certain reproaches, which, it should seem, had been made by the Landgrave to Leibnitz, because he hang back from openly professing himself a Catholic,—Leibnitz continues:

"It has been the constant subject of my thoughts, for many years

past, but I have not yet found it expedient—Your Highness will see, that I am laying open my heart from the very bottom. I am desirous, indeed, to justify myself in your eyes; but I hope, that the avowal, thus made in a spirit of sincerity, may not pass beyond the individual, to whom it is written. I am the more induced to explain my mind with freedom, because it has struck me, that your Highness, better than any other person, may be able to help me out of my perplexity. *For I readily acknowledge, that I would wish, at any price, to be in communion with the Church of Rome;* (car j'avoue très volontiers que je voudrais être dans la communion de l'Eglise de Rome, à quelque prix que je pourrais) provided, that I could do it with that quiet of mind and peace of conscience, which I at present experience from the conviction, that nothing has been omitted, on my part, to enjoy so desirable a union. If I should learn, that your Highness takes the affair to heart, I would explain myself more distinctly, as to the manner of disembarassing myself, of which I should owe the favour to your Highness's goodness.

“I send the remainder of the piece, which you know all about,

“And am, &c. &c.”

This is a most important letter, and contains the very essence of the book. It lays down principles, from which flow the clear methodical deductions, which Leibnitz has drawn; but it also unfolds to us a mind enslaved to political expediency;—convinced of the truth, but afraid to follow it;—wanting no evidence, but wanting resolution; and looking out for petty apologies, to justify the backward movements he was making from that light, which had blazed forth during his intercourse with Pelisson and Bossuet. In reference to that transaction, we are not afraid to say, and the book before us confirms our belief, *that Leibnitz was substantially convinced of the truth of the Catholic Religion.* But he treated with Bossuet more as a *negociator* than a Christian, as the advocate of a party, rather than the champion of truth. He was convinced of the necessity and the practicability of a re-union, but he wished to obtain, for his party, the most favourable terms. Not that we impeach his sincerity, as long as it appeared for the interest of his party to continue the negotiation;—but we impeach his courage, in yielding up his conscience to the political views of the House of Hanover, whose accession to the British throne seemed likely to be endangered by an injudicious zeal in promoting a cause, which was, at that time, so unpalatable to the English nation. We are sorry to appear harsh to the memory of a man, of whom we have hitherto had occasion to speak with so much commendation. But Leibnitz has, himself, left the clue to his con-

duct, in a letter to Fabricius, on occasion of the decision of the university of Helmstad.\* “You well know,” says he, “that the right of our prince to the throne of England is grounded solely upon a *hatred and prescription* of the Catholic Religion in that country. We must, therefore, not treat that Church with so much tenderness.” (Epist. ad Joan. Fabric. tom. v. oper. p. 289.) Pity, that Leibnitz could have conceived the thought: still greater pity, that he should have recorded it! Had he served God with as much fidelity as he served his friend, we should not have witnessed, in him, the awful anomaly of being joined to a Church, which he did not believe, and of being dissevered from one, which he did;—we should not have had to deplore, that a sudden death prevented him from making that open profession of his principles, which we are convinced, that he always intended to do: nor should we now be constrained to qualify pleasure with pain, by presenting him to the public as a light to follow, and an example to avoid.

But we have fairly bolted from our course; and our readers, we fear, will begin to suspect, that we shall never carry them through the Book. We really are disposed to think so too. But we are consoled by the reflection, that, whilst we thus spare to ourselves a formidable task, we shall also spare our readers the mortification of receiving, in meagre morsels, what should be purchased and devoured; whole and entire. We will give them, however, a short insight into the book—less with a view to satisfy, than to stimulate, appetite.

The author begins by describing the preparation of mind, in which he commenced his enquiries, and the principles on which he conducted them.—Pious, prudent and rational, he recommends the matter to

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\* In the year 1707, when a marriage was projected between a Lutheran princess of Wolfenbittel, and the Catholic Archduke of Austria, a case was referred to the Protestant University of Helmstad, *whether, in the view to that marriage, the princess might, with a safe conscience, embrace the Catholic Religion.* The answer of the Doctors, drawn up in due form, purported, that, *as the foundation of true religion subsisted in the Catholic Church, it was quite possible to maintain orthodoxy in it,—to live well in it, to die well in it, and to secure salvation in it. And that, consequently, the princess might, in perfect propriety, to facilitate the marriage, embrace the religion of her future spouse.* Leibnitz was, himself, convinced of the justness of the declaration,—but it having been intimated to him by several Anglican bishops, that such a lenient decision of the university of Helmstad might prove fatal to the expectations of the House of Hanover, he thought it impolitic to publish to the world so ample an indulgence. (See his letter, above referred to, and M. Tabaraud's *Histoire Critique des projets pour la Reunion*, p. 500.)



God, by long and ardent prayer: he divests himself of all party prejudices, and then steadily pursues his course by the lights of *Scripture, tradition, reason and historical evidence*.—"Atque expensis omnibus sequenda putavi, quæ et Scriptura sacra, et pia antiquitas, et ipsa recta ratio, et rerum gestarum fides, homini affectuum vacuo, commendare videntur." \*

Proceeding on these truly rational principles,—the only basis, on which to construct a system of "reasonable worship,"—he considers the nature of the Supreme Being as apprehensible by Reason; first in himself, next in his creatures:—establishes a general and particular Providence, and investigates the origin of evil, the character and effects of sin, and the peculiar and only efficient remedy, which the goodness of God provided. This leads him to Revelation, and to the motives of credibility, which motives being duly recognised by reason, she now resigns her office as principal instructor, and yields precedence to the delegated authority of the Church.

"Itaque proinde necesse est rectam rationem tanquam interpretem Dei naturalem, judicare posse de auctoritate aliorum Dei interpretum, antequam admittantur, ubi verò illi semel personæ suæ legitimæ fidem, ut ita dicam, fecerunt, jam ratio ipsa obsequium fidei subire debet: quod exemplo gubernatoris intelligi potest, qui, nomine principis, in provincia aut præsidio est: is successorem sibi datum non temerè, nec nisi accurate inspectis mandati tabulis admittit, ne, eâ specie, hostis irrepât. Ubi vero semel voluntatem domini agnoverit, jam seipsum universumque præsidium sine controversiâ submittet." † p.22.

By the aid of the new light, which this authority produces, he now reconsiders the nature of God, unfolds the mysteries of the Trinity and Incarnation, establishes the great doctrine of the atonement, with the consoling truth—*Christ died for all*;—explains the doctrines of jus-

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\* After mature deliberation, I have thought, that those things should be adopted, which are recommended to an unprejudiced mind by the Sacred Scripture, by Christian antiquity, by Reason and History.

† Therefore, a right and power must be conceded to Reason, as the natural interpreter of God, to judge of the authority of his other interpreters, before they are recognised; but, when these have convinced it of their legitimate character, Reason ought to yield obedience to Faith. This may be illustrated by the example of a governor of a province, or of a fortress, which he holds in the name of his sovereign. He will not readily recognise his successor: nor until he shall have carefully examined the testimonials, which the latter shall present to him; lest he may, unwarily, admit an enemy, instead of a legitimate successor. But, when he has once convinced himself of the will and pleasure of his master, he acquiesces in the claim of the applicant, without any farther controversy, and submits both himself and his government to the newly constituted authority

tification, and good works, and ventures not only to use the word, but to uphold the doctrine of *merit*.

He next considers Christ, in the character of legislator,—enquires whether it is possible to observe the commandments,—distinguishes and explains external and internal worship;—takes occasion to speak of the honour paid to the saints, of the respect and veneration due to relics and holy images;—treats in order of the *seven* sacraments,—dwelling at great length, and with great ingenuity, on the sacrament of the Blessed Eucharist, and the sacrifice of the Mass; and finally completes his treatise, by considerations on the immortality of the soul:—the resurrection of the body:—on Limbo, Purgatory and Hell; establishes the eternity of the separate states of happiness, and misery in the next world, and insists, that the consignment to these separate states is made immediately after death, and is not deferred until the day of general judgment.

This is a fair analysis of the work before us; which we give the more willingly, as the Editor has omitted the useful appendage, both of index, and of marginal reference, for want of which, many not very patient readers, will be apt to throw the book aside, as presenting a mass of perplexity. And yet the work deserves to be read, and seriously pondered, by those especially, who will listen with more attention to what Leibnitz may say, than to what Catholics themselves may say of their religion.

One good effect of the present work will be, to reconcile Leibnitz the Philosopher with Leibnitz the Theologian, and to provide a comment, by which to neutralize, or explain, the most offensive parts of his system. For, high as we value his writings in Philosophy, and disposed as we are to believe him *personally* orthodox, we cannot but allow that some of his leading theories have a tendency to prejudice religion; which theories, have been, by little dogmatizers, abused to the perversion, or relaxation of morality. His theory of optimism, for example, besides confining the power and trenching, as it seems, on the liberty of God, has been made use of, we fear, to mitigate unduly the evil of sin, by representing it as an acknowledged part of a most perfect system, which works more admirably with it, than without it. In such a view, it is not difficult to conceive how a wanton mind would be disposed to speculate upon the eternity of Hell's torments, upon the necessity of the atonement, and the intervention of the Holy Spirit, in the conversion of the sinner. His "*Monadology*" also, and his doctrine of "*Pre-established Harmony*" may have suggested doubts of a particular providence:—may have furnished arms to materialism, and have supplied argument against human liberty, and the moral responsibility of man.

It might have been at all times hazardous, and even uncharitable, to have presumed that Leibnitz contemplated such perverse consequences ; it would now be an injustice, superadded to madness, to believe that they form part of his system. The " Book " is his ample justification ; and though, here and there, it is tinged with his favourite, perhaps objectionable, phraseology, it sustains the cause of truth on these several points, with a strength and precision of language, which leaves us nothing to desire. So that his creed may be classified thus. Where free-thinkers detail their desolating doctrines, Leibnitz takes correct Christian views :—where Socinians and Unitarians, combat the mysterious doctrines of religion, he invariably divides against them, and where Catholics stand opposed to all Protestant sects, Leibnitz uniformly sides with the Catholic Church.

This statement suggests a multitude of topics, on which our readers, we think, would be glad to see, as we ourselves should be glad to produce, the sentiments of Leibnitz ;—but the length of our article already admonishes us, that our province is to review, not to transcribe, the book. We will venture however upon a few more extracts ; and, if we give these extracts in English, rather than in Latin, it is not, that we believe it necessary for the generality of our readers, but from a desire to be absolutely understood by all. We will translate them, therefore as we want them, and draw on our credit for the fidelity of the translation.—

The following passage, will rectify many vulgar errors on the subject of grace and final perseverance :—

" We are not however to believe, that the will of God to save men, and the merits of Christ, or at least efficacious grace, is restricted to the elect only, who receive the last and highest grace of final perseverance. For indeed Christ died for all ; and so, efficacious grace may be given, and true conversion and that spiritual regeneration, by which we are numbered amongst the children of God, may be really imparted to many, who do not, and will not, persevere. Hence I am unable to conceive, what can have induced certain learned men to defend those monstrous paradoxes, from the rigorous consequences of which they themselves would shrink with horror,—paradoxes, which prescribe arbitrary limits to God and to the economy of divine grace, and which go the length of asserting, that he, who does not finally persevere, has never received, under any circumstances, the grace of the Holy Spirit, however holy and unexceptionable his dispositions may, otherwise, have appeared :—whilst, on the other hand, that he, who is elect, and who shall eventually work final repentance, has never actually forfeited, either divine grace, or the indwelling of the

presence of the Holy Spirit, although he may have passed his life in the commission of adulteries and murders. If such doctrines, new and revolting as they are, were even capable of being qualified, yet they rest on no foundation, and, in my judgment, have no tendency to edification. If phrases any where occur in Scripture, that seem to favour so gross an opinion, better is it to soften them down by counter-texts, which are to be found in greater numbers, than to force them by a rigorous interpretation. Certainly, it appears more worthy of God, to make his grace *temporary, revocable*, and so for the time being, *manifest*, than, making the gift *perpetual*, and *not to be forfeited*, leave it buried in a soul, under a load of filth, united to, and subsisting with, the foulest and most criminal habits." (p. 48.)

In what does the following system of Justification differ from that of the Council of Trent?

"Man, therefore, by the preventing grace of God, being roused from the deadly lethargy of sin to a state of mental activity,—to a knowledge of his misery, and to a firm purpose of seeking and pursuing salutary truth;—and having now dismissed or abandoned other thoughts and affections, together with the seducing lessons of the world and the flesh, and applying himself wholly to the case of salvation, recognises, first by the light of nature, what is the law and the will of God—Trembling and groaning, his memory suggests to him how widely he has departed from that law,—what punishment he has deserved,—how deeply he has offended his Creator, whom he ought to have honoured and loved above all things.—Dwelling upon these considerations,—amidst the terrors of conscience, he catches a ray of new-springing hope in the reflection, that this most just Judge, in his infinite goodness, commiserates the infirmity of man, and that he has not yet laid aside his mercy in behalf of those sinners, who seek an asylum in that mercy, whilst yet there is time. And now the Gospel comes in to point out Christ as the haven of salvation to all, who are seriously converted to God. This haven we enter by true repentance, which repentance, to be sufficient, must not merely spring from a fear of punishment, or hope of reward, but be influenced by a sincere love of God. Again, this repentance either is effected by Baptism, if it be a question of adults, who are received, for the first time, into the bosom of the Church, or is proposed as a second plank, to be seized by those, who have made a shipwreck of their first virtue. God, on his part, promising to those, who are thus converted, and repent of their sins, not only the pardon of those sins, but the grace of regeneration of the Holy Spirit, and new strength to lead a better life. Thus the sinner attains justification. By the satisfaction of Christ, apprehended

by faith, he is freed from guilt, and by the infusion of charity, he assumes the habit of righteousness and the new man." (p. 52.)

This is precisely the process, which the Catholic Church contends for. First, an incipient grace to commence the work—then faith, hope, repentance, an infusion, at least, of love;—baptism or penance, as circumstances may require, and then justification. The dispositions, that precede justification, are, what we denominate, *works*. No one can say they are bad,—therefore, they are *good*,—and, therefore, *good works*, under the guidance of grace, *precedes justification*. Is not this reasonable, is it not in accordance with Scripture? If not, let Leibnitz and the Catholic Church be confronted with their adversaries.—If it be, how stands the Reformation, on a point, which was always proclaimed her grand apology for schism?

Under the article of "good works," he pays a compliment to Religious Orders, as elegant as it is just. We will make this extract in the original.

"Itaque fateor mihi semper religiosos ordines piasque confraternitates, ac societates, aliaque hujusmodi laudabilia instituta, mire probata fuisse; sunt enim quasi cœlestis quædam militia in terris, si modo, remotis depravationibus et abusibus, secundum instituta fundatorum regantur et a Summo Pontifice in usum universalis Ecclesiæ temperentur. Quid enim præclarior esse potest, quam lucem veritatis per maria et ignes et gladios ad remotas gentes ferre, solamque animarum salutem negotiari, interdicere sibi variis illecebris atque ipsa jucunditate colloquii convictusque, ut contemplationi abstrusarum veritatum ac divinæ meditationi vacetur, dedicare sese educationi juventutis ad spem doctrinæ ac virtutis; miseris, desperatis, perditis, captivis, damnatis, ægrotis; in squalore, in vinculis, in remotis terris auxilium ferre atque adesse, ac ne pestis quidem metu ab effusæ caritatis officio deterri. Quicumque hæc ignorant aut spernunt, hi nihil nisi plebelum et vulgare de virtute sapiunt, et hominum obligationem erga Deum solemnium qualicumque obitione, et frigida illa consuetudine vivendi, quæ vulgo sine zelo, sine spiritu, in animis regnat, inepte metiuntur. Non autem consilium, ut quidam sibi persuadent, sed præceptum est, ut quisque, in quovis vitæ genere, ad perfectionem Christianam totis animæ corporisque viribus nitatur, cui neque conjugium, neque liberi, neque magistratus, neque militia obsunt, etsi majora impedimenta objiciant: consilium autem est eligere vitæ genus ab impedimentis terrenis magis solutum, de quo Dominus Magdalenæ gratulabatur."\* (p. 90.)

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\* I confess, that I have always highly approved of Religious Orders, and confraternities, or societies, and of other excellent institutions of the kind. They are, on

On the subject of "*holy images*," his remarks are solid and sensible; and, after having weighed the arguments, for and against, he concludes, that, seeing nothing in the veneration paid to Images, as explained by the Council of Trent, at variance with the supreme honour due to God,—as there is no danger of Idolatry in the practice, since all the faithful are so well instructed in the doctrine of that subject, as, moreover, the usage of ages is in its favour, and as, where abuse is guarded against, the *practice is highly favourable to piety*, "*fructus rei insignis sit ad pietatem*," I conclude, he says, that the practice is piously and properly retained. (p. 156.)

The same reasoning he applies to "*prayers to the Saints*;" and approves of them, on the ground, that the honour paid to the Saints is resolvable into the honour paid to God.

"Therefore," says he, "when the saints are honoured, it is on the principle taught in Scripture, '*Thy friends, O Lord, are exceedingly honoured*;' and '*Praise the Lord in his Saints*.' And when we invoke their aid, we are always to understand, that the expected aid consists in the prayers, which, with great efficacy, they put up for us; according to the remark of Belarmine, that the expression, '*Help me Peter*,' or '*help me Paul*,' means only, pray for me, or help me by your intercession." (p. 160.)

We should be glad to lay before our readers, the whole argument upon the real presence and transubstantiation; but it is much too long to give entire, and too nicely linked and jointed, to admit of being divided. Besides it is too metaphysical for ordinary capacities, and

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earth, a species of heavenly exercise, provided, that abuses and corruptions are avoided; and they are guided by the spirit of the founders, and regulated by the Pope, for the benefit of the Universal Church. For, what can be more noble than to brave the perils of the seas, of fire and the sword, in order to carry the light of Truth to distant nations, and to labour solely for the salvation of souls; to renounce the charms of life, and even the innocent pleasures of social intercourse, in order to devote your hours to the contemplation of abstract truths, and to the meditation upon heavenly things, and to the education of youth in learning and piety; to bear relief or comfort in the midst of the filth of poverty, in the gloom of the dungeon, or in the exile of distant regions, to the sick, the wretched, the abandoned, the captive, or the convict? They, who know nothing of these things, or, who, knowing, despise them, have conceived a mean idea of virtue, and measure man's obligations to God; by the superficial discharge of some public service, and by that tepid, indifferent sort of life, which excludes zeal or the spirit of Religion. It is not a counsel, as some are willing to persuade themselves; it is a precept, in every class and condition of life, to direct all the powers of body and soul to the attainment of Christian perfection, and neither the married person, the parent, the magistrate, nor the soldier, is exempt from this obligation, though these several relations present greater obstacles to the fulfilment of it. But it is a counsel to choose a state of life, comparatively free from earthly impediments: and upon this our Lord congratulated Magdalene.

turns upon the favourite theories of Leibnitz, on the nature of extension, and the elementary simplicity of matter ; which theories, though they have justly claimed, and received the respectful attention of philosophers, are not introduced, with most advantage, into the mysteries of Theology. For, if not firmly grasped, and clearly apprehended, they are apt to communicate their indistinctness to the truths they are intended to illustrate. They labour too, under the common defect of beginning at the wrong end ; so that simple believers, who have been taught a different order of reasoning, are apt to be perplexed like children, who should be required to read their lessons backwards, or bewildered as travellers, who, having been accustomed to pass a forest in one direction, are suddenly introduced for the first time, from the opposite quarter. For, though it may be considered more logical to open the affair on the side of reason, by ascertaining that there is nothing in the question contrary to it, before we examine the fact of revelation, yet it is more theological, more becoming, more pious, more in accordance with the spirit and practice of the Catholic Church, to say, that the doctrine has been revealed by God, and therefore we may be quite sure, that though above the reach of reason, it cannot be contrary to it. We hope we make ourselves intelligible in these remarks. We would not be understood to insinuate, that the Church disclaims the aid of what may be termed *negative demonstration*, in the elucidation of her mysteries, provided that the demonstration do not affect the vitals of the mystery, and provided also, that it pay no sickening adulation to reason, at the expence of the divine Founder of her religion. Accordingly, though the dogma of the real presence stands in no need of such vindication, yet it is pleasing to find this acute metaphysician solemnly pronouncing, on the credit of a philosopher, "that so far from its being demonstrable, as some flippantly boast, that a body cannot be in many places at once, it may on the contrary be solidly proved, that, though the natural order of things requires that matter should be definitely circumscribed, yet no absolute necessity demands it." (p. 224.) We think, indeed, that the very fact of the doctrine having been believed, for so many hundred years, by the greatest geniuses, and the acutest reasoners, which the world ever possessed, and who were, at least, as competent to detect an inconsistency as they, who have so pertly denounced it,—ought to have suggested a little cautious prudence to certain sciolists in religion, who, feeling themselves raised in the scale of nature one degree above an oyster, and possessing animality enough to break their shins across a bench, or run their heads against a wall, fancy themselves qualified to read profound lectures on the intimate nature of

matter and substance, and to pronounce, what God can, and what he cannot, do with that, which he originated from nothing.

Leibnitz will teach such hasty sages, that they may break their heads against other things besides stone walls, and that it is a part of wisdom to pause where our more philosophic fathers have paused before us.

*Felix qui potuit rerum cognoscere causas.—VIRGIL.*

The truth is, we know nothing of matter but its sensible qualities; we know absolutely nothing of its essential elements,—and of a glorified body, therefore, and still more of the glorified body of Jesus Christ, if it were possible to know less than absolutely nothing, that less than absolutely nothing we ought to profess to know, when speaking of the adorable mystery of the Real Presence.

We can only hazard one other extract, on the subject of the “Mass.”

After premising, that the Church has always recognised, in the Holy Eucharist, a true and real sacrifice, in which the subordinate offerer is the priest, the principal offerer, Jesus Christ, who thus exercises the great office of his perpetual priesthood, according to the order of Melchisedech; and after stating, in clear terms, that the victim is Jesus Christ, whose body and blood are really offered up under the appearances of bread and wine, Leibnitz proceeds:—

“Nor do I see what here is wanting to constitute a true sacrifice. For why, in fact, may not that be offered to God, which is really present under the symbols? The species of bread and wine are apt symbols for oblation;—in them, consisted the oblation of Melchisedech;—and what is really contained in the Eucharist is, of all things, the most precious and most worthy to be offered to God. Accordingly, by this beautiful invention, the divine bounty assists our poverty to offer a gift, which God cannot disdain: and as God himself is infinite, whereas, whatever proceeds from our own stock can bear no proportion to his infinite perfection, it follows, that no offering, short of one of infinite value, can be capable of adequately appeasing him. But, in a wonderful way, it is now arranged, that Christ, renewing to us, in this sacrament, the present of himself, as often as the consecration takes place, may be again and again offered unto God, and, in this manner, may be re-enacted and confirmed the perpetual efficacy of his first oblation, made upon the Cross. For, the renewal of this propitiatory sacrifice adds no new efficacy to that of his death. Its virtue consists in the representation and the application of that first bloody sacrifice, which, by one act, achieved every thing;—and its



fruit is the grace, which accrues to those, who, assisting at this tremendous sacrifice, make the oblation worthily, in conjunction with the priest. For, we cannot make a more grateful immolation to God, nor one of more agreeable odour, than by approaching to this altar with purified hearts. And excellently has St. Bernard said : 'This, my wretched body, is all that I, of myself, can offer to God, but, where that is insufficient, I can happily offer him his own.' " (p. 282.)

From these extracts, our readers may form a judgment of the book. To our Protestant brethren, it will make most ominous disclosures, and lead them, we hope, to ruminate seriously on the unsteadiness of the position, in which they stand. When they see such a man as Leibnitz, the oracle, in his day, and champion of Protestantism, renouncing, not part and parcel only, but every single point, in detail, of his own creed, and justifying the Catholic Church, on all and each of her articles,—when they see a man, who possessed the entire confidence of the Reformation, and was pitched upon, as her Plenipotentiary, to manage her interests in the affair of the Re-union, bequeathing it, as his deliberate opinion, that the negotiation ought to proceed on the *absolute surrender* of his own party ;—when they see so many men of great talents, of exalted worth, whose temporal advantages lay on the side they abandoned, quitting the communion of the Protestant Church for the sake of conscience, and of what they see to be truth :—when examining the creed of their own Church, they find no unity of belief, even amongst their teachers, and that even the thirty-nine articles, according to Paley, are seldom believed *entirely* by any one individual, but must be culled from private creeds, if you wish to make up the set :—that, although their unhappy separation from the ancient Church has now continued three hundred years, they have never yet agreed amongst themselves, what were the precise grounds of separation, and that the Catholic Church, if she were disposed to undertake the task, could work up an apology for every one of her doctrines, from the preachings and writings of the disciples of the Reformation ;—when looking for light, they find nothing but darkness, and seeking for security, they feel nothing but unsteadiness what ought they to think of the dangers that surround them, and of the folly of affecting to shut their eyes against them? Let them make their case, the case of the primitive Church. Let them suppose that the apostles, and the first teachers of Christianity, instead of laying down their lives for the faith they professed, had all quietly died in their beds ; that, of these teachers, some had gone back to Judaism or Paganism ;—that, many had expressed doubts as to the necessity

or the wisdom of the commotions they had excited ;—that, they had quarrelled about the *doctrines they were to teach* ;—that, they professed to have subscribed them with a “*sigh or a smile*,” and that, although the twelve articles of their creed might be believed amongst them, so as, that Peter might believe one, Paul another, John a third, and James a fourth, yet, *that none were so weak as to believe them all*—finally, that certain cunning Jews had undertaken to analyse their writings, and had compounded, from them, a Theological Cento in favour of the Religion, from which the Apostles had been labouring to detach mankind,—what, we ask, would have been the fate of Christianity, and where would it exist at the present day ? We throw out this hint, in good faith, to the consideration of our Protestant brethren. May the God of truth direct them to read it aright !

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*Memoirs of Lord Burghley.* By the Rev. Edward Nares, D.D.  
Saunders and Ottley, London.

Among the metaphysical subjects, which exercised the ingenuity, and divided the opinions of the ancient schoolmen, was the question, (in their estimation a most important question,) whether there did, or did not, exist in nature such a thing as *universale a parte rei*. What these learned men might have thought, had they lived at the present day, and been favoured with the inspection of “*The memoirs of the life and administration of the right honourable William Cecil, Lord Burghley*,” it is not for us to say ; but we can assure our readers, that of all the publications which have come under our cognizance, none can advance such satisfactory claims to the merit of universality, as these ponderous volumes. They treat, indeed, as they profess to treat, of Cecil, Lord Burghley : but this is only a small portion of their pretensions. They treat also of every thing, whether connected or unconnected with him ; they treat of things past, present, and to come ; they treat of things possible, and impossible ; of things, that were, and of things, that were not, but yet are worthy of notice, because they might have been. Open the work, where you may, you will find abundant proof of this assertion ; in every page, you will meet with history and biography, politics and controversy, piety and bigotry, truth and fiction, all heaped and blended together in one common and chaotic mass.

Quidquid agunt homines, votum, timor, ira, voluptas,  
Gaudia, discursus, nostri est farrago libelli.

Nor let it be supposed that we speak thus, in the spirit of prejudice, or for the purpose of exaggeration. In sober sooth it is so. The very aspect of the first volume will suffice to shew, that we keep within the boundaries of truth. That volume is confined to the portion of Cecil's history, which extends from his birth, to the accession of Elizabeth, a portion, concerning which we know little more than the following insulated facts; that, during the reign of Henry VIII. he was married twice; that, under Edward VI. he entered the service of the protector Somerset, obtained the office of *Custos Brevium*, was imprisoned on account of his patron; made his peace with that nobleman's enemies; rose to the office of secretary of state; and subscribed both the resolution to exclude Mary from the succession, and the offensive, and traitorous letter to that princess; and that, on the accession of Mary, he obtained his pardon, was admitted to favour, and was employed on two missions to the continent. Such is the sum of the information, to be gleaned respecting this, the first, period of Cecil's life; information so barren, and so scanty, that, to have fabricated out of it, a memoir of half a dozen sheets, would have required more skill and industry, than fall to the lot of the generality of writers. But Dr. Nares, be it remembered, is no every day writer. Lo! the great master seats himself at his desk; with the matter supplied by the history of his hero, he mixes up additional matter, drawn from the stores of his imagination, and from every source within his reach; and then, taking his biographical spatula in his hand, spreads the mass over his paper, till he has covered not merely six, nor six score, nor six hundred, but not less than seven hundred and ninety two quarto pages, with their interminable appendage of a forest of notes, and references, and quotations, and illustrations!!! This is a feat, we believe, unparralleled in the annals of authorship. Biographers, indeed, are known to be adepts in the art of making much out of nothing: they can amalgamate, and wire-draw, conjecture and subtilize, supply the deficiencies of history from fiction, and then demolish the fabric, which they have just reared. But what are the rest of the brotherhood, in comparison with Dr. Nares? The proudest of them must veil the bonnet to his superior talent. He towers above his compeers; he strides majestically before them all, leaving them far behind, *magno*—nay, *immense*—*intervallo*.

From this instance, may be formed some notion of the multifarious nature of the matter, which fills the pages of Dr. Nares, and some apology for ourselves, if we decline to enter on a regular critique of his work. We fairly own, that we shrink from the task. We dare not trust ourselves in a labyrinth, from which we see no issue; we have not the courage to wade through thousands of pages, to combat

an endless succession of airy nothings, to refute assertions without foundation, conjectures without probability, and accusations without proof. But is such, it will be asked, the character of Dr. Nares' work? We have no hesitation in saying, that it is; and, to enable the reader to judge, whether we are to blame in making the assertion, we shall call his attention to the manner, in which the biographer has treated one part of his subject.

Cecil is believed to have been a zealous and active reformer in the reign of Edward; he is known to have been the chief supporter of Protestantism in England, and the powerful auxiliary of the reformation in foreign countries, during that of Elizabeth; and yet, under the popish sway of Mary, he was never molested for his religion! While others were confined in prison, or led to the stake, he remained free from persecution; he was suffered to retain possession of the rewards, which he had secured for himself in the former reign, even of the parsonage house, and of the income of the living of Wimbledon, of which, layman as he was, he had procured to be made rector. Whence came this? It forms, in the opinion of Dr. Nares, a most interesting problem, of which he undertakes to give the solution. He tells us, that a Mr. Smythwick brought from Rome, in the year 1555, a very copious indulgence, with permission to communicate the benefit of it to any five of his friends; that, one of these five was Sir Thomas Smith, who sat in judgment on the Catholic bishops, Bonner and Gardiner, in Edward's reign; and, that Smith, notwithstanding all his demerits, was sheltered from persecution, under the cover of Smythwick's indulgence. He adds, that Sir Ralph Sadler, in like manner, had formerly obtained a similar pardon for his whole family for three generations, and, under it, was secure from molestation, and even permitted, though a Protestant, to serve the popish queen in a military capacity. Lastly, he has no doubt, that Cardinal Pole came to England, sufficiently provided with indulgences of this description, for the benefit of those persons, whom he deemed it prudent to favour or conciliate. When we came to this passage, we paused, rubbed our eyes, re-adjusted our spectacles, and perused, again, what we had so lately read. It was, indeed, with difficulty, that we could bring ourselves to believe, that such profound ignorance, such anile credulity could exist in the nineteenth century, and so long after the schoolmaster had gone abroad. Had Dr. Nares merely asserted, that these indulgences were pardons for sins to be afterwards committed, we should not have been surprised. We know how difficult it is for weak and bigotted minds to divest themselves, even in mature age, of the false impressions, made on them in their childhood. But, to conceive, that the Pope was in the habit of issuing, beforehand, pardons for offences

to be committed against himself; to licence men to deny and assail his own authority; to sign charters of impunity for those, who might, subsequently, conspire to overthrow the church, of which he was the head, and to annihilate the privileges, which he claimed of divine right, is a notion, so childish, so inconsistent, so preposterous, that, to us, it appears to approach the very borders of fatuity. From it, the Catholic reader, who is acquainted with the real object of indulgences, will learn, at least, to judge how admirably the biographer is qualified to write on Catholic affairs, and will be able to appreciate the care, which he has taken to purge his mind from sectarian prejudice, and to store it with correct notions of persons and of doctrines.—But, to proceed: Was Cecil, then, furnished with one of these valuable protections? Did he plead a papal indulgence in bar of a prosecution for heresy? No, Dr. Nares knows nothing of that. But he seems to have studied in the same school, with that celebrated logician Friar Gerund, who held that, if a thing might have been, it followed, as a necessary consequence, that it must have been; and, in accordance with that principle, he is positive that Cecil, either had one of these imaginary indulgences, or something like it.

But this is not all. In 1554, Cecil was appointed, in conjunction with Lord Paget, and Sir Edward Hastings, to meet cardinal Pole, at the Imperial court at Brussels, to invite him to England, in the name of Philip and Mary; and to accompany him on his way, as one of the royal representatives. How it would have agonized the feelings of Dr. Nares, had he been a spectator of the triumphal approach of the legate! had he seen the cardinal's barge ascending the river, with the legantine cross raised on the prow, and Cecil, the prop of protestantism, reposing with a cheerful countenance, under that emblem of popish superstition and idolatry!! Even at this distance of time, he is unable to contemplate the scene without surprise and horror. "It was," he acknowledges, "a strange commission to be granted, to be in any manner intrusted to a protestant, or for a protestant to act under; but, perhaps, more than all, so confidential a friend and counsellor of the late king, as Cecil was known to have been, and one so intimately connected with the heads of the reformed party, during the whole of the last reign." But is it then impossible to explain this apparent inconsistency? Is there no means of preserving from this blot the fair fame, the unsullied orthodoxy, of the hero? Dr. Nares again consults his imagination, and discovers that Paget, and Hastings, were sent indeed to bring to England cardinal Pole, but that the object of Cecil's mission was very different; he was sent to treat on matters of state. Now, reader, attend to the proofs of this assertion: for such

specimens of reasoning are not to be met with every day. *First proof.* By the articles of marriage between Philip and Mary, England was not to be drawn into the war actually raging between the emperor, and the king of France, and, in the next year, England interposed to reconcile those two princes. "Nothing can then be more probable, than that affairs of state might be a joint object, with those of the church, and that it was not entirely confined to the bringing over the cardinal." *2nd.*—Pole, when he left Rome, had a commission to reconcile the emperor, and the king of France: he had already sounded the latter, and conferred with the former; "so that, when Cecil went," says Dr. Nares, "every thing was ripe for such communications on matters of state, as we conceive to have been in view; and who so fit to see into these matters, as the very person nominated by the queen, to accompany her two principal envoys." *3rd.*—The commissioners reached Brussels, Nov. 11th; left that city with the cardinal, Nov. 13th; rested at an abbey at a short distance; and proceeded, by short stages to England. Now, observes Dr. Nares, "though we cannot pretend to judge what business was transacted, yet, as a few days were passed, almost in the continual presence of the emperor, it would be absurd to suppose, that, in the then state of Europe, affairs of state were not taken into consideration, or, that Cecil might not have been nominated as particularly fitted to discuss with the Emperor or his minister, the general affairs of Europe." *4th.*—"Paget and Hastings, were quite competent to conduct the cardinal into England," of course, if Cecil went, it must have been for some other object. *5th.*—"This seems to be as nearly as possible *demonstrated*, by the fact of Cecil having again crossed the sea with the cardinal, and others in the next year, for the purpose of bringing about a peace between the Emperor and king of France, which seems to shew, *as plainly as any thing can*, that Cecil was employed with Pole, Gardiner, &c. *only* on state affairs, as far, at least, as these two commissions were concerned." What the reader may think of these proofs, and demonstrations, we know not: but, for ourselves, we are convinced that friar Gerund himself, with all his non-sequiturs, must be content to bow to Dr. Nares as his master.

As to the real purport of Cecil's commission, we are informed by the narrative of his own domestic, that, "in the second year of the quene's reigne, he was sent to Bruxelles with the Lord Pagett, to bring in 'Cardinall Pool:.' and by himself, in his diary, that on the 6th of November, 1554, (2d of Mary,) he began his journey towards the emperor, to bring back the cardinal, VI<sup>o</sup>. Novembris 1554, (2<sup>o</sup>. Mariæ,) *cæpi iter cum domino Paget et magistro Hastings ver-*

sus Cæsarem pro reducendo Cardinale. But the narrative of Cecil's domestic has little credit with the biographer, unless it accord with his own fancies; and, from the diary, his ingenuity has been able to draw an inference in favour of his own hypothesis. Cecil, instead of mentioning Brussels, has the words *versus Cæsarem*; and the addition, *pro reducendo cardinale*, appears in the original as a correction inserted above the line: these things, says Dr. Nares, "seem to us to establish two points of some importance; namely, that the commission to Cæsar, (the emperor) was first in Sir William's thoughts; and secondly, that he would never have corrected the entry, if the commission to bring back the cardinal had anything disgraceful in it, as it applied to himself." It seems never to have occurred to this most sagacious inquirer, that the commission to treat with the emperor existed only in his own imagination; that the fact of the cardinal's residence at the imperial court accounts for the expression, "*versus Cæsarem*," and that the correction evidently proves, that the object of Cecil's mission was to procure the return of Pole.

We are afraid of fatiguing our readers: yet we must be allowed to proceed, if it were only to do justice to Dr. Nares, and to point out to the public, his extraordinary fertility of invention, and his exhaustless anxiety to save from disgrace the memory of his favourite. He has not yet done with this unorthodox, this anti-protestant commission. Could there be no motive, which might purge it from the leaven of papistry, and even consecrate it in the eyes of a true disciple of the gospel? The idea is no sooner suggested, than the motive is discovered. Cecil knew, that, "of two evils, it is always wise to choose the least, if both cannot be avoided." He saw, that either Bishop Gardiner, or Cardinal Pole, would have the administration of the government: both, indeed, were bad enough, but Gardiner was the worst, the most dangerous character. Gardiner would carry matters with a high hand, and would extirpate, by violence, the reformed faith; but greater moderation might be anticipated from the more gentle disposition of Pole. Under this impression, then, he thus communed with himself (whether it was within the hearing of Dr. Nares, we know not): the queen is still without issue, and Elizabeth, the next heir, is attached to the reformed doctrines. The cause of Protestantism, therefore, is not desperate. Let us only preserve some seeds of it among us, and, on her accession, they will quickly fructify. But, it is more likely, that this may be done under the administration of the Cardinal, than of the Chancellor, and, therefore, I shall consult the best interests of the Reformation, by concurring to effect the return of the former, that he may supersede the latter.—But this web,

though artificially woven, is of too flimsy a texture to bear examination. First: Pole would have returned to England, whether Cecil had gone to invite him or not; and, consequently, there would be no necessity for Cecil to accept the commission, in order to ensure the benefits, which might be expected from the Cardinal's return. Secondly: Cecil knew that Pole was the papal legate; that he came for the express purpose of reconciling the realm with the Holy See, and of re-establishing the papal authority, as it existed before the schism under Henry VIII. If this purpose was evil, how could he, as a consistent Protestant, lend his services towards its accomplishment?

The real fact was, that Cecil, like most other statesmen of his time, had no other religion than that, which was recommended to him by considerations of worldly interest. He changed his belief and worship, as often as it might be useful to change them, and, under four successive sovereigns, he always accommodated his conscience to the theological judgment or theological caprice of the reigning prince. Under the popish Mary, he was a papist, a professed, an apparently devout papist. He kept a priest in his house to celebrate mass for the benefit of himself and his family; and, at Easter, in obedience to the command of the Church, he confessed, and went with his wife and children to the parish church, that they might there receive the communion under one kind, from the hand of the popish pastor. Of this, the original certificate is still extant in the hand of Cecil's steward, and it is endorsed by Cecil himself, "The Wimbledon Easter-book, 1556. The names of them that dwelleth in the pariche of Wimbledon, that was confessed and resaved the sacrament of the altre. My master, Sir Wilyem Cecil, and my lady Mildread, his wyffe. Thomas Cecil, &c." Where then can be the difficulty of accounting for his freedom from molestation, during the reign of Mary, or of his accepting the commission to accompany Cardinal Pole? His conformity, his, in appearance, at least, sincere conformity was the real indulgence which sheltered him from persecution; the real motive, which induced him to cross the sea with the invitation to the Cardinal, the real cause, which won for him the favour of Mary, and the acquaintance of Pole.

It would lead us beyond all reasonable bounds, were we to follow Dr. Nares, in his account of Cecil's administration, during the reign of Elizabeth; but one particular point we may be allowed to notice, the conduct of that minister, with respect to the unfortunate Mary Stuart. That it was to his *arts*, and counsels, and influence, that the queen of Scots owed her detention in England, her protracted confinement, and her disgraceful death, is generally admitted: and few



there are, acquainted with her story, even if they condemn her previous conduct in Scotland, who do not look, with an eye of pity, on the exile, during her long captivity of almost twenty years, and of indignation on the men, who unrighteously threw her into a prison in the country where she sought an asylum, who beset their victim with their intrigues, harrassed her with wrongs and insults, and, at last, doomed her to end her days, as a traitor, on the scaffold. Dr. Nares, however, repeatedly comes forward as their advocate, not, indeed, on the ground of morality, but of policy. Her detention in prison was, he confesses it, an act of injustice, but of injustice rendered necessary by the dangers, to which the life and the throne of Elizabeth were exposed by the pretensions of Mary, and by the additional dangers, which threatened the reformed church, from her claim to the succession, and her attachment to the Catholic faith. We cannot assent to such reasoning. Indeed, it grieves us to see a divine, a minister of the gospel, one, whose duty it is to inculcate, that evil is not to be done that good may come from it, pleading expediency in excuse of injustice, vindicating a positive wrong under the pretext of averting a future and uncertain danger. But we see not how the confinement of Mary could make the life of Elizabeth more safe, or her throne more secure. The Scottish queen, at large, would have found employment enough in the attempt to subdue, and keep under, her rebellious and victorious subjects of Scotland, without the additional trouble and peril of irritating and opposing the queen of England; and the event shewed, that her imprisonment, instead of protecting Elizabeth from danger, provoked conspiracies against her, for the purpose of liberating the captive princess. — As to the danger, which menaced the recently established church, and, we will add, the individuals, who had been mainly instrumental in establishing it, that danger, whatever it were, depended on a remote contingency; it would never assume an alarming shape, unless Mary, the next heir, were alive at the time, when Elizabeth should sink into the grave. For this, the only effectual remedy was the death of the Scottish queen before that of the English queen; and to accomplish that death was, we are persuaded, the great object of the policy of Cecil, and Walsingham, and their associates. This is the key to whatever was mysterious in their conduct: this will explain the real cause of their intrigues and cruelty; why they detained the queen of Scots in prison, why they offered to deliver her to the regent, if he would engage to put her to death, why they advised, and procured the two houses of parliament to advise, Elizabeth to take the life of the captive, why they disinherited her by act of parliament and formed a national association against her, and

why, at last, they extorted from their sovereign a reluctant assent, that Mary Stuart should suffer the death of a convicted criminal, in the castle of Fotheringhay.

We have now done with these volumes. It would be unjust to refuse to their author the merit of research and industry, though his research and industry have added very little to the stock of information, which we before possessed. But here our approbation must end. Of his impartiality we can say little, and still less of his taste and judgment.

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*Blanco White, and the Encyclopædia Britannica.*

FROM THE DUBLIN EVENING POST.

The following Letter, elicited by some remarks of ours upon the selection of BLANCO WHITE, to write Catholic Articles for the *Encyclopædia Britannica*, has been lying for some time in our drawer, not from any indisposition to give publicity to strictures on our own opinions, but because we could not, in duty to temporary matter, make room for its insertion before this day :—

TO THE EDITOR OF THE D. E. POST.

SIR,—There are three views to be taken of the Periodical Press—either as it is the follower, or the guide of public opinion, or as it is compounded of both these characters together,

“ Assuming, then, society to be progressive in point of knowledge, it is obvious, that, in proportion as the conductors of the Press present themselves in the character of guides, the greater must be the share they contribute to that desirable condition, and, consequently, the greater their claims to our admiration and respect. It must, therefore, be the aim of every generous and sensible man, who has so important an engine under his control, to become, as much as possible, the herald of enlightened opinions, and, as little as possible, the pander to despicable and vulgar prejudices,

I have been led to these reflections by a very singular production of your pen, which I chanced to see in one of our Reading-rooms yesterday, in your Journal of the 3d of September. It was an article complaining of the conduct of Mr. Napier, as Editor of the *Encyclopædia Britannica*, in engaging Mr. Blanco White to furnish a history of ‘ Catholic Doctrine’ in the forthcoming edition of that work.

"I confess I am at a loss to see the force of your objections to this selection on the part of the Editor—and I cannot forbear to express my concern at the ungenerous spirit, in which those objections appear to have been conceived.

"Pray, Sir, have you ever studied *for yourself* the writings of Mr. Blanco White? If you had, I am persuaded you could not have prevailed on yourself to utter the reproaches, or indulge in the sneers, you have done, against that excellent and gifted person.

"If I remember rightly, (for your paper of the 3d is not now before me,) you object to Mr. White—1st. that he is an apostate; 2dly, that he was an infidel; and 3dly, from thence conclude, that he is utterly unqualified to write correctly upon Catholic Doctrine.

"Now, as a justly thinking man, unperverted or unenfeebled by professional or educational biasses, can you defend the employment of an odious term, in designating the change of a person from one religion to another? Are you either of the number of those, who think religion so silly a thing, as not to be worthy of any investigation into its nature, on our arrival at years of reflection—or of those, who believe that, *whatever* the religion they are born to, they are bound to maintain it for the remainder of their days? If you are of neither of these classes, you will surely acknowledge, that the mere fact of changing one's religion, so far from entitling a man to be called by improper names, invalidating his claims to our respect and good will, in reality argues a seriousness of mind, and an anxiety to learn and embrace what is true, creditable in the highest degree, to a moral and intellectual nature.

"If, indeed, the change has been, upon strongly presumptive evidence, (and no other will suffice,) embraced with a view to *secular interests*, then nothing can be more reprehensible—more basely culpable. Of *this*, however, we do not hear any attempt to impeach Mr. Blanco White. His apostacy, it would seem, is simply that crime which Ecclesiastics have been universally, in past times, and, in most religious communions, are even to this day, so eager to decry. It is that crime, which narrow-minded Law-writers, Blackstone among the number, copying the spirit of their times, and catering to the prejudices of Churchmen—Protestant as well as Catholic—have dared to brand as infamous; but which no man of sense or conscience, unfettered by tyrannical vows, can hold in the same light, any more than he can gravely affix to a person, as the Commentator on our Laws has done, the name of 'miscreant,' (*mescroyanty*) for rejecting (no matter after what anxious deliberation) a belief in divine revelation.

"If, indeed, in the sense, in which apostacy is universally defined,

namely, as a change from a religion once professed, to any other religion, there are any grounds for reproach of that act, how can we exempt from such reproach, the first teachers of the Gospel? or how the heathen proselyte in our own day? If such a reproach were justifiable, where could be found, at this day, so distinguished a criminal as the Rajah of Rammohun Roy, a heretic and apostate, by the very act of his visiting Europe, who has contracted the hatred of his kinsmen, and the indignation of his caste, for abjuring the impurities and the mummeries of the *religion in which he was born*, but in whose representations of its manifold errors, neither you nor I would ever think of placing the less confidence, because he no longer continued to believe in them!

"I feel ashamed of disputing such a point with a man of sense, and hasten to another item.

"Mr. Blanco White, upon his own confession, was an infidel. Is this a crime? or even a moral stain? Is belief or unbelief, *in our own power*—except as we neglect the duty of diligent and fair examination? We hear no reproaches of those, who *profess* to believe the creeds of their youth, no matter how long or how complicated; and yet, of the multitudes who do so, including even the educated classes, how many are there, in the correct sense of the word, who have ever *examined at all*? Are these blameless? I know not. Since 'a man may be a heretic even in the truth,' as Milton says; and, if we may agree with Locke, obnoxious to the Divine displeasure, although in the possession of truth, if he have only arrived at it by a mere 'luckiness of accident.' So much for the nickname of infidel.

"But Mr. Blanco White was under the influence of infidelity, although at the same time in the outward discharge of his clerical duties as a Catholic Priest; and this was a course of immoral simulation. True, provided he continued in this state one moment beyond the period, when he could make his escape from it. But did he do so? No. He fled as he would from a pest, from the scene of his degradation and thralldom, on the very first opportunity that presented itself. He tore himself from his tenderest ties—he gave up his rank, his livelihood, his home, his all—in order to become morally and mentally free, and I envy not that mind, which could withhold its sympathy, admiration, and love, from the man, upon whom so bitter a trial was cast! Sir, it is easy to preach candour to a man, within the jaws of an inquisition; easy to preach patience to a man upon the rack; but he could be driven to murmurs in the one case, or disguise in the other, can hardly be deemed to have been guilty of any very serious infringement of duty—and assuredly need not be considered as *incom-*

*petent to depose* to the legal monstrosity of the one, or the ecclesiastical malignity of the other, of these methods of infliction.

“ But it is impossible that Mr. Blanco White, from the mere fact of his conversion, can write with candour concerning Catholic doctrine : and by way of illustration, you observe that Dr. Doyle, could hardly be supposed to write with candour of Protestant doctrine. But, if prejudice may prompt a writer to argue unfairly *against*, may it not also induce him to argue with equal unfairness *in favour of*, any disputed opinion ? and if so, what greater security should we have for the truth, even were Doctor Doyle, or Doctor M'Hale, to have been invited to contribute to the *Encyclopædia Britannica*, the article on Catholic doctrine ?

“ For my own part, whether a writer were to engage himself in opposing or defending my opinions, I should incomparably less care *who* that person is, than *what* it is he writes, and how it is he *sustains* it. And under this point of view, while I am ever ready to contend, that a more honorable or *upright* one might, in vain, have been sought for, I am as profoundly persuaded, that a more *competent* individual than the author of the “ Internal evidence against Catholicism,” could not have been selected throughout the ranks of Romanism, to portray, with the hand of a Scholar, a philosopher, and a historian, the ecclesiastical system, of which he was once so distinguished and so favoured an adherent.

Having thus very imperfectly endeavoured to discharge a duty towards a worthy man and a consummate writer, I repose upon your justice and courtesy for admission into your columns of these remarks from

“ Your obedient servant,

“ G. A.

“ Near Dublin, September, 6th.”

Upon this Letter, as the subject is really important, we have a few remarks to offer, premising, as in justice we are bound to do, that the Catholic Public owe this discussion to the excellent Letter, addressed, through the columns of this Journal, to Sir JAMES MACKINTOSH, by Mr. DEVEREUX, of Carrickmenan. And we may add here, that that Letter has already produced a considerable effect in those quarters, which it was necessary, for the purpose stated, to influence.

In the first and second paragraphs of our Correspondent's Letter, we see nothing to object to, except, perhaps, a rather too formal enunciation of a self-evident axiom. The Public Press either leads, or follows—and sometimes each alternately—generally following, how-

ever, with a view to humour prejudices, or to sustain parties. In Ireland, this has been particularly the case, as may be rendered evident by an inspection of our Periodical Press. And the few, who have endeavoured to stand aloof, or resist the conflicting torrents, have, like ourselves, been exposed to the pitiless pelting of the storm from each. With respect to the second doctrine, laid down by our Correspondent, viz.: That it should be the aim of every generous and sensible man, who controls the Press, to become the Herald of Enlightened opinions—we can conscientiously declare, that such has been our aim. The only question, between “G. A.” and ourselves is, as to the signifi-  
cancy of the phrase. We may take, and do take, as will be seen presently, a very different view of the meaning of the term *enlightened*.

As the third and fourth paragraphs are only expressive of the writer's surprise at our opinions, and his regret at the ungenerous spirit, in which the objections were urged, we pass by them, only wondering at his surprise, and grieving at his regret.

The next paragraph is a direct and Socratic interrogatory, accompanied with a very gratuitous inference, and we repeat it here, in order that our answer may appear in close juxtaposition.

“Pray, Sir,” asks our Correspondent, “have you ever studied, *for yourself*, the writings of Mr. BLANCO WHITE? If you had, I am well persuaded you could not have prevailed on yourself to utter the reproaches, or indulge in the sneers you have done, against that excellent and gifted person.”

To the question, we say YES, and it is because we have read a considerable portion of the writings of BLANCO WHITE, that we have arrived at the conclusion, which seems so offensive to “G. A.” We do not deny to this BLANCO, or this WHITE, plausibility—nay, eloquence, and some power, for, indeed, without these gifts, his example, on which the No-Popery men have rung so many changes, would be a thing, that no one, but the merest and most vulgar *Tracticians* of the Fanatical Societies, would touch. It was because he was a writer of some pretensions to Scholarship and elegance, that he was put forth as a Champion of the Establishment, whose arrow, stolen from the magazine of Popery itself, was destined to bring the Scarlet Lady to the dust. It is because we have read this man's writings, that we uttered reproaches against the Editor of the *Encyclopædia Britannica*, for employing him to write in that Miscellany on the Doctrines of the Catholic Church.

Postponing, until we come to particulars, to which our Correspondent has invited us, in a subsequent part of his letter, a developement of the arguments, upon which our proposition rests, we pass over the

next five paragraphs of his letter, with this remark—that, as to the conscientious changes of religious opinions, which have occurred in former ages—but which, for reasons, that it is now unnecessary to state, can, and do, so seldom occur at present—we deny, that BLANCO WHITE comes under the category of the Apostles—who changed from Judaism or Gentilism to Christianity, or even RAMMOHUN ROY, who, from a Pantheist, became an Unitarian. For WHITE, by his own showing—was a disbeliever of all religions—an Infidel—in a word. It was not from Popery he was converted to the Thirty-nine Articles, but from stark and naked Atheism. But it seems, according to our Correspondent, that an Infidel may be morally blameless. God forbid we should pronounce a dogmatical opinion on this point. But leaving the question where G. A. has placed it, we again deny, that BLANCO is entitled to the benefit of the doctrine of MILTON, or LOCKE. A conscientious Infidel, and we can conceive the existence of such a person, would not affect to believe that, which his heart disavowed; would not administer, at an altar, the rites of a religion, which he regarded as a vain and empty pageant, would not receive and administer the Eucharist, as a poor Player endeavours, upon the stage, to imitate the sacrifices, which the scene may render necessary—to Jupiter or Pan. In a word, an honest man would not be a base hypocrite. But, observes our Correspondent, in a paragraph of considerable power, Mr. WHITE fled, when he could, from the Inquisition, and so forth, as from a pest-house. But the question is, why did he continue for five or six years, a Priest and Atheist? Was there no way for a Canon of Seville to escape from Spain during all this time, until Spain was convulsed by civil war and the presence of an invading army? Was he, a Dignitary of the Church, in such durance, that he dare not go beyond the walls of Seville—or was there any tender tie—(we have heard of his mother)—any other tender tie, that retained him in the pest-house? However, we shall not press this interrogatory.

We have asserted, it may be remembered, and this is the *gravamen* of the charge preferred against us by our Correspondent, that an Apostate Catholic Priest—we cannot help using the indelicate word—could not, from the very nature of his Apostacy, be a fair and candid interpreter of Catholic doctrines. Oh! but exclaims G. A. I do not care, *who* the person is, it is *what* he writes I am concerned with. Now, a writer on doctrinal points, in a work, like the Encyclopædia Britannica, which professes to be a book of reference and authority, is, to a certain extent, a *witness*. It is not enough, that such witnesses should have talent—his moral—his religious character, should.

be above suspicion. Does WHITE stand on such high evidence in this regard? Let us hear himself.

Thus speaketh the Chaplain of the King of Spain, in the Royal Chapter of Seville:—

“Had become an Atheist—though exercising the ministry of a Catholic Priest—had thrown off all allegiance to the Christian Religion—tried to enjoy himself and indulge his desires.”—*Poor Man's Preservative against Popery*, p. 11.

“A Roman Catholic cannot honestly do his duty in Parliament, without moral guilt.”—*Practical Evidence against Catholicism*.

This is the man to write Catholic Articles in a great national work!

But his conversion, according to his own account, is more miraculous—certainly more singular than that of St. Paul. Flying, at the approach of NAPOLEON, from Seville to Cadiz, and thence to England, he went, one evening, into St. James's Church, and hearing a Psalm sung in that Sacred Edifice, he becomes converted, *per saltum*, to the Thirty-nine Articles. p. 7.

The Thirty-nine Articles, neither more nor less—with all their contradictions and difficulties—without the gloss or comment of BURNET, or the other Defenders of that special and particular reading of the Anglican Church. A Psalm did it. WESLEY could never boast a rarer conversion. A Psalm! But the Reverend BLANCO must have heard this Psalm a thousand times before, in Church Latin or choice Castilian. Yes,—but there was something miraculous in the English language, wanting in the masculine Roman, or the soft musical fall of the Andalusian dialect.—And King DAVID, speaking good English, made BLANCO an English Protestant. G. A. like the Judæus Apella of the Poet, may believe in this miracle, and welcome.

Doubt, however, seems again to come over our gentle Neophyte's mind, for we do not find him a subscriber to the Articles until 1814. But he had scarcely given in his adhesion, when he lights upon a book written by TAYLOR, of Norwich, on the subject of the Atonement, which book unsettles the belief of the Protestant Priest, and, forthwith, he doubts the Divinity of our Saviour, and suspected the truth to be in Unitarianism; but, on reading Bishop SUMNER's book, he became orthodox again. p. 25.

Now, we would ask G. A.—granting the honesty of WHITE, what reliance can be placed on the *judgment* of a weathercock, veering about with every wind of doctrine—what reliance can be placed upon his *learning*, who, with the libraries of the Catholic Church open to him, discovers the true doctrine of Atonement, for the first time, in the work of an English Bishop of the nineteenth century! Surely



he must have studied this subject before—and if he did, he would know, that not an argument—not an illustration even—not even the mode of treating the subject, either by SUMNER, by our late exquisite MAGEE, or by any other Protestant writer, that had not been borrowed from the tomes of Catholic divinity.

This is the person selected by the editor of the E. B., to give a fair and just account of Catholic Doctrines. No matter, says our correspondent, so he does it well. But he can't do it well—it is not possible. Suppose such a man offered himself to D'ALEMBERT, the professed and undisguised Infidel, and the editor of the *Encyclopædie Methodique*, would he be accepted by such a con-social spirit?—Not he indeed. The philosopher would know, too well, what he owed to the public and his great work, to make any such selection. And, perhaps, Mr. NAPIER will be so kind as to inquire, how his really great and splendid predecessor acted. If he does, he will find, that the sceptical philosopher, instead of recruiting among his infidel friends, selected one of the most learned and pious divines in France, BERGIER, to furnish all articles on Catholicism; and this very work, first published by an infidel, has been collected from the great work in which it appeared originally, and is now found in six or seven volumes, in the libraries of most of the Catholic Prelates and Priests in Ireland. Was the value, we would ask G. A., of the *Encyclopædie Methodique*, diminished by the authoritative Essays on Catholic Doctrines?

Why do not the Christians of Edinburgh, imitate the candour and fair dealing of the Infidels in Paris? We cannot answer this question satisfactorily, but we do know, that on a former occasion, the aid of the learned and eloquent MILNER, was declined by a former editor of the *Encyclopædia Britannica*, on the ground that he was a Catholic.

We have said more upon this subject than we intended, but our observations, we trust, will not be without their use.

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#### CORRESPONDENCE.

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#### *Manuscript of Mary, Queen of Scots.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I believe there is not a character in English history, whose life and death are clothed with so much melancholy interest as the beautiful, but unhappy, Queen of Scots. Although upwards of two and a half centuries have elapsed since her barbarous murder, the

story of her wrongs lives still green in our recollections. To use the emphatic language of inspiration, "although dead, she yet speaketh," by the force of her religious example, the constancy of her unshaken faith, by the admirable, dignified and christian manner in which she endured the lingering tortures of her heartless persecutor, whose hatred of her creed and jealousy of her superior attractions could not be sated but in her blood. The dark mists, which interested bigotry had gathered round her character for so many years, are now happily dispelled. The eloquent pens of a Stuart and a Chalmers have triumphed in her vindication, so that the world are now well acquainted with the real cause of her hapless end, and hold in deserved execration, that unnatural, ferocious monster of her sex—that haughtiest and most licentious of human beings, the miscalled *Virgin Elizabeth*. These sentiments, harsh though they may appear, will, I am confident, be ever elicited by the remembrance of her wrongs: for cold and spiritless, indeed, must be that heart, which is not softened into pity by the inhuman treatment of this much injured Queen, and roused to indignation by the murderous duplicity of her sanguinary tyrant.

These observations were forced upon me, by the sight an interesting relic of hers, which I had the melancholy pleasure of seeing some time since at Cheltenham, through the kindness of a respectable Catholic gentleman there, in whose possession it is. The curious relic, alluded to, is a beautiful Manuscript Latin Prayer Book on Vellum, in fine preservation, splendidly illuminated and adorned with innumerable pictures. It is about the size of a small quarto, secured by a rich crimson cover and gold clasps. It far exceeds, in beauty, all the illuminated Manuscripts I have ever seen; and, as far as I could judge from internal evidence, it seems to have been written in France, and, probably, two hundred years before the time of Mary. It has been well ascertained, that it was used by the captive Queen in her dreary prison of Fotheringay, to the last sad moments of her life, and was delivered, as a legacy of departing affection, to one of her attendants, the night before her execution. This faithful companion was Dorothy Willoughby, daughter of Sir Christopher Willoughby and of Elizabeth, sister and heiress of Gilbert, Lord Talbois, of Kine, in Lincolnshire, in 1536. I confess I was filled with no ordinary emotions at the sight of this beautiful volume, which so often cheered, by the consolations of Religion, the lonely hours of the illustrious sufferer, and conceiving, that any thing relative to her must prove interesting to your numerous readers, I subjoin a brief description of its principal beauties.

The book commences with a beautiful Calendar. At the head of each month a sign of the Zodiack is elegantly painted. The following very ancient and curious Leonine verses are also written at the head of each month.

## JANUARY.

Prima dies mensis et septima, truncat ut ensis.

## FEBRUARY.

Quarta subit mortem, prosternit tertia fortem.

## MARCH.

Primus mandentem, disruptit quarta bibentem.

## APRIL.

Denus et undenus est mortis vulnere plenus.

## MAY.

Tertius occidit et septimus ora relidit.

## JUNE.

Denus pallescit, quindenus fœdera nescit.

## JULY.

Tredecimus mactat Julii, denus labefactat.

## AUGUST.

Prima necat fortem, perditque secunda cohortem.

## SEPTEMBER.

Tertia Septembris et denus fert mala membris.

## OCTOBER.

Tertius et denus est sicut mors alienus.

## NOVEMBER.

Scorpius est quintus et tertius est nece cinctus.

## DECEMBER.

Septimus exanguis, virosus denus ut anguis.

After the Calendar, at page 13, the Prayers open with the Little Office of the B. Virgin. This page is the finest specimen of illuminated vellum manuscript I have ever seen. At the top is a beautiful picture of the Last Supper. St. John is painted reclining on our Saviour's breast. In addition to the figures in the principal picture, there are twenty-six smaller figures most distinctly and beautifully drawn.

Lauds of this Office commence at page 20, which is adorned by a neatly-executed representation of our Saviour offering up the chalice of his passion in the garden. The three beloved disciples appear sleeping at a distance. The brook of Kedron is seen surrounding a great part of the garden, and flowing, as it were, from the city, whose spires appear in the back ground. The margins of this page are simi-

larly, though not so numerous, decorated as page 13. Indeed, the commencement of every psalm, lesson and prayer is beautified, not only with illuminated capitals, but also with appropriate miniatures.

Prime begins at page 33. This is illustrated by a picture of the apprehension of Christ in the garden. The mob are represented "with swords and lanterns and clubs." Malchus, the servant of the High Priest, appears with his ear bleeding, from the wound inflicted by St. Peter, whilst the hand of our Saviour is stretched out to heal him. At the beginning of the Tierce, page 37, is a beautiful picture of our Lord before Pilate with his hands bound. A female is seen whispering in Pilate's ear, who is, probably, his wife dissuading him from having any thing "to do with that just man," on account of the vision she had had concerning him.

A picture of similar size and beauty, heads the hour of Sext, at page 40: It exhibits Christ carrying his cross, outside the gate of Jerusalem. The countenance of the Blessed Virgin is strongly depicted, and, although small, is full of grief.

At None, page 43, is the Crucifixion. The principal figure is remarkably well painted. The Blessed Virgin, St. John, and three holy women, are at the foot of the cross. The Jews are at the other side, amongst whom very richly habited, is seen the Centurion, and out of his mouth are printed the words, "*Vere Filius Dei erat iste?*" On the lower margin of this page, is written in a different ink and stile, *Elysabeth ye Quene's*, the last word is almost illegible, as are two others which follow it. Could the book have ever been in possession of the Virgin Queen? The writing is certainly as old as her time.

Vespers commence at page 46. Here is a view of the taking down from the Cross. Joseph of Arimathea, is painted receiving the sacred body in several folds of linen. The Blessed Virgin is seen clasping to her heart a wounded arm of her Son. The Ave Maris Stella, which is in the next page, differs from the present version in the collocation of the 8th line, it being in this place "*Mutans nomen Eva.*"

At the head of Complin, page 48, is the representation of our Lord being laid in the sepulchre. The monument is very fancifully drawn, and, besides the dead body, there are but four figures in this picture. Within the capital N which begins the "*Nunc dimittis*," at Complin is a very minute figure of holy Simeon, with the child Jesus in his arms. I have observed that in the "*Salve Regina*" both here, and in another part of the book, where every word is paraphrased, the word *Mater* does not appear, it being written "*Salve Regina misericordie.*"

The penitential Psalms commence at page 53, and to them is prefixed a most curious picture. It is the appearance of Christ in the clouds at the last day, when, as the Apostle says, "we shall go to meet Christ in the air." At each side of the principal figure are the Blessed Virgin, and the Baptist, in attitudes of admiring praise. At either side of these, two beautiful figures attired in Dalmatics, and bearing all the instruments of the Passion. In the distance is a very small but exquisite Lamb and Cross, reclining on a book. Underneath the figure of our Lord, are many open tombs, with their liberated tenants, to the number of about twenty-two, of different ranks and sexes, preparing to ascend. At each of the upper corners of the picture are two Angels blowing their trumpets. Within the capital D which commences the Psalms, is a delightful miniature of King David, and these words written inconceivably small, in a roll of paper which he holds, *Domine ne in furore tuo arguas*.

In the Litany of Saints, which is elegantly printed, there are several names not to be met with in the Litanies commonly used at the present day. Amongst many others I have observed the following Saints;—Linus, Cletus, Clement, Sixtus, Cornelius, Alexander, Cyprian, Mark and Marcellianus, Denis and his companions, Maurice and his companions, Thomas \* (of Canterbury,) Edward, Oswald, Alan, Quintin, Christopher, Lambert, Valentine, Wollepande, Agapitus, Julian, Remigius, Bavo, Audien, Dunstan, Maur, Columb, Giles, Philibert, Leonard, Botulph, Amand: Mary of Egypt, Petronilla, Scholastica, Brigit, Christiana, Genevieve, Barbara, Euphemia, Sexburga, Walburga, Amilburga, Ossatha, Tecla, Prisca, Eleua, Praxedes, Radegundes, Faith, Hope, Charity, and Susanna. Many of these are, of course, Anglo-Saxon Saints, but there is a great mixture of French.

An Office of the Passion begins at page 74. Here is a fine painting of our Lord on the Cross, and the two thieves at each side. One of the Jews is in the act of piercing him. The limbs of the thieves are broken, whilst a very curious figure of the devil appears at the side of the wicked thief, flying away with a small figure of him on his back. This and another devil, who is disappointed of the good thief, are painted with horns, large ears, frightful wings, tails and cloven feet. At the side of the good thief is an angel, with small figures of

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\* This is erased both here and in other parts of the book. I believe at the time the bones of St. Thomas were burned at the close of Henry the 8th's reign, an order was published, that his name should be blotted out from the Calendar and Litanies. [Our correspondent is correct,—EDRS.]

Christ and the Virgin in the air. The margins of all this Office for several pages are most beautifully illuminated, and crowded with miniatures and fancy capitals. At the close of it is the following Rubric and curious Antiphon :

LOCO SALVE REGINA ISTA ANTIPHONA EST DICENDA.

Planctus autem nescia  
 Planctu lassor anxia  
     Crucior dolore  
 Orbem orbat radio  
 Me, Judæa, filio,  
     Gaudio, dulcore.  
 Fili, dulcor unice  
 Singulare gaudium  
     Matrem flentem respice  
     Conferens solatium.  
 Mentem, pectus, lumina,  
 Tria torquent vulnera ;  
     Quæ mulier, quæ fæmina  
     Tam felix quam misera  
         Flos florum  
         Dux morum  
         Veniæ vena  
         Quam gravis  
         In clavis  
         Est tibi pæna.  
         Hinc dolor.  
         Hinc color  
         Effugit oris.  
         Hinc ruit  
         Unda amoris.  
 O pia grati sic morientis  
 O Scelus ! O Zelus invidiæ gentis !  
     Nato, quæso, parcite :  
     Matrem crucifigite  
     Aut in crucis stipite  
     Nos simul affligite,  
     Reddite mœstissimæ  
     Corpus vel exanime  
 (Ut sic minoratus  
 Cesset cruciatus)

Osculis, amplexibus,  
Utinam sic doleam  
Quod dolore peream  
Nam plus est dolori  
Sine morte mori  
Quam pæna perire citius.  
Amen. Amen. Amen.

At page 105, is the Office of the Holy Cross. Here is another picture, representing the fastening of Christ to the Cross. The Cross is on the ground. He is extended upon it. One of the Jews is painted hammering the left hand, out of which the blood spurts. Another is stretching, with a cord, the other hand to its utmost length, whilst, at the feet, are two figures, one employed in keeping the legs close by a cord, during the time the other is driving in one nail through both. The naked figure of our Lord in this picture is finely executed. The Virgin Mary, St. John, and one of the holy women are at a small distance, beholding the tragic scene.

The Vigils of the Dead begin at page 110. This is headed by a remarkable picture indeed. In the back ground is represented a very extensive church. Outside it, in the foreground, is a Catafalque surrounded by lights, which are borne by monks. Several figures appear behind it, muffled in black. At the head of the coffin are several clergymen singing the office, two of whom are in vestments, the rest in surplices. They are joined by others, at the foot, dressed in black gowns or soutanes. The book-stand, from which they chaunt the office, is extremely fanciful.

The *Intercessio Defunctorum*, page 131, has, prefixed, another curious painting. At the top is a fine figure of God in the midst of beautiful rays, which are fringed in a sort of oval shape at either side by three angels. Lower down, in the air, are three naked figures borne in a sheet by six angels. They are supposed to be ascending to heaven, and the three graves, from which they have arisen, appear on the earth beneath. The design of this whole picture is excellent.

At page 148, prefixed to the Psalms on the Passion, is a picture of our Lord being laid in the sepulchre. There are seven other figures, all exquisitely painted, besides innumerable angels looking on, at a distance, in amazement. The monument, in the picture, is singularly beautiful, and appears with carved images in niches.

At page 165, are extracts from the four Evangelists. They commence with St. John. He, and the other three, are finely painted, with their appropriate emblems. The extract from St. John is the

beginning of his Gospel. *In principio erat verbum, &c.* That from St. Luke is the history of the Annunciation. *In illo tempore missus est Angelus Gabriel, &c.* That from St. Mark is the history of the journey and adoration of the Wise Men. *Cum natus esset Jesus, &c.* The extract from St. Matthew is the relation of Christ's apparition to the Apostles, with his commission to them to preach the Gospel, and his promise to them and his followers, of the power of working miracles, and begins. *In illo tempore: Recumbentibus undecim discipulis apparuit illis Dominus Deus et exprobravit, &c.*

Here follow twelve prayers to the twelve Apostles, and a beautiful miniature likeness prefixed to each. After these, is a prayer addressed to the twelve, and within the capital S, which commences it, the entire of the sacred college are clearly delineated, in less than the compass of a shilling. The keys of St. Peter, and sword of St. Paul, are quite visible, and it is difficult to conceive any thing so minutely exquisite as the whole. Next follow twenty-seven different miniatures, amongst which are groupings of different Saints, Martyrs, Confessors, and Virgins, to whom prayers are addressed.

At page 189, begins a well written paraphrase on every word of the *Salve Regina*. Before it is painted in the large size, a figure of the Virgin, with the Infant Jesus in her arms, seated on a green velvet cushion amid rays of glory, at the circumference of which, are ten Angels, five at each side. Before the paraphrase, also are these words in red letters :

Has videas laudes qui Sacrá Virgine gaudes,  
Et venerando piam studeas laudare Mariam,  
Virginis intactæ dum veneris ante figuram,  
Prætereundo cave ne taceatur Ave,  
Invenies veniam sic salutando Mariam.

The entire paraphrase is in Latin verse. After this is written another paraphrase in the same style, on each word of the Hail Mary. Before it is placed a picture of the Angelical Salutation. Near the Blessed Virgin is a vase, out of which the stem of a beautiful straight Lily with nine white flowers, arises. The Holy Spirit, in the form of a delightful little dove, is at the head ; God the Father at a distance surrounded by Angels, and seeming to confirm the mystery of the Incarnation ; whilst the second person of the Trinity, is seen midway in the form of an Infant with a Cross on his back, about to enter the chaste womb of Mary. In the capital A, which commences the prayer, and which is beautifully illuminated, is a well executed miniature



of the Prophet Isaias, with these remarkable words of his prophecy, in a roll of paper which he holds. *Ecce virgo concipiet*. It is placed in excellent contrast with its fulfilment.

At page 199, is a splendid picture of the Coronation of the Blessed Virgin. She is elegantly painted in the midst of superb representations of the Father and the Son, whilst the Holy Ghost is immediately over. This picture is prefixed to the seven Joys of the Blessed Virgin, and is painted in a very superior style.

At page 203, are devotions addressed to our Lord crucified, and to his bleeding wounds. Before them is a picture of our Saviour on the Cross; at either side are the Blessed Virgin, and St. John. It seems to be designed for that period of his agony, when he commended his afflicted mother to the beloved disciple.

Towards the close of this interesting volume are private prayers for Mass. They are beautifully adorned with miniatures, corresponding to the different parts of the Holy Sacrifice.

But, Sir, I should protract this article to too great a length, were I to enter into a detailed account of the numerous beauties of this curious manuscript. Your readers may conceive some faint notion of them from the brief description I have given, and from the fact, that one thousand guineas have been offered and refused for this invaluable rarity. I remain, Sir, with the deepest sentiments of gratitude for the services rendered to our holy Religion by your useful and interesting publication,

Yours, &c.

M. H.

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### Scripture Rationalism.

TO THE EDITOR OF THE CATHOLIC REVIEW.

SIR,—The inevitable tendency of the Reformation to produce many scanty, and many discordant, Creeds, and to lead, at no very distant period, to absolute infidelity, was observed, even during the lives of the first Reformers. From the earliest dawn of the Reformation, till the present time, the Creed of the real Lutherans has approached nearer to that of the Roman Catholics, than the creed of any other Protestant Church. Luther retained much of the doctrine, the hierarchy, and the liturgy of the Catholic.

Zuinglius, the first Protestant antagonist of Luther, rejected the real presence, and episcopacy, and opened Heaven to all good moral men,

whatever might be their creed. This scandalized Luther, and he poured on the Zuinglians torrents of the bitterest ink. Calvin, on the death of Zuinglius, put himself at the head of his partizans, but moderated between Zuinglius and Luther,—with the former, he repudiated episcopacy and every thing in the Lutheran hierarchy and liturgy, which savoured of the Roman Catholic Religion. He denied the corporal presence of our Saviour in the sacrament, but asserted his spiritual presence, and strenuously contended, that, though Christ was only *spiritually*, he yet was *really*, present in the elemental substances. This did not satisfy the Lutherans,—a war of religious animosity ensued between them. During a century and a half after the Reformation, it was carried on with the greatest fierceness. The Lutheran Creed is expressed in what is termed the Confession of *Ausburgh*: the Calvinistic, in the *Catechism* of Heidelberg.

Dissenters from both these Creeds soon appeared in many Arian publications. Against these, both Lutherans and Calvinists exerted themselves, and punished the holders of their principles by imprisonment, confiscation, banishment and death. At the instigation of Calvin, the magistrates of Geneva put the Arian Servetus to death, and the act was applauded by Melancthon and Beza. Mr. Gibbon justly observes, that the first Reformers embraced the persecuting principles of those, whose power they had usurped, and carried the persecuting system into execution with the utmost rigour. If we should look into the state of Germany at the middle of the seventeenth century, we should see the Reformation in the plenitude of its energies, torn to pieces by discordant Creeds and mutual persecution.

But, in the meantime, a new sect had been formed, and, after growing up for sometime, in silence and obscurity, alarmed the public by its strength and numbers. The professors of it acquired, from the names of its original founders, the appellation of *Socinians*. In their opinions respecting the divinity of Christ, they were Arians with another name. They soon shewed an inclination to deny the Trinity altogether, to question the inspiration of the sacred writings, to expel mystery from the christian creed, and to subject it to human reason altogether. Their doctrines were modified rather in language, than in substance, by the disciples of *Arminius* in Holland. Arminianism soon found its way into the Low Countries, and many parts of France. There, it made great advances, both among the Lutherans, and the Calvinists. Towards the end of the 17th Century, the celebrated Jurieu lamented the success of the Arminians and Socinians, and fearfully announced, that, if they were not repressed, the progress of their opinions would be both extensive and rapid, and the seduction

general. He intimates, that, even in England, their doctrines made great ravages.

In England, the seeds of the Reformation were sown first by Lutheran, 2dly, by Zuinglian, and 3dly, by Calvinistic hands. It was finally settled by the Divines, who framed the thirty-nine articles. A Roman Catholic, and a Protestant of the Lutheran school, are equally shocked when they read Archbishop Cranmer's declaration, that the Bishops derived their Episcopal character from their sovereign, and held it at his will. In conformity to this principle, Cranmer surrendered his Archiepiscopal dignity to King Edward VI., then an infant, on his accession to the throne, and received it back from him. Thus matters stood on the final settlement of the Reformation in England, and the Continent.

But, during this time, a secret Reformation had been working in many minds. It first appeared in the writings of Erasmus. A number of passages may be quoted from them, which are not reconcilable with many doctrines, respected by the Roman Catholic Church, but not propounded by her to be articles of faith, and some doctrines, not strictly reconcilable even with the latter, were sometimes advocated by him; but he generally expressed himself with moderation, and always recommended it to others. This spirit was imbibed by the Arminians. The chief point, in which they differed from their Calvinistic brethren, turned on the obscure doctrine of grace, and free will. In opposition to the predestinarian doctrine of Calvin, they maintained the free will of man. Politics intervened: they were considered to be opposed to the political views, and to the private views of the Princes of the House of Orange. In order to crush them entirely, the *Synod of Dordrecht, or Dort*, was called by Maurice, the second prince of that House. The members of it adopted the Calvinistic doctrine, required the Arminians to subscribe to them, and, on their refusal, banished them from the country. A persecution, more strictly religious, is not recorded in history. The exiles spread themselves over Flanders, and Brabant, and penetrated into England. In a short time they were allowed to return to their native country. This leads us to the growth of *rationalism*. Jurieu, whom we have already noticed, accused the Arminians of his time of Socinianism. They denied the charge, but the general opinion now appears to be, that they were more justly accused of it than was generally thought. It is perhaps more accurate to say that Socinianism was rather a consequence of their doctrines, than a tenet avowed by them.

Not long after this religious revolution, the spirit of infidelity be-

gan to discover itself. It first appeared on the banks of the Po : thence it penetrated into France ; and made a settlement in that territory, from which it has never been dislodged. It affected the theories of the Arminians, more perhaps than they themselves were aware of. The first appearance of rationalism in a regular form may be traced to the German school of biblical scholars. In the introduction to the New Testament of the celebrated Michaelis, rationalism appeared without disguise. The great circulation of this work spread it over Germany, and introduced it into every country in which the German language was understood, or translations of German works received. The principle of Rationalism may be reduced to three. First : The members of it wholly deny the inspiration of the sacred writings. Second : They reject, or explain away, all the miraculous events related in them. Third : They subject the sacred writings, and all their contents, to human reason. Still they subscribe the formularies of their respective Churches, and save their consciences by the most flimsy evasions : sometimes, in subscribing them, they express, or profess to understand, that they subscribe them, only so far as the scripture itself, in their own interpretation of it, warrants the text. At Geneva, the subscribers mutter the words of the subscription in an unintelligible manner—Other artifices they resort to. This will, probably surprise many of our readers, but it will appear to all, who peruse the *Rev. Mr. Rose's Four Discourses*, and the answers to them, by the *Rev. Mr. Pusey*, that this representation is not exaggerated.

In respect to *Rationalism in the Church of England*, several well known publications of the celebrated Toland exhibit its principles, and the consequences deducible from them. The most remarkable of these is that writer's *Christianity not mysterious*, which was thought so impious, as to be presented by the Grand Jury for Middlesex. It cannot, therefore, with any justice, be charged upon the Anglican Church ; the same may be said of *Christianity not founded in argument*, an able publication of a Dr. Doddwell : it has a similar tendency, but was a work of an obscure divine, and it is known to the present writer, that Doddwell, in the close of his life, repented of the publication. A Translation, by *Dr. Marsh*, the present Bishop of Peterborough, of Michaelis's Introduction to the New Testament, made known to the English nation the Rationalising Doctrines of the German Divines. The Translation is accompanied by ample and learned notes by this eminent prelate. In some of these, he justifies the Rationalising Doctrines, expressed or insinuated in the text, but,

on no occasion, combats them, or intimates a doubt of their soundness. His *Hypothesis on the origination of the three Gospels* of St. Matthew, St. Mark, and St. Luke, has shocked many pious ears, as it supposes the sacred penman to have used a common document in the formation of their several Gospels; it, therefore, subjected him to the accusation of denying the Inspiration of the three Evangelists. But it is reasonable to suppose, that the writers availed themselves of *oral* testimony, and no good reason seems to be assignable for their not availing themselves of *written* testimony. Whether they used one or other, or both, they might have been equally favoured with divine inspiration. The most remarkable publication of a theologian of the Church of England, in which the German system has been resorted to, is Dr. Milman's recent *History of the Jews*; but it is executed with much greater sobriety, than the generality of the productions of the German school.

We cannot but think, that such an interpretation of the Scriptures is wholly irreconcilable with the thirty-nine articles, and with all that used to be thought the genuine and true doctrine of the Church of England respecting the inspiration of the sacred books. But it has not come to our knowledge, that any prelate, or any English divine of eminence, has quarrelled with Dr. Milman, for this publication, or with that of the Bishop of Peterborough. It preceded his translation of Michaelis, but did not prevent his elevation to the Right Reverend Bench, or to a Chair of Professorship of Divinity in one of the noblest Colleges in Cambridge.

This, however, is not surprising. Dr. Hey, a Norrisian Professor of great eminence, in his Lectures, vol. ii. p. 50. 53, has the following remarkable passage: "We and the Socinians are said to differ; but about what? Not about morality, or about natural Religion, or the Divine Authority of the Christian Religion. We differ only about what we do not understand, and about what is to be done on the part of God." Now, the principal Articles in which the Established Church, as originally constituted, differs from the Socinian, are the Trinity and the Divinity of Christ. These, according to the representation of Dr. Hey, are to be considered as Articles, which we don't understand, and the belief or disbelief of which is immaterial to salvation. It is very remarkable, that this astounding doctrine was propounded from a Professor's Chair, in a lecture, which, in some cases, the students were obliged to attend, as a qualification for Holy Orders. It is observable, that Dr. Balguy, who confined his creed to Bishop Hoadley's scanty articles, was offered the See of Gloucester.

ter. These circumstances suggest a suspicion, that some degree, at least, of Rationalism has found its way into the Church of England.

Surely for these Creeds, or Creeds like them, the Clergy of this country were not endowed with Glebes, Tithes, Palaces, and Palatinates.

S.

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### *Newcastle Controversy.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—On the wrapper of the last number of your interesting Magazine, you state that you have accidentally heard, that a discussion had taken place at Newcastle. Your information is correct. Towards the end of February last, we were honoured by a visit from that right valiant and redoubtable champion of the Reformation Society, Captain Bobadil Gordon, who posted, on the walls of the town, a challenge to any Catholic priest, or any Catholic layman, regularly deputed by his priest, to discuss with him, the claims of the Church of Rome to be considered the Church of Christ. This challenge, from the insolence of its terms, was, of course, not accepted. However, on Wednesday evening, March 2nd, a public Meeting of the Reformation Society, was held in Brunswick Place Chapel, a Methodist Chapel, capable of holding some thousands of persons. Here the Captain held forth, and, for three hours, inveighed against the Catholic religion, and, to heighten the effect of his invective, solemnly appealed, in his peroration, to the God of all truth, for the truth of statements which he knew to be false, and boldly challenged any Catholic who might be present, to controvert his statement, if he had in aught belied the character of the Catholic religion. Upon this hint, Mr. Larkin, who happened to be present; instantly rose, and in the midst of much confusion and uproar, demanded a hearing. That hearing was refused by the Chairman, on the ground, that Mr. Larkin had not complied with the printed regulations, and had not brought a certificate from his priest! On the succeeding day, Mr. Larkin addressed publicly a letter to the chairman, Wm. Chapman, Esq. and to the Trustees of the Brunswick Chapel, requesting the use of the Chapel for one evening, and the permission to give from the pulpit, a public answer to the attack of Captain Gordon; in order that the same walls which had re-echoed the calumnies and slanders of its public defamer, might reverberate the vindication of the Catholic Religion. This request was also refused. In consequence of this

unjust and illiberal refusal, he published a reply to Captain Gordon, price one shilling. So great was the public demand for this, that, in four days, an edition of five hundred was sold, and a second was immediately printed.

The effect produced on the public mind, by the conduct and the pamphlet of Mr. Larkin, was so decided, that the Reformation Society were obliged, in order to retrieve their character, and regain that ground in the public estimation, which they had lost, to advertise that another meeting would be held in June, and that a month's notice would be given of the subjects for discussion. In a short time, a second advertisement appeared, stating that the subjects selected for discussion were, the sacrifice of the mass, and purgatory. The speakers were not named. Immediately on the appearance of this second advertisement, Mr. Larkin addressed the challenge to the Rev. J. Taylor, which, together with his answer, and the rejoinder, appeared in a late number of the magazine; the challenge was declined, but the object of it was attained, viz. the exposure of the injustice and unfairness of the proceedings of the Reformation Society, and the revealing to the whole town of the incompetency and inability of the men, who were most prominent in the support of the Reformation Society, and the encouragement of a system of public attack, upon the Catholic religion.

Not knowing who, and how many, the persons might be, whom the Reformation intended to send down upon us, the Catholic defence society sent an invitation to the celebrated Mr. Falvey, to attend, and take a part in the discussion. With that invitation that gentleman immediately complied. The time fixed on for this important and eagerly expected discussion was now arrived. Three individuals as emissaries of the Reformation Society, arrived in town. Lieutenant Rhind, a fellow of the name of Maguire, who is hawked about as a convert, and lives by his apostacy, and the notorious and Rev. Nicholas Armstrong. The two former are cyphers, the latter is the only figure of value. It was the Race week. The town was all bustle and gaiety. The Theatre was open, and it was a season when the crowded parts of the town are deserted for the beauty of the fields, and the fresh and balmy airs of the country. Every amusement was forgotten. The Chapel in Brunswick Place, was crowded with eager auditors. On the 23d of June, the sacrifice, on the succeeding day, Purgatory, was discussed by Mr. Armstrong, and Mr. Falvey. The Protestant advocate by the vehemence of his declamation, and energy of his denunciation, seemed to give great satisfaction to his party; but the palm of victory was borne away by Mr. Falvey, who delighted and astonished the town, by his extraordinary talent of extemporane-

ous and graceful eloquence. On the close of the discussion, Mr. Falvey publicly challenged Mr. Armstrong, to a complete disputation on any two points of Catholic doctrine, provided he was allowed to submit to the ordeal of similar investigation, any two points of Protestant doctrine. This challenge was declined, on the ground that Mr. Falvey employed the arguments of the infidel!

Nothing can surpass the excitement which this discussion, and the profuse circulation on both sides, of handbills and tracts, has occasioned. The Catholics have, however, no reason to regret the event of the contest, which has been fruitful of converts, and where it has not convinced the understanding, has, at least, extended liberal and generous feelings.

Since the termination of this discussion, Mr. Larkin has commenced a series of controversial pamphlets. The first is on transubstantiation. Of this an edition of 2000 has been disposed of, and they are going to press with 2000 more. Two answers have already appeared. A third is now advertised, from the pen of the Rev. Nicholas Armstrong.

During the time, two months, which these agents of the Reformation Society remained in the north, they visited every town and village of the neighbourhood, deluging every place with their calumnious tracts and hand-bills. At Eshe, a village near Ushaw college, they actually posted two of their bills on each side of the door of the Priest's, (the Rev. Mr. Fletcher's) house, and after placarding and distributing hand-bills every where in the neighbourhood of the college, they had the cool impudence to ride up to the door, and request permission to see the house! Had the lads only taken and put them into the lake in front of the college, they would have done well.\* At Shields they were met, and vanquished by a convert mechanic, of the name of Rumford; and at Alnwick, Armstrong was challenged to a dispute by a Unitarian clergyman, of the name of Wright. The challenge was refused.

Now that we are free, and that the Catholic religion can be defended both by the tongue, and by the press, we have no reason to dread the Reformation Society. No conjuration, or nightly magic, which its agents can make use of, can ever again evoke from that hell, to which it has been driven, and repossess society of the exorcised spirit of bigotry and fanaticism. Not all the Gordons, nor all the Armstrongs in the world, can again do this. Let them rage, and let them vex its sepulchre as they will: it has gone to eternal repose.

Newcastle-upon-Tyne, Sept. 16th, 1831.

A. H.

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\* We differ with our correspondent; we cannot approve of such a means of throwing cold water upon Pharisaical zeal.—EDRS.



## *On the Miracle of St. Januarius.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—I am one of those, who think that the evidence in favour of what is commonly called the miracle of St. Januarius, is very strong: it is for this very reason, that I most decidedly object to the tone and manner, in which your correspondents in the last number of your Magazine, have thought proper to answer the very temperate letter, signed H. Y.

It is clear from the tenour of his remarks, that H. Y. proposes the possible explanation, on mere natural principles, of the change in the coagulated substance contained in one of the phials, with every inclination to surrender his hypothesis, if a satisfactory answer be given: he expressly calls it "but a conjecture:" he observes that, "there may be circumstances, with which he is not acquainted, incompatible with his hypothesis:" he points out the means, by which it may be put to the test: and he disclaims all imputation of fraud on those, "who collected the blood," on those, "who first observed the liquefaction," and on those, "who still perform the ceremony." But, before he can give his assent to the miraculous nature of the fact, he wishes to be informed, 1<sup>o</sup> whether the change may not be accounted for by the temperature of the atmosphere in the church, and 2<sup>o</sup> whether there be any substance mingled with the blood, which may favour the liquefaction. He adds, that, "before liquefaction, it does not exhibit the appearance of blood drawn from the human body, and suffered to separate into the serum, and colouring matter, but it is one uniform substance of the consistency of glue. It is not pure unmixed blood:" and that, "as it is known that the ancient Christians, employed unguents and solutions of aromatic gums, for the preservation of the dead, it is not improbable that they mingled some of these ingredients with the blood of the martyrs, which they intended to preserve."

How is this statement met by your correspondent F. C. H.? After some very declamatory, and ungentlemanly observations about "cavils," and "vapid effusions," and an intimation, that H. Y. offers, "an insult to the majesty of the Almighty," he asks, with an air of triumph, "is this the way to grapple with so fearful thing as a miracle?" In other words, "when an alleged miraculous fact is proposed to you, is it proper to consider, whether it may not be the natural effect of a natural cause?" Is not this, I ask, one of the very means of trying the title, which an alleged miracle claims to our assent? Is not this one of the very means, by which the miracles recorded in holy scrip-

ture, and in the writings of the early fathers of the church, are defended against the "cavils," and "vapid effusions," of the incredulous? However insulting the hypothesis of H. Y. may be, in the estimation of F. C. H., "to the majesty of the Almighty," there can be little doubt, that, were a process entered upon at Rome, for the canonization of a saint, and any such miracle were brought forward as a proof of his title to a place in the calendar, it would be examined by the test, which H. Y. suggests. No evidence, which deposes to a fact, can establish that fact as miraculous, if there be room to suspect that it may be the natural result of a natural cause. And for a very good reason. Such evidence can depose to the existence only of the fact: it is a distinct question, whether the fact be the result of natural, or supernatural agency. Where then is the grave offence of H. Y.?

While he supposes the evidence as to the fact to be above suspicion, he asks for the production of that portion of the evidence, which, as he conceives, will go far to determine the nature of the fact, i. e. whether it be a natural, or supernatural effect. Is not this the *very* "way to grapple with a miracle?" I would remind F. C. H. of the observations of Mr. Alban Butler, when speaking on this subject. "When such miracles are propounded, they are not to be rashly admitted: the evidence of the fact and circumstances, ought to be examined to the bottom, and duly weighed: where that fails, it is the part of prudence to suspend, or refuse our assent." In the opinion of H. Y. one part of such evidence does fail: he asks for satisfaction, and in reply F. C. H. reads him a severe lecture, for entertaining any doubt at all on so "fearful" a matter. One of your correspondents informs us that he conversed with Mr. A. Butler on the subject, and he "believes" that *he* doubted the "authenticity" of this alleged miracle.

But, resumes F. C. H. "Is it to be supposed, that so many thousands, and even millions of pious, learned, and intelligent persons, in the course of so many centuries, should never have thought of examining whether this substance would regularly melt at a given height of temperature?" That is precisely the point, which H. Y. wishes to ascertain. If *any* "pious, learned and intelligent persons," have applied that test, then F. C. H. should not have undertaken to answer the letter of H. Y. unless he could produce the result of their examination. Nor is it any thing to the purpose, to argue that they, who have assisted at the ceremony, must be either "ideots," if they have never thought of the objection proposed by H. Y., or "knaves," if, having thought of it, they omitted to try the experiment, which he

suggests. It was the duty of F. C. H. to avoid the possibility of such an alternative, by producing, or referring to, the evidence, which is called for. He is pleased to consider the remarks of H. Y. as "flippant and irreverent." Now I would ask Lim, whether the proposition of such a dilemma can satisfy those, who decry miracles in general, or, who speak of them "flippantly and irreverently?" What argument is it againt them, to offer the liberty of choosing whether the witnesses of an alleged miraculous fact, be "knaves or fools?" They would probably allow them the privilege of being both. I am sure that F. C. H. would be sorry to supply such spirits with weapons of attack, or defence; and still is he not giving a handle to them, while he fancies that he is tossing his adversary on the horns of a dilemma?

But F. C. H. thinks, "that Dr. Weedall's letter itself will furnish tolerably conclusive evidence, that the enlightened 'conjecture' of H. Y. must be abandoned:" 1°. Because he witnessed the miracle three different times, and 2°. Because the liquefaction took place in very unequal spaces of time. Now, says, F. C. H. "at the same season of the year, and in a crowded church, on each occasion, the same substance, in a natural way, would dissolve in much the same time." The evidence supplied by Dr. Weedall, may be "tolerably conclusive," it is not *perfectly* so: it is quite possible that, at the same season of the year, and in a crowded church, the atmosphere of the church may, on one occasion, be a shorter, or a longer, space of time in reaching that degree of temperature, which is required, on the hypothesis of H. Y. to dissolve the substance, than on another occasion. To render the evidence of Dr. Weedall *perfectly* conclusive, the experiment of H. Y. is necessary. But, "how can the appearance of bubbles and froth on the surface of the liquefied substance be accounted for, on the hypothesis of H. Y.?" This argument is, as far as I can judge, much to the purpose, and it is my sincere wish, for the sake of the cause which he defends, that he had dealt more in arguments, and less in the imputation of motives to the writer, whose objections he has thought fit to notice.

If, however, F. C. H. has strayed into the field of argument, he soon returns to the theme, from which he had digressed. After calling the remarks of his antagonist, "flippant and irreverent," he is pleased to contrast his "cold and sceptical composition, with the affecting and edifying language of the pious, and fervent Dr. Weedall:" the piety of the one, with the "frigid self conceit" of the other, who almost says with the unbelieving Jews, "let him come down from the cross, and we will believe in him." He commits poor H. Y. to the care of the unbelieving, "Middletons, and Addisons, and clas-

sical tourists," and ranks himself with "the Lambertinis, the Ribadeneiras, the Baroniuses, aye, and the Weedalls," and as a finale, edifies his readers, with a fervid aspiration borrowed from the "Israelites of old," *moriatur in simplicitate nostrâ.* Such observations are so full of uncharitable and insolent declamation, that they are a disgrace to their author. As to his claim to simplicity, if he mean that simplicity, which forbids a man to discuss a question in a cool, dispassionate manner, and, instead of producing evidence in reply to objections, meets them with abusive epithets, of this commodity F. C. H. possesses quite as large a share, as any "Israelites" of either old, or modern times: if he mean that simplicity, which induces a man to adhere with firmness to opinions formed by rational examination, and to reply to the doubts of mortals weaker than himself, with arguments unstained by uncharitable reflections, in simplicity of this kind he is lamentably deficient. He may flatter himself, that he is fighting under the banners of the worthies, whom he enumerates, but he can know little of the spirit of the Lambertinis, if he imagine, that they would think the cause promoted by the manner, in which he has advocated it. He would have proved himself a disciple more worthy of his masters, had he applied to their writings on this subject, as well for arguments to satisfy the doubts of H. Y., as for instructions how to employ such arguments in becoming language.

I beg leave to disclaim all intention of throwing any discredit on the "standing miracle," which is described in the letter of Dr. Weedall: nor is it my wish to defend the hypothesis of your correspondent H. Y. My object is to deprecate the tone and temper, in which his observations have been met. However weak and untenable the objections of any one, who dissents from us in opinion, or who entertains a doubt on a matter, on which our own minds are satisfied, may appear to be, his dissent, or his doubts, if noticed at all, should be treated with civility, especially when they are urged with temper. God is the God of truth: he is to be worshipped in sincerity and truth: and therefore it cannot be an "insult to his Majesty," to examine with care and accuracy the grounds, on which an extraordinary interposition of his providence is supposed to exist. The same feeling of reverence, which disposes us to adore him, in any miraculous display of his power, teaches us also to weigh the evidence, on which its claim to our belief is founded: and, if the investigation leave any doubt on the mind, that doubt will be removed, not by declamatory remarks, not by the imputation of unworthy motives, but by rational and temperate argument.

October 7th, 1831.

R. S. Y.

## *The Historical lore of the Reformation Society.*

FOR THE CATHOLIC MAGAZINE AND REVIEW.

Church History is doubtless one of the eyes of Theology. Who then would not suppose, that the Reformation Society, burning with zeal to spread the light of their pretended reformation, and to dissipate the Egyptian darkness of Popery, must be one and all, deeply imbued with knowledge of Ecclesiastical History.

The Rev. W. Dalton, B. A.—a star of the first magnitude in the *milky way* of the Society, after whose postfix, *B. A.* Mr. Gotter, would perchance have appended his happy thought, "*bachelor of more arts than those that are good*,"—has given to the world a work, which the Society have adopted, yclept a "*Candid Examination, (Candid too! Lucus a non lucendo:)* into certain doctrines of the Roman Catholic Church." In this redoubtable work, which is replete with bad logic, and the most sickening rodomontade, and which is no more an answer to Rev. M. Martyn's Lectures, than it is to Swedenborg's Pandect, he furnishes this transcendent specimen of erudition.

"I am amazed (p. 134.) at the boldness of Mr. M's assertion, that the supremacy of the Bishops of Rome was acknowledged from the beginning. Even his own witnesses, for the most part, testify against him. Irenæus reproved Victor. Jérôme declares that all Bishops are equal. Cyprian, and eighty-six African Bishops, withstood Pope Stephen, &c."

Thus writes our Bachelor, without one word of reference to assist his readers, or himself. And who would not pity the Englishman, whose heart and purse could be closed against a small contribution, towards a desirable fund, for furnishing each of the members of that Society, a "*Reading made Easy*:" since their wandering method of life, (poor Arabian mountebanks!) deprives them of all leisure for scholastic pursuits?

With Mr. Dalton's permission, St. Irenæus, St. Cyprian, and St. Jerome shall, in the first place, speak for themselves, and unequivocally shew, that they held the Supremacy of the Bishops of Rome. St. Irenæus (Adv. Hær. L. 3. c. 3.) writes. "By Apostolic tradition, which the Bishops of Rome have preserved, all separatists are confounded; for to this Church, by reason of its more powerful principality, or superior headship, it is necessary that all Churches have recourse." St. Cyprian, writing to Cornelius, (Ep. 55.) styles Rome "the chair

of St. Peter, the principal Church from which the unity of Priesthood is derived." Again (Ep. 52. to Antonianus,) "Pope Cornelius was chosen, when the place of Fabian, i. e. of Peter, was vacant." St. Jerome writes to Pope Damasus, (Ep. 57.) "I am joined in communion with your Holiness, i. e. with the chair of Peter: upon this rock I know that the Church is built. Whosoever eateth the lamb out of this house is profane: Whoever is not in the ark, shall perish in the deluge!"

In the time of Pope Victor, there was a dispute in some of the Asiatic Churches, respecting a point of discipline, the time of observing Easter. Pope Victor (exercising his universally admitted supremacy,) threatened to excommunicate the Asiatic Bishops, for celebrating the Paschal solemnity at an improper time. (Euseb. L. 5. c. 24.) That sentence was averted by the respectful remonstrance of Irenæus, and other Catholic Bishops, who conceived that their fault was not such, as to call down the severe penalty of excommunication. Popes, not being impeccable, might receive respectful remonstrance from their subjects, and still doubtless retain their supremacy. But in Mr. Dalton's logic, the argument stands. —Irenæus reproved Victor: therefore Victor possessed not Supremacy! Fie, Rev. W. D.!

St. Cyprian warmly contended with Pope Stephen, touching the question of the validity of Baptism administered by heretics. St. Cyprian, with much warmth, insisted that it was null and void. Pope Stephen upheld the validity of it. Cyprian was wrong; but as no General Council, as the Church had not propounded, what had been revealed on that dogma, St. Cyprian conceived that it was a debatable point, and that he might, without prejudice to his duties to the Church, or its chief Pastor, hold his opinion. His work on the *Unity of the Church*, clearly proves what would have been his conduct, had the Church spoken on the point. "If (says St Augustine, L. 5. de Bapt. c. 18.) his warmth was faulty, that fault was compensated by the abundance of his charity, and removed by the axe of his martyrdom." And so, Mr. Dalton, though Cyprian withstood Stephen, it does not follow, that he did not admit his Supremacy. Again "Jerome declares that all Bishops are equal." (Dalton's *ipse dixit*.) This is possibly drawn (by a shameful manoeuvre,) from a passage of St. Jerome, noticed by Hawarden. St. Jerome, in his first book against Jovinian, (who, commending marriage, had urged the example of St. Peter,) says: "*You say the Church is built upon Peter. Though in another place, (Eph. xi. 20.) it is said to be built upon all the Apostles, and they all received the Keys of the Kingdom of Heaven, and the Church's strength is settled equally upon them. But one is*

*chosen out of the twelve, that, a head being constituted, there might be no occasion of schism.*" Mr. Dalton perchance, like many before him, read to the last sentence, and then closing his eyes, sapiently concluded that, "*Jerome declares that all Bishops are equal.*" St. Jerome plainly teaches that *one is supreme* in the Church, and placed over all. Whilst Christ, however, placed Peter over the other Apostles, they might all (as Hawarden writes,) be said to have equal jurisdiction in respect of *other Christians*. "*As the Father sent me, I send you,*" (John xx. 21.) "*Go teach all nations,*" (Mat. xxviii. 19.) They were equal also, as to the truth and certainty of their doctrine.

This much at present, on the historical lore of the Reformation Society.

J. A.

*Query.*—Is it not highly desirable, that a Catholic Tract Society, should be formed without delay, to counteract the efforts of the Reformation Society, who are pouring into every town, bushels of lying tracts? [The Oscott conference has taken steps to effect the wish of our excellent correspondent.—EDRS.]

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### On the Fifth of November.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Twice have I endeavoured to persuade my countrymen,—those of them, at least, who are not so stupid as to forswear reading any Catholic publications,—of the indecency, the impolicy, the hypocrisy of their Fifth-of-November gambols. The form of prayer for that day need not be cancelled till the "second Reformation:" when, no doubt, it will be discovered that the word *Papist*, is no more to be found in the Bible, than the word *Trinity*: meantime, this office, or service, is attended only by a few quiet elderly people: but squibs and crackers are no very appropriate tokens of gratitude to providence, for deliverance from a plot, even if there had been any other plot, than that of the delivered themselves. Of the many disastrous accidents, that occur on this day, the celebrators are witnesses: but the Parish Bells with their tirades of Artillery, have a merry sound. Guy Fawkes is a whimsical figure: and mischief and fun are the same thing. One would think that there are incendiaries enough in the

country, to convince us of the truth stated by the pious Dr. Isaac Watts, namely:

That none, but madmen, will fling about fire,  
And say that 'tis all but in sport.

I beg, however, that if the Police should take on itself, to suppress the ardent zeal of the *Novembrians*, an especial exception may be made in favour of Mr. Perceval; and that he be allowed as large a bonfire, and as bright fireworks as he may please: provided that he abstain from the beams and rafters of the college at Maynooth.

The hypocrisy of this commemoration is a matter, that must be left to the consciences of the Anglicans: only, let it be restrained within the walls of the Churches. Certain sectarians, inscribed over the door of their place of meeting, the text, "Let your moderation be known unto all men:" and they were assailed by an epigram, charging them with "turning their moderation out of doors." In like manner, I object only to that out-of-door manifestation of hypocrisy, which tends to excite hatred and contempt, in the minds of the ill informed, against the professors of the ancient faith.

The steady and disinterested adherents of that faith, may justly claim to be treated with respect and consideration, both by the supreme government, and its local administrators. They have a right to insist, that a deluded and ignorant populace shall not be, annually, encouraged to insult and annoy them. A proclamation of the King, a circular letter from the Secretary of State to the Magistrates, requiring them to put down, on the 5th of November, those tumultuous practices, which are on all days contrary to law, would be a wise and politic, because a conciliatory measure. If the Catholics of these Islands have not merit enough to be treated with good manners, why were they emancipated? As they are emancipated, why continue the remnants and recollections of times of persecution and distrust?

We, English, may ere long, have cause to regret that we have persevered in alienating the affections of a large portion of the Catholic population, whose geographical position renders their union with us essential to our safety.

I am, Sir, your obedient servant,

A FORMER CONTRIBUTOR TO THE  
ORTHODOX JOURNAL and CATHOLIC MISCELLANY.

Bath, October 11, 1831.



FOREIGN.

ROME.

M. Charles Acton has been appointed secretary of the congregation of regular discipline.

Monsignor Cappacini, internuncio of his holiness to the Low Countries, has just passed through Paris, where he had an audience at the Palais Royal. M. Cappacini resided for some years, either at the Hague, or Brussels, that he might be near the king; since the revolution of the Belgians, he has been for the most part, in England. On the 29th of August, he returned to the Hague, and having demanded permission to return, directed his course to Rome. The changes, that have occurred at the court, to which he was officially accredited, have probably rendered his presence unnecessary, or perhaps he may be destined for a more important office. M. Cappacini was originally attached to the secretary of state, and previous to his mission to the Low Countries, he was the substitute of Albani, as secretary of briefs to the princes. The prelate is replaced at the Hague, by the canon Antonucci, as chargé d'Affaires. He travelled *incognito* to Brussels, and, after a short stay at Paris, set out for Rome on the 29th.

Monsignor Capaccini was stopped in his journey to Rome by grievous illness, at Sens, eighty miles south of Paris, near a fortnight. Louis Phillipe and the Queen, who had received him with great respect, and treated him with extraordinary kindness at Paris, sent the Queen's almoner to Sens to enquire after the prelate's health, and to see, that nothing was wanting to accelerate his recovery. He expected to be able to continue his journey before the end of the month.

At the Concorsi, this year, at Rome. Mr. Coxe obtained the medal in Dogmatic Divinity and Mr. Tandy was next to him. Mr. Macarthy obtained the medal in Logic. They are alumni of the English College.

The Diario, published at Rome, still observes silence as to the state of the three legations, which are in a lamentable condition. Disorder and anarchy in many towns have reached their height. The deputations sent to Rome, have not been able to realize the extent of their demands. An Italian Journal says, that his Holiness, in reply to the Bolognese deputies, signifies that their city must receive the Papal troops, and that then he would make known his intentions in their regard. It is certain, that, in the midst of so many solitudes, his Holiness preserves his usual composure. His character is a mixture of firmness, resignation, and prudence. It is providence, says he, that has placed me in the station, that I now hold; providence has in its power the means of maintaining me in it.

PARIS.

Abbé Dubois, bishop of New York, who has recently been in Europe, with a view to promote the objects of his mission, has left Paris to return to his diocese. This prelate is a Frenchman, but, for a considerable length of time, he has resided in the United States, and was engaged in the direction of the college of Emmitsbourg, when, in 1826, he was vested with the episcopal dignity. He visited Rome, and received assistance from the Propaganda, for his diocese, which was then in its infancy. The prelate likewise visited England, Ireland, Spain, and Portugal. Finding how difficult it was to procure labourers from abroad, he has resolved to

establish a seminary to supply him with priests, for so immense a diocese, that is entrusted to his spiritual care.

The poor Trappists of Melleray, in the diocese of Nantes, have been visited by an armed body, and forced to vacate their retreat. A body of edifying and peaceful religious, dividing their time between prayer and the labours of agriculture, entire strangers to the political world, by their vows and their penitential exercises, they averted from our heads the scourges, which the pride, the divisions, and the impiety of the age are calling down upon us. Yes, this asylum of peace and of piety, is to be closed. On the 28th of September, a detachment of troops, amounting to six hundred, marched from Nantes, and bent their steps to the abbey. No doubt a small detachment would have been deemed insufficient to dislodge a few religious, armed with their breviaries and their beads. They approached the abbey, entered it, sword in hand, and ordered the religious to disperse; these military visitors had taken the precaution to procure passports. The Abbé Antoine, a man remarkable for his age, his character, and his virtues, declared in a tone of firmness, that he was in his own house; that they could not expel him from it, at least so unceremoniously, and that some time would be required to settle the affairs of the establishment, and provide for the wants of his religious. Report says, that, after a long conversation, the individual, who headed the expedition, sent to Nantes for fresh instructions.

An attempt has been made to justify this measure, against the abbey of Melleray, on the ground, that the house was illegal; yes, just as illegal as the crosses on the Churches of the French capital, as the processions in the streets. When any thing is to be proscribed, it is immediately pronounced illegal. A paper at Nantes says, that *all individual*

*rights were respected.* What a piece of impudent mockery! A detachment of troops invades a house, and commands the inmates to disperse, and this is called *respecting individual rights*. If they were not disposed to tolerate a re-union of certain poor religious, could they not at least allow the proprietor and some of his friends to reside together, and spend their days in the practice of piety? When the word liberty is dropping from their lips, how comes it that they will not allow a few penitent souls the liberty of praying together? What harm have they done? They meddle not with politics; nothing is to be apprehended from them, neither conspiracies nor disturbances. They are peaceable, they wander not from their retreat, they pray for their country, and their brethren, and for this are they visited with the rigours of power!

#### WURTEMBERG.

It would appear, that in this kingdom, a society of two hundred priests has been formed, who have combined to exert all their efforts to obtain from the Pope the abolition of the law of celibacy. This society was originated at Ehingen, and assailed celibacy in a pamphlet, which was warmly eulogised by the liberal prints. The Catholics were indignant at this hostile array of innovators, and made up their minds not to select, as their confessors, any of the individuals, who were members of this society; many pens have already been employed against them, and, at Ehingen, the people would not allow them to carry the blessed sacrament in the processions, Petitions have been addressed to the King of Wurtemberg; and deputies from more than forty districts have laid their complaints before him, declaring, that they would rather be without priests than have a married clergy. So determined were the symptoms of discontent on the part of the people, that the members of the society,

though aided by government, have thought it best to halt in their designs.

#### MEXICO.

The ecclesiastical province of Mexico, in old Spanish America, was for a considerable time, deprived of bishops; the Churches had sustained serious losses, and the young ecclesiastics were compelled to repair to the United States, to receive ordination. This state of things did not perhaps result so much from the opposition, which the court of Spain offered to the nomination of bishops, as from the state of the country itself, and the various obstacles, which an irreligious party, under political pretexts, opposed to the occupation of the sees. These difficulties are now at an end; and Mexico, through the negotiation of the Holy see, will speedily see her vacant bishoprics supplied.

#### BALTIMORE.

The prelates, who held a provincial council at Baltimore, in October, 1829, forwarded their acts and regulations to Rome, to receive the approbation of the Holy See. Pope Pius VIII. on the examination and report of the present Pope, then prefect of the Propaganda, approved of them. His Holiness only amended some of the statutes, which the bishops unanimously adopted. These statutes are now going into force, and are at present in the press. The archbishop of Baltimore inspects the impression. The rules are few in number, but drawn up with admirable simplicity and perspicuity. One of the requests of the council was an extension of the Paschal time, which was called for in consequence of the small number of priests, and the great distance of one place from another. The Propaganda granted this extension. Pius VIII. then empowered the bishops to proclaim this extension, viz. that the Paschal time shall begin with the first Sunday of Lent, and end with Trinity Sunday.

#### CEYLON.

In No. 63 and 64 of the Catholic Mis-

cellany, for March and April, 1827, a full account is given of the emancipation of the Catholics of Ceylon from the restrictions under which they had previously laboured, by the act introduced in 1818, by Sir Alexander Johnston, the then president of his Majesty's council, and a reference is made to the life written by Dorego, of Padre Joseph, of the order of St. Philip Neri, who founded about one hundred and forty years ago, the Catholic mission; which has, ever since, had charge of the Catholics on that island. As the zeal and piety which this celebrated Catholic missionary displayed on the island of Ceylon, are well detailed in Padre Sebastiano Dorego's life of him, we shall shortly publish that part of this life, which relates to his arrival, residence, and labours, in Ceylon, from the English translation, which was made from the original Portuguese in 1806, by the direction of Sir Alexander Johnston, at the time that he was president of his Majesty's council, on Ceylon, and that he was making for his own information, and that of the British government, a collection of all the documents which could be procured in every part of India, relative to the great literary as well as religious labors, of the most distinguished Catholic missionaries, who had been stationed at different periods in Ceylon, on the coasts of Coromandel, and Malabar, at Tuticoree, and Madura, and in various parts of the peninsula of India.

We feel a pleasure in announcing to our readers, that a highly interesting work, on the Catholic missions in Ceylon and the East Indies, will shortly be presented to the public.

#### DOMESTIC & MISCELLANEOUS.

*Coronation.*—We have been informed that the two Catholic bishops, resident in London, Dr. Bramston, and Dr. Gradwell, and one or two Catholic bishops from Ireland, attended the coro-

nation of their Majesties, on the 8th of September, at Westminster Abbey, in the city costume of their order. that is, we presume, the Roman prelatial hat, and gown, with the purple collar and stockings. We believe this is the first public appearance of any of our Prelates in the proper costumes of their rank, in this country, for the space of a hundred and forty years past; except in the instance of his eminence, the late Cardinal Consalvi, who was, in 1815, presented to the prince Regent, at the levee, in this dress; his eminence, having, with a proper sense of what was due to his own dignity, refused to appear at court in any other. The dress is elegant. It attracted curiosity, but was treated with respect.

*Ushaw College* was splendidly illuminated on the night of his Majesty's coronation.

*At a Meeting of the Catholic Secular Clergy, of the Northumberland and Durham Vicariate, held at the Turk's Head Inn, Newcastle-upon-Tyne, 30th of August, 1831. it was resolved:—*

1. That the Clergy of the Northern District be invited to enter into a subscription, not exceeding One Pound each, for the erection of two Marble Tablets, as testimonials of their respect, to the late Venerable Bishops, GIBSON and SMITH, Vicars Apostolic in the Northern District; and, that the Tablets be placed in the Chapel of the College at Ushaw, in the Cemetery of which College the remains of these venerable prelates are interred.

2. That a Committee of three be appointed to represent their Brethren of the Northumberland and Durham Vicariate, to carry the above resolution into immediate effect, and be authorised to communicate on this subject with the other Vicariates in this District.

3. That the Rev. J. WHEELER, the Rev. W. HOGARTH, and the Rev. T. A.

SLATER, are hereby appointed the acting Committee for Northumberland and Durham; the Rev. W. HOGARTH to be Treasurer; and all subscriptions or donations from the said Vicariate to be forwarded to him; such subscriptions to be received from the Clergy *only*.

4. That should any Surplus remain after the erection of the Tablets above named, the same shall be disbursed in the purchase and erection of a Tombstone in the Cemetery, over the Remains of the above named venerable Prelates.

5. That the Rev. B. RAYMENT, V. G. of York, and the Rev. R. THOMSON, of Weld Bank, V. G. of Lancashire, be respectively solicited to propose the above resolutions to their Reverend Brethren in those two Vicariates.

6. That these resolutions be printed and published in the Catholic Magazine and Review, and that a copy of the same be forwarded to each of the Secular Clergy in this Vicariate.

*Western District.*—The new college of Prior Park, under the fostering care of the Right Reverend Dr. Baines, is already filling with students, and cultivating the academical and theological sciences with alacrity. It bids fair to answer the pious intentions of the bishop, its founder, and to become a permanent blessing to his district.

The new Chapel at Cannington is completed, and was lately opened by the Right Reverend Dr. Baines, who preached an excellent sermon on the occasion.

The Visitation Nuns have removed from Shepton Mallet, to their new purchase, Sales House, near Westbury. Their new house, which is on a large scale, is not yet finished.

Ground has been purchased for building a new Chapel at Weymouth, and the Rev. Mr. Hartley is soliciting the cha-

ritable contributions of the faithful to build it.

*The Catholic Members.*—It is gratifying to observe, that, the Roman Catholics have shewn a grateful return for the liberality of the Protestants, of all denominations, in supporting the bill for their emancipation. In the House of Lords, all the Catholic peers, (except one, Lord Arundell,) voted for the reform bill, and in the House of Commons, all the Catholic members (except one, Sir T. A. G. Constable) voted in the same way. If self-interest had swayed the Catholics, they would have opposed the bill; but they could feel the claims of honour and patriotism, and the importance of cultivating Christian love with their Protestant brethren, whilst the latter were opposed by the heads of their own church.—*Courier.*

We are happy to state, that Dr. Wiseman's spitting of blood has quite ceased; but we regret to learn, that it has been succeeded by a bad cough, which affords serious grounds of apprehension. Dr. Errington returned, on the 3rd ult. to Monte Porzio, the country-house of the English College, quite recovered.

Dr. Weedall is on his return, and is daily expected in England.

We were long acquainted with a fact, which we are now enabled to put upon record in the pages of the Magazine. Lord Stuart, the Son of the Earl Castle-Stuart, has been a member of the Catholic Church the two last years: but it was not deemed prudent to publish the happy circumstance. He has, at length, returned from his travels, and formally adjoined himself to the Catholic congregation of his neighbourhood.

A beautiful Chapel has recently been opened at Keith, in Scotland, in the

county of Banff. This edifice is after the model of the Sancta Maria de Angelis at Rome. The altar piece, which represents our Redeemer confounding the incredulity of St. Thomas, was presented to this chapel, by Charles X. The ground, on which the Chapel is built, belonged to Colonel Grant, on whose property the new town of Keith stands; he very kindly made a present of the land which the Chapel occupies, to the present incumbent, Rev. Walter Lovi.

#### IRELAND.

Several of the Catholic Clergy have sent to the officer of government, Mr. Hatchell, the most spirited refusals to comply with the request to assist in the census. We have not room for all. We insert the following from Mr. Burke, of Castlepollard, who was shamefully insulted, even in the court of justice, because he was known to feel deeply for the murder of his flock.

Martinstown, 18th August.

SIR,—I have been favoured with two copies of your circular on the census of the population. I suppose the parish priest of Newtownharry received one or two more. I would wish to know what the priests of Ireland owe, either to you or the government, that we should assist your travelling servants, and look over their work. If you want clerical bailiffs, call on those whom you pay, and who have nothing else to do. With respect to us, we have neither time nor inclination to give you gratuitous services; no more than we would be inclined to disgrace ourselves by receiving your pay. You want the census of my parish. All the information I can give you is, that its population was reduced, on the last shooting day, eleven in number; and that we have laws, which forbid me to characterise that deed as it deserves. The government, which is supported at an enormous expense, for the purpose,

or under pretence, (which you know is the same thing,) of protecting each man's rights inviolable, calls upon me to help to number the rest of my flock, without alluding, in the smallest degree, to those eleven, whom I have lost. Does this government think I could so soon forget them? or that I can ever forget them?—or that, from my memory can be effaced the impression which their pallid countenances, distorted by expiring agonies—their stiffened limbs—their bodies smarting with the tepid current that gushed from their hearts, has stamped on my mind? Sir, send your Orange messengers, and enumerators to those, to whom they are welcome; but let them not be annoying my little place, by their unwelcome presence. I am too much affected by the loss of my parishioners, whom I regarded more than I do you, or any one belonging to, or connected with, the Irish government, to turn my attention to this display, that is so worthy of the men, who take the adorers of Jupiter, Mars, and Pluto, for their models, in, perhaps, more instances than the census. Having no design to offer you any personal disrespect, but merely wishing to reply to your official letter, I have the honour to remain, Sir, your very obedient servant,

JOHN BURKE, P. P., Castlepollard.  
To George Hatchell, Esq. Dublin Castle.

We call the attention of the evangelical traders, who traffic on the credulity of the English people, by pretending to convert the Catholics, not to *their* religion, for they cannot define what it is, but from their own, to the following extracts of a letter, to a Mr. Maghee, who, in a long effusion, had carped at the Bishop of Kildare.

You are pleased to say “that it is of vast importance to the Roman Catholics, that their attention should be drawn to subjects of deeper moment, than any, which Doctor Doyle has set before

them.”—Pardon me, you mistake our notions of things, when you express yourself so—we hold life and property to be of “vast importance,” and of “deep moment” to us; if you or any other person undervalue our lives and our property, that will make no change with us; we shall continue to hold our lives and our property to be of “vast importance,” and of “deep moment” to us—tell not the widows and orphans of Newtownbarry, that you could draw them to matters of more “vast importance,” and “deeper moment,” than the loss of their relatives—tell me not, in your character of minister of the Established Church, that you could draw me to matters of more “vast importance,” or “deeper moment,” than the destruction of my forty-one sheep, seized by his Grace the Lord Archbishop of Cashel, on the 14th of last January, for the tithes of 1830, being on the 14th day after that year had expired, and sold by him for 10s. under his own charges of seizing, driving, impounding, &c. &c. Until his Grace remunerates me for my losses, in vain would a minister of the church, to which his Grace belongs, endeavour to draw me to the consideration of subjects of more “vast importance,” or “deeper moment” to me—Tell not the widows and orphans of Borris-o'-kane, and Castlepollard, whose husbands and fathers, fell victims to a devastating acrimony, generated by churchmen, that you will draw them to matters of “vast importance,” and “deeper moment,” than the loss of the lives of their relatives.

I beg leave to assure you, that this is not just a happy moment for you to expect success, in any polemical discussion, unless you find in you faculties whereby you can raise dead men to life. If you have those powers, send home to the widows and orphans of Newtownbarry, their husbands and fathers; then, I have no doubt but some attention would be paid to you; although, I confess, that even the bringing of dead men

to life could never induce me to pay any attention to a minister of the church, to which his Grace the Archbishop of Cashel belongs, unless you also brought to life my forty-one sheep, seized and impounded by his Grace, on the 14th of last January, for the tithes of the year 1830, being just the fourteenth day after that year had expired, and sold by his Grace for ten shillings under his Grace's own charges for driving. &c. &c.

I have the honour to be,  
your very obedient.

THOMAS BUTLER.

Two young ladies, Miss Carey and Miss Creane, were lately professed at the Presentation Convent, near this town. The Rev. Mr. Magrath was the officiating clergyman on the very interesting occasion.—*Tipperary Free Press.*

*Proselytism.*—The blind stupidity of the proselyting portion of the Established Church, in this neighbourhood, has begun to display itself. On Sunday last, the Rev. Dr. Meagher informed his congregation, that, on inspecting the free school, founded by the late Erasmus Smith, in the town of Tipperary, for the indiscriminate education of poor children, he discovered that, by a late regulation of the Patrons, each child, (Catholic as well as Protestant,) was compelled to read a portion of the Protestant bible, under penalty of expulsion, and the interpretation of the different passages was to be given by the school-master, who, of course, is a Protestant.—*Tipperary Free Press.*

#### OBITUARY.

Died, 3d September, M. Joseph Vincent Airenti, Archbishop of Genoa. This inestimable Prelate was of the Or-

der of St. Dominic. After discharging several important offices of his order, he was appointed by Pius VII. in 1820, Bishop of Savona; from which See he was translated last year to the Archiepiscopal See of Genoa, on the resignation of Monsignor Lambruschini. The Archbishop was on a visit to his family, at Albenga, when he was struck by apoplexy, which caused his death. He was in the 65th year of his age.

September 13. Mrs. Margaret Carr, aged 32, daughter of Mr. Gradwell, of Preston.

In July, at Monte Porzio, near Frascati, Don Alessandro Quaranta, a respectable priest of that place, and well known to many of our readers.

His Eminence Alexander, Cardinal Rudnay, Archbishop of Strigova, or Gran in Hungary, (the ancient *Stridonium*, the birth-place of St. Jerome,) departed this life at Sagova, on the 13th of September, aged 72. Report says he has fallen a victim to the dreadful disorder *cholera morbus*. In 1816, he was consecrated Bishop of Weissenburg, Karlsburg, in Transylvania, (the *Alba Julia* of the ancient Romans,) from which See he was, in 1819, translated to Strigova, and became Legate of the Holy See, and Primate of Hungary. In 1828, he was created Cardinal by Pope Leo XII, but did not attend at either of the two succeeding conclaves. His Eminence was a pious, learned, and munificent Prelate; an ardent promoter of piety, ecclesiastical discipline, and religious education; and spent great part of his fortune in building a Cathedral at Strigova, which he has not had the happiness to complete. His memory will ever be precious in Hungary.

*Death of the Right Rev. Dr. Costello.*—This venerable and respectable Prelate terminated a long, pious, and exemplary life, at his house at Ballinasloe, in the county of Galway, on Saturday, the 8th of October, in the 90th year of his age; 45 of which he spent in

the dignified situation of Prelate of the Catholic Church His Lordship will be succeeded in the Diocese by the late Conductor Bishop, the Right Rev. Dr. Coen.

*Death of the Rev. Joseph Glynn.*— It is with feelings of unfeigned regret we announce the death of this excellent and exemplary clergyman.

The melancholy event took place at four o'clock on Sunday morning, October the 9th, at the Chapel-house, Marlborough-street, Dublin, after an illness of a few days.

Seldom has it fallen to our lot to record the death of an individual so generally esteemed or so deeply regretted. In the discharge of the arduous duties of a laborious ministry, he was ever to be found administering comfort and consolation to the sick and indigent; cheering the abode of famine and disease; and diffusing throughout the circle, in which he moved, sentiments of piety, benevolence, and Christian charity.

In Dublin, on the 21st of September, Malachy H. Donelan, Esq. fourth son of the late Malachy Donelan, of Ballydonelan, County Galway, Esq.

On Saturday, September 17, at the Barr, York; Jane, second daughter of G. T. Dunn, of Bath-house, Esq. near Newcastle. It is the tribute of truth itself to affirm, that, this young Lady's short life displayed a complete model of virtue, she was young in years, but mature in holiness. *Perfect in a short space, she fulfilled a long time.* Her amiable manners endeared her to many hearts. Beloved by her parents and friends, respected by her school-fellows, valued and admired by superiors, her illness, which was short, excited the liveliest solicitude, and its fatal termination inspired general sorrow, the feelings of sympathetic interest in her welfare, and of unfeigned regret, for her loss. She is indeed mourned with

the mourning of the heart. May her spirit survive where her body reposes, and may the seminary which nurtured her virtue, rejoice in the fruitfulness of her example!

On the 26th of September, while taking an airing in the vicinity of his residence, with his daughter, Ralph Riddell, of Cheeseburn Grange, Esq. in the county of Northumberland. At the awful moment, Miss Riddell, with great presence of mind, endeavoured to open a vein, but the spark of life had left her beloved father. In private life Mr. Riddell was a good landlord, and an affectionate husband; indeed, we may say, universally beloved and esteemed. His fervent piety and regular discharge of all religious duties, afford a consoling hope, that his death, though awfully sudden, was not unprovided for. Mr. Riddell married, at St. Martin's, in York, May 9, 1803, Isabella, sister of the present William Thomas Salvin, Esq. of Croxdale Hall, in the county of Durham, by whom he has had a family. His son succeeds to the family estates.

On Friday, September 23. at Newcastle, Helen, daughter of Mr. John Gibson, aged 27 years.

On the 30th of September, at the Chapel-house of St. Chad's, Birmingham, after a very long and painful illness, Margaret Catharine Mascall, in the 41st year of her age.

On the 16th of October, Thomas Stonor, Esq. of Stonor Park, Oxon, aged 66.

On Friday, the 23rd of October, at Oscott, after a few hours illness, Groby Ferrers, third son of the late Edward Ferrers, Esq. of Baddeley. He had very recently approached the Holy Sacraments. We are happy to state, that the illness, with which the College was lately visited, has entirely ceased.

R. I. P.



THE  
**CATHOLIC MAGAZINE,**  
**AND REVIEW.**

**VOL. I.**

**DECEMBER, 1831.**

**No. 11.**

*Biographical account of the Right Reverend Doctor Challoner, Bishop of Debra, Vicar Apostolic over the English Catholics in the London District.*

[The following Article was inserted in the Catholic Spectator, for August, 1824. It has been presented to us; and we flatter ourselves, that it will appear to our readers, as to us, too interesting to be omitted in a Magazine of more extensive circulation.—EDRS.]

- 1.—*The Life of the Venerable and Right Reverend Richard Challoner, D. D. Bishop of Debra, and V. A. collected from his writings, from authentic records, and from near twenty years personal acquaintance with him*—By Mr. James Barnard, 12mo.—Coghlan, 1784.
- 2.—*A Brief Account of the Life of the late Right Reverend Richard Challoner, D. D. Bishop of Debra, and Apostolical Vicar of the Southern District*—By the Rev. John Milner, F. S. A., 12mo.—Coghlan, 1798.

THIS EMINENT PRELATE held situations of importance in the Roman Catholic Church in England, during a long and important period of her later history; we therefore trust, that the following Account of his life and writings will be acceptable to our readers.

I.

PARENTAGE OF DR. CHALLONER—HIS EDUCATION IN THE PROTESTANT RELIGION, AND CONVERSION TO THE ROMAN CATHOLIC.

DOCTOR CHALLONER was the son of Mr. Richard Challoner, a Wine Cooper at Lewes in Sussex, and Grace, his wife, whose maiden surname was Willard. He was born on St. Michael's day, in the year

1691. Both his father and mother were Protestants: his father was a rigid Presbyterian, and caused his son to be baptized by a minister of that persuasion: he received, in that ceremony, the name of Richard. His father died soon afterwards: his mother was successively house-keeper in the families of Sir John Gage, of Fife, in Sussex, and Mr. Holman, of Warkworth, in Northamptonshire; her son accompanied her to each. Both families were Catholics; it is probable that he made his profession of the Catholic Religion in the former; it is certain, that he was a Catholic before he quitted the latter, and that his mother was then a Catholic. The son was instructed in his religion and religious duty by Mr. Gother, the Chaplain at Warkworth. The writer of these pages long resided in its neighbourhood; he recollects the respect with which its Catholic inhabitants always spoke of Mr. Gother, of his incessant application, his unbroken patience, his exact performance of missionary duty, and his exemplary piety. At some distance of time, Mr. Gother was succeeded in his chaplaincy to the Warkworth family, by Mr. Alban Butler; it was the boast of the owners of that mansion, that Mr. Gother's *Lessons on the Epistles and Gospels*, and a considerable portion of Mr. Alban Butler's *Lives of the Saints*, were written in one of its rooms. Dr. Challoner always professed the greatest esteem for Mr. Gother, always mentioned his writings with praise, and earnestly recommended the perusal of them both to the Clergy and Laity.

## II.

### DOCTOR CHALLONER IS SENT TO DOWAY COLLEGE.

1. *Universities*—2. *Pontifical Colleges*—3. *Antient and Modern Courses of Study*—4. *Dr. Challoner's conduct as a Student; his official situations in the College.*

Soon after Dr. Challoner attained the 12th year of his age, he was sent to the College of the English Secular Clergy in the University of Doway: this was done by the direction of Mr. Gother. He had observed in his pupil a great disposition for learning, great application, great modesty, great piety, and a strong inclination to dedicate himself to the service of God in the sacred ministry; he therefore recommended his being sent to the college we have mentioned. He arrived there on the 31st day of July, in the year 1704.

#### I.—*Universities.*

Every research of the writer has led him to conclude, that, in what

are called the dark ages, there was less ignorance and superstition ; that the dispersion of these was earlier ; and that sound learning and science were diffused sooner than is generally represented : he also considers, that after the revival of letters, the religious controversies, occasioned by the Reformation, rather retarded, than accelerated, the progress of science and the general tendency of the human mind, at that time, to improvement.

In the *Schools* of Cathedrals and Monasteries, Grammar was taught to the Laity ; Philosophy and Theology to those only, who were engaged in the Church, or professed in a religious order, or who aspired to such an engagement or profession ; and to a few others, whose dispositions, very singular in the times, of which we are speaking, propelled them to literature. *Colleges* were an assemblage of *Schools*, *Universities* an assemblage of *Colleges*. They generally enjoy great privileges ; particularly a species of internal Civil jurisdiction over the members of the University and the scholars. The origin of a University is sometimes immemorial ; to found a new University has long been considered a Royal prerogative ; but particular colleges within them have often been founded by individuals : sometimes Popes have founded them, or taken them under their special protection : these are called pontifical colleges. By general law, the Belles Lettres may be publicly taught in every place : divinity and philosophy only in Universities.

The Belles Lettres comprised grammar, rhetoric, logic, music, arithmetic, geometry and astronomy. They were taught in two courses : the first, comprehended grammar, music, and arithmetic, and was called the *Trivium* ; the second comprised the remaining sciences, and was called the *Quadrivium* ; to the latter, few, without uncommon literary ardour, aspired. A different course of study was introduced by the scholastics of the twelfth century ; they divided the circle of science into grammar, logic, metaphysics, physics, morality, politics, law and theology. Soon after the revival of letters, the course of science was divided into rudiments, (which included reading and arithmetic), grammar, syntax, poetry, rhetoric, philosophy, and theology ; two years were assigned to rudiments, one to grammar, one to syntax, one to poetry, one to rhetoric, two to philosophy, and four to theology. Thus, it required twelve years to complete, upon this plan, a regular course of study.

## 2.—The nature of a Pontifical College.

The Canons of the Roman Catholic Church assign to every Bishop

the government of all Ecclesiastical Colleges within his diocese : but, in some cases, particularly where a College has been established in one country for the education of the natives of another, or, where the persons educated in it were destined for service in foreign missions, and not for ecclesiastical duty in the diocese in which the college was situate, or when the college was situate in a place not subject to a Bishop in ordinary ; the Popes have frequently taken the government of the college into their own hands. His Holiness then regulates, either directly or indirectly, the discipline of the house and the course of the studies ; appoints visitors ; prescribes to the alumni an oath, by which they oblige themselves to serve on the destined mission ; and enjoins the ordinary not to interfere in the establishment. Sometimes, but not generally, the Pope confers on the Superior a power of sending the Alumni for ordination to any Prelate in communion with the Holy See.

Where the Cisalpine doctrines upon the Papal power prevail, these exemptions, particularly the right of the Superior to send the Alumni for ordination to extraneous prelates, although sometimes acquiesced in as a matter of favour, is rarely admitted as a matter of right. The Bishop of Arras refused, on several occasions, to allow the Alumni of the College of Doway, which was pontifical, to be ordained in another diocese, without dimissorial letters from him. The Bishops of Valladolid and Liège did the same in respect to the Alumni of the English Colleges in those cities. The *Propaganda* College at Rome is an exception : having, by a Bull from Pope Urban VIII, dated the 16th of May, 1631, received the privilege of presenting its Alumni to any Bishop for ordination.

Whatever may be the exemptions or privileges of a Pontifical College, they are confined to its precincts. Whenever the Alumni are elsewhere employed, they stand precisely, in respect to the Prelacy, in the same predicament as if they had been educated in a college not pontifical.

### 3.—*Dr. Challoner's conduct at the English Secular College of Doway.*

The English Secular College at Doway was certainly a Pontifical College ; it was founded, under the protection and patronage of Gregory XIII. by Cardinal Allen, and was opened in 1568. The Cardinal was enabled to effect this establishment, by an ample contribution from his own revenues, by large donations from the English Catholics, by the liberality of the Princes of the House of Guise, and by the munificence of the Holy See. He died in 1594, aged 64 years. His

gravity, modesty, discernment, disinterestedness and conciliating spirit, were universally allowed both by his Protestant and his Catholic contemporaries. It is unquestionable, that the English Catholics, primarily, owe to him the preservation of the Catholic religion in England: the ancient regular clergy had vanished, and before the year 1578, no Jesuit Missionary appeared in England. But no blame is justly imputable to the ancient regulars for their flight from England. On the suppression of English Monasteries by Henry VIII. the natural and best resort of their inmates was to the monasteries of their orders on the continent. The same circumstance accounts for the almost total extinction of the Catholic religion in Scotland and Wales: parishes were mostly served in these territories by the regular clergy, and, on their proscription, were almost wholly left without pastors.

Such were the exertions of Cardinal Allen, that Doctor Ely, a witness of them, mentions, that, during the five years, which immediately preceded the year 1580, Dr. Allen sent 100 priests upon the English Mission, and during the five succeeding years, sent a still greater number. "The fruits of their labours," says Dodd, "quickly appeared, by the learned books, which the Doway Clergy published, and by the zeal of the Missioners in their missionary functions: forty, in one month, laid down their lives in the cause." This college was designed solely for the education of priests intended to serve in the English Mission. The English laity availed themselves of it, to procure a religious and liberal education for their children. It continued to flourish till its extinction at the French Revolution. In the last stage of its existence, Doctor Milner, Doctor Lingard, Doctor Archer, Doctor Fletcher, the Reverend Mr. Robert Bannister, and the Reverend Richard Southworth, received their education at this valuable Institution. So also did Doctor Poynter, whose learning, zeal, and piety, and imperturbable equanimity, have equally obtained for him the reverence of the Holy See, and the respect of all his flock.

Throughout the whole course of his studies, Doctor Challoner's conduct was most exemplary, and gained him the esteem of his masters, and the regard of his companions: when he reached the higher schools, he was considered to be one of the brightest ornaments of the house. In the schools, in which the Belles Lettres were taught, he paid particular attention to the Greek writers, and even in his latest age, frequently quoted the Greek poets, with accuracy and evident pleasure. As books were rare in the middle ages, all science was then taught by dictation; and although printing rendered this slow and inconvenient mode of instruction unnecessary, it continued in use, and even yet prevails in many colleges. A still stronger instance of per-

tinacious adherence to antiquated forms, in spite of the most useful discoveries, occurs in English history; as it was not before the middle of the last century, that, in a large branch of our public accounts, the complex and inconvenient notation of the Romans, was superseded by the decimal notation of the Arabs. Doctor Challoner turned the system of dictation to the best account, by imprinting steadily into his mind, during the time of the dictation, the meaning of what was dictated to him; and immediately perusing the whole of it with most deliberate attention: this practice he strongly recommended.

Ecclesiastical history employed a great portion of his time; in this, he carried his researches very far. The present writer recollects that, about the year 1770, when the controversy, whether Ireland was peopled by the Scots, or Scotland by the Irish, was at its height, he mentioned it to Doctor Challoner. The Doctor declared in favour of the latter opinion, and supported his opinion by strong arguments. Some of these were repeated by the writer to the late Mr. Ritson, who had made the question his particular study: he was pleased with the communication, and assured the writer, that several of the facts, which Dr. Challoner had urged in support of his opinion, were new, and had not been produced by the writers on either side.

After Doctor Challoner had completed his course of study, he was appointed *Professor of Poetry*, and afterwards of *Rhetoric*, and, on the 6th September, 1713, was chosen Professor of *Philosophy*; but several years before this time, he had dedicated himself to the sacred ministry, by taking the oath, by which the matriculation of the junior Fellows of the English College at Doway was effected. By this, they bound themselves to the service of God in the English Mission. Dr. Challoner was ordained *Priest* on the 28th of March, 1716. This is noticed in the Diary of the College: it mentions him as "a person conspicuous for his learning and piety." In July, 1718, he was promoted to the Professorship of *Divinity*. In 1719, he passed *Bachelor and Licentiate of Divinity*: the Diary states, that "he was received with great and universal applause."

Degrees in the Civil and Canon Law, and in Divinity, are considered to be public testimonies of the University, which confers them, to the eminent science of the person, upon whom they are conferred. Thus, a considerable measure of reputation is attached to them, and sometimes, they are accompanied with a pecuniary retribution. This frequently makes them a subject of warm contest, and raises among the competitors, a considerable degree of emulation. When this is not carried too far, it has its utility, as it stimulates the candidates to application and exertion; but it sometimes generates animosity, and

excites a party spirit. Something of this was experienced by *Doctor Hawarden*, a predecessor of Doctor Challoner in the Doctor's chair. His victories, both in the preluding skirmishes, and the final contest, indisposed his unsuccessful rivals against him, and induced them to concur in the proceedings, which induced that great man to quit the field, and retire to missionary duty in England. There, he published several works of great erudition, uncommon perspicuity, and singular strength of argument. A jealousy of a different nature discovered itself in the success of Doctor Challoner. It was said to be hard, that foreigners should run away with the honours and emoluments evidently designed for the natives of the country: this was so loudly said, and so often repeated, that the President of Doway College judged it prudent to sacrifice to the Echo, and would not permit either the masters or the students to take any part in the University's wars of words; but it was not long before good humour returned, and the Theological laurel successively ornamented the brows of Doctor Kendal and Doctor Green.

Upon the resignation of Mr. Diceyson, in July 1720, Doctor Challoner was appointed to an office by no means congenial with his temper or inclination, the *Vice Presidency of the College*, which that Gentleman had long held; but, he still continued to teach divinity, and a great proportion of the members of the college were his penitents; he had many in the town, and many among the Irish soldiers in the pay of France, with which the wars, at that time, filled the hospitals of Doway and the adjacent towns. To all, he administered the comforts of religion, and he made the most active exertions to procure for them every other succour, of which they stood in need. It excited general surprise, that one man should suffice for so much occupation. This was increased by the disastrous battle of *Fontenoy*: many soldiers of the English army were taken prisoners, and carried to Doway. Many of these were Catholics: Doctor Challoner's charitable exertions extended to all, according to their necessities. His example was followed by Mr. Alban Butler, and many others of the Alumni of the College. While the Duke of Cumberland was advancing in the career of victory, he spoke unkindly of Doway College, and used threatening words; but when, after his defeat, he was informed of the exertions of charity, which we have mentioned, he altered his tone; he acknowledged them with praise and gratitude, and, on some occasions, proved himself, as far as the Penal Laws allowed, a friend to the members of the college.

After discharging the office of Vice President during ten years,

Doctor Challoner was sent on the English Mission. In his Professorship of Divinity, he was succeeded by Mr. Alban Butler.

The terms, in which Dr. Challoner's setting out from Doway on the Mission, is mentioned in the Diary of the College, are highly honourable to him: "On the 18th day of August, 1730, Doctor Richard Challoner set out to the English Mission in London: a man, perfectly learned in the sciences; endowed with extraordinary piety, and inflamed with zeal for the salvation of souls, and with charity towards God and man."

Probably, the most flourishing period of this valuable establishment was, when it possessed Doctor Hawarden, Doctor Challoner, and Mr. Alban Butler: but, to the last, it never wanted able Professors of Theology, Philosophy, or the Classics. The faith and the morality of the Gospel were excellently inculcated and explained; the general discipline was neither too rigid nor too lax; the greatest union subsisted between the masters and the scholars; no one quitted the house without respect, regret, sincere wishes for its prosperity, and a hope of revisiting it. Most pleasing it is to add, that all the merits of Doway College are revived in the filiations from her, at Old Hall Green, Oscott, and Ushaw—*Canescant seclis innumerabilibus*.

### III.

#### DOCTOR CHALLONER'S CONDUCT ON THE ENGLISH MISSION.

There is reason to suppose, that Doctor Challoner's stay in Doway College was protracted, merely in obedience to the wishes of his Superiors, his own inclination always leading him to active exercise of Missionary duty.

From his arrival in London, till he was consecrated Bishop, he was a perfect model of a Missionary Priest. He avoided more intercourse with the world than was necessary; he was most assiduous in the discharge of all his functions, and gave, what these did not employ of his time, to prayer and meditation. At six o'clock in the morning he rose: said his morning prayer, and made an hour's meditation; he seldom omitted to celebrate Mass; he said the Office of the Church, as far as his employments admitted, at the hours prescribed by the Rubric. After Mass, he remained for some time at home, and received all, who had business with him. Afterwards, when his duty called him abroad, he went out, and endeavoured to return soon enough to allow himself some time for prayer and recollection before



he dined. His visits among his flock were not unfrequent, and generally made at the time of tea; but he carried piety and recollection with him, wherever he went, and diffused them among all that were present. He was very cheerful, and the cause of cheerfulness in others; but he stopt very short of mirth. He was always serene, affable, unaffected, prudent and charitable; never said any thing, which tended, even remotely, to his own advantage; he always listened with modest attention, and interrupted no one, unless the glory of his God, or the defence of his neighbour made it necessary. He reprov'd with the greatest gentleness. His conduct abundantly verified the golden maxim of St. Francis of Sales, that, "a good man is never outdone in good manners." He generally contrived to instil, without affectation, some lesson of piety, or some salutary truth. The writer was present when a Gentleman, having mentioned to him a common friend, who was supposed to be strongly tempted to commit an unworthy act, said, "he hoped his pride would preserve him from it." "I fear," said Doctor Challoner, "there is no foundation for your hope: it is impossible, that pride should produce any good." He took every occasion, when it could be done opportunely, to deter persons from frequenting the stage. A person observing to him, that it was not so much the play itself, as the circumstances attending it, that did the mischief. "These," said Doctor Challoner, "may do much, but were you ever at a play, where you did not see or hear, what it is sinful to say, or to do, or to think of." The late Mrs. Carpue, of Hammer-smith, having complained to him of the failure of some of her charitable enterprises, and of the ingratitude of some, whom she had served; "Ah, Madam!" he said, "if good works were always attended with success and gratitude, we might find too great pleasure in them. But God manages better for us than we should manage for ourselves. If we are disappointed in our hopes of success and gratitude, and bear our disappointment with patience, we do, in the sight of God, two good actions instead of one." His visits were always short, and nothing, except the most urgent necessity, ever kept him from returning to his abode, at a very early hour, that he might be in the way to hear confessions, to give advice, to catechise, to attend to the calls of the sick or dying, or to exercise any other missionary duty, for which it should be necessary or expedient, that he should then be found at home.

Attention to the poor could not be carried further than it was, at all times, carried by him. It was his favourite duty; they had the most free access to him; he relieved or procured relief for them to the utmost of his power. From several rich Catholics, he obtained ample

supplies. Here we should particularly mention the late Dowager Lady Stourton. She possessed an immense fortune, and lived in a style of expense, far below her rank in society; but her fortune sunk under her charity. The Dowager Lady Arundell, and Mrs. Southcote, were also among the number of those, by whose charities, Doctor Challoner was enabled to serve the poor. At this time, of which we are speaking, the laws against the Catholics were a great restraint on Catholic preaching. In the public Chapels, few sermons were allowed; but some zealous Missionaries preached in the rooms of individuals, or in rooms hired for the purpose, and even in public houses. A room in the Ship Ale-house, near Lincoln's Inn Fields, was frequently used in this manner, and some, yet living, have heard sermons preached in it. In such places, the voice of Doctor Challoner was often heard; his sermons were instructive and affecting; they were delivered with mildness, but impressively; the love of God was his favourite theme; it often was the only subject of his sermon, and, when this was not the case, it was sure to form a large portion of it.

Both in discourse and writing, Doctor Challoner was an able Controversialist; a perfect master of his subject, methodical, cogent, and perspicuous, never rude or overbearing. In his disputes with Protestants, and in conversing with those, who sought instruction in the Catholic Faith, he always began with the authority of the Church; he recommended this practice to others: "If you begin with any other article," he used to say, "the dispute is almost endless; for, when you have convinced the person of the truth of that article of the Catholic faith, you must proceed to convince him of its truth in all the others. But, having convinced him of the authority of the Church, disputation ends, and instruction only remains. For, the authority of the Church being once admitted, all questions on the truth of the articles of her creed become useless; the only question then is, what they are." When he perceived that the persons, who solicited instruction, were not sincere, he often stopt short. A Catholic Priest, who soon afterwards embraced the religion of the Established Church, applied to him to solve some doubts, which he professed to entertain of the truth of the Catholic Faith. Dr. Challoner heard him with great patience, till he found he was insincere. "I can say no more," he then said; "I conjure you to fall on your knees, and recite the *Veni Creator*, with sincerity, to obtain the spirit of truth; to him I must resign you."

Perhaps the most important and interesting publication on this grand question of the authority of the Church, is the accounts given by *Bossuet and Claude* of their conference. As these publications are

little known in England, and Claude's account is so rare, as to be almost unattainable, and the point is of the greatest magnitude, we believe our readers will be pleased to find in this Publication, an abridgement of Bossuet's account of the Conference; we shall, therefore, insert it at the close of this Article in our next Number.

In a further page, we shall mention Doctor Challoner's various publications; two of these, we should notice in this place. In 1734—5, certain Presbyterian Teachers preached, at *Salters' Hall*, in the city, several Sermons against the Catholic Religion. They expressed their sentiments of it with great acrimony. The strong expressions of hostility, with which Protestants, even the learned and the polite, too often express themselves of Catholics, and their religious tenets or observances, occasionally even in their presence, is surprising. This is fairly represented and justly complained of by *Doctor Fletcher*, in his *Spirit of Controversy*. Dr. Watson, the late Bishop of Landaff, argued against the infidel and disingenuous Gibbon, in terms of the very gentlest courtesy: "Papists," he terms, "hypocrites and liars." Two of the sermons preached at *Salters' Hall*, one by *Mr. Barker*, and the other by *Doctor Chandler*, attracted great notice. To these, Doctor Challoner opposed his *Specimen of the Spirit of Dissenting Teachers*, in which he professed to discover eighteen misrepresentations in Mr. Barker's Sermon, and more in Doctor Chandler's. This publication made a considerable sensation, and greatly irritated the numerous partizans and friends of the two preachers: several replies to Doctor Challoner were published, in which he was treated with great harshness.

In 1729, the celebrated *Doctor Conyers Middleton* published a "*Letter from Rome, shewing an exact conformity between Popery and Paganism; or, the Religion of the present Romans derived from that of their Heathen Ancestors*;" an able, but a very insidious performance.

The Doctor attempted in it to prove, from the similitude between some of the rites and ceremonies of the Catholic Ritual, and some in use among the Pagans, a similitude in their religion; but he did not notice, that the Catholic worshipped the true God, the Heathen fictitious Deities; that many rites, with which he quarrelled, had been commanded by God himself in the old law; that some were practised in the Established Church; that the real object of them was to make the sacred service more solemn, and, that any worship, except that of the one true and living God, was anathematized by the whole Catholic Church, by all its councils, and all its writers. Dr. Middleton's work was extensively circulated and read. Dr. Challoner replied to it, by his "*Catholic Christian Instructed*," in which he argues the

points in dispute fairly and dispassionately, and with great learning and power of argument. He prefixed to it an interesting preface; he proves in it, in a style of exquisite raillery, that the generality of the arguments, by which Doctor Middleton attempted to show the conformity between the Roman Catholic Church and Paganism, might be used by the Dissenter, to show a similar conformity between the Pagans and the Established Church. To this, Dr. Middleton replied in the preface to the fourth Edition of his work; but, in this, he found it necessary to defend himself against another charge. Doctor Challoner's reply to him had shewn, that the arguments of Doctor Middleton to destroy the miracles of the Church of Rome, tended to discredit all miracles, and to promote a general spirit of incredulity. These suggestions of Doctor Challoner made a great impression, and Doctor Middleton soon found, that the Divines of the Established Church were alarmed at the ultimate tendency and effect of his opinions, and that, on this account, he had excited their jealousy and displeasure. It is impossible to peruse the works of Doctor Middleton without perceiving that there was ample ground for these alarms.

They were increased by Doctor Middleton's "*Introductory Discourse to a larger work, designed to be hereafter published, on the miraculous events, which are supposed to have subsisted in the Christian Church, from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers continued to the Church after the death of the Apostles.*" This work increased the alarm and displeasure of the Clergy; they observed, that the reasons, by which the Doctor attempted to shake the primitive miracles, might be supposed to apply to the miracles recorded in the gospel; and, that a Protestant could use no arguments to support the primitive miracles, which might not be used, with equal propriety, by the Catholics, for defending the uninterrupted succession of miracles, from the apostles' time to their own. Dr. Middleton afterwards published his larger work; it was entitled, "*An Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, through several successive centuries.*" This added to the irritation; innumerable answers to Doctor Middleton were published, and two, at least, of his opponents were rewarded with academic honours. But it must be admitted, that they were heavy if not weak writers; if we believe Mr. Gibbon, "their answers are scarcely found in the dust of public libraries, while Middleton's attack is to be met with every where." The general opinion was, that Doctor Middleton's arguments had forced his opponents to the very brink of infidelity, and,

that Doctor Challoner had shewn, that they could only escape it, by resorting to the arguments, used by the Catholics, to prove the continuity of miracles to their own times. Doctor Challoner, and Doctor Middleton, became objects of, perhaps, equal anger; the Penal Laws against the Catholics, furnished, against the former, certain weapons, by which the latter could not be attacked. With those, Doctor Challoner was loudly threatened: he was, therefore, advised to retire to the Continent, and there to wait the subsidence of the storm.

With this advice he complied: life, perhaps, affords few moments of more exquisite delight, than those of a man, who, after successful exertions in the pursuit of the great end and aim of his life, revisits the scenes of his early years, and enjoys, for a time, among his early friends, the delights of a self-approving conscience on the events of his past life, and the pleasing anticipations of the future. Such, at the time of which we are speaking, was the situation of Doctor Challoner. After twelve years of preparation for the sacred ministry, and twenty-five years of active discharge of its duties, he then found himself within the walls of Doway College, conscious of the good he had done, contemplating the good, which remained for him to do, and humbly confiding, that, as God had blest the past, he would bless the future, and ultimately enroll him among those, who, having faithfully served him, and promoted his honour in this life, would be rewarded with his glory in the next.

## IV.

## DOCTOR CHALLONER, AS BISHOP.

1.—*Historical Account of the Catholic Episcopacy in England, since the Reformation.*—2. *Doctor Challoner is appointed Co-adjutor to Bishop Petre—is taken ill, and appoints the Honourable James Talbot his Co-adjutor—His general conduct as a Bishop.*

1.—*Historical Account of the Catholic Episcopacy in England, since the Reformation.*

Doctor Watson, the survivor of those English Prelates, who did not conform to the religious innovations of Elizabeth, died in 1584. Mr. George Blackwell, a respectable Secular Priest, was appointed *Arch-Priest*, over the Secular Clergy, in 1598. He was deposed in 1608, and was succeeded by Mr. George Burket. He died in 1614, and was succeeded by Mr. George Harrison, in 1615.

According to the general discipline of the Church, no one should be ordained Bishop, unless the Flock of the place, to which he is appointed, is committed to his care, and his jurisdiction confined to this precinct. This economy was disturbed in many places, by the irruptions of the Saracens, in the twelfth and thirteenth centuries. It then became difficult, and sometimes impossible, to furnish Sees with regular Pastors. To supply this want, the See of Rome caused a person to be consecrated Bishop of a place, which once had been an Episcopal See, but which, in consequence of the desertion, the heresy, or the schism of the flock, had ceased to be the residence of a Bishop, and delegated to the person thus appointed authority to exercise Episcopal functions in some place, in which a Prelate was wanted, but which had not its regular Bishop. The person so appointed, became *Vicar Apostolic* of that place, with the jurisdiction of a Bishop in ordinary.

On the petition of Doctor Harrison and his twelve assistants, this system was adopted by the See of Rome, in respect to England and Scotland; and, in 1683, Dr. Bishop was appointed Bishop Elect of Chalcedon, with jurisdiction over the Catholics of those two kingdoms. On his death, in 1624, Doctor Richard Smith was appointed his successor; he died in 1658, and no successor was appointed to him during the thirty years, which followed his decease.

In the short reign of James II. Doctor Leyburn was appointed Bp. of Adrumetum, with ordinary jurisdiction over all England; but two years after his appointment, Bishop Giffard, under the title of Bishop of Madaura, was added to the Hierarchy, and the *Vicarial jurisdiction of England was divided between the two Prelates*. By a subsequent arrangement in the reign of the same Monarch, England was divided into *the Northern, the Midland, the Western, and the Southern or London Districts*, and a Prelate, appointed to some Asiatic See, was nominated to preside, with ordinary jurisdiction over each. This arrangement has continued till the present time.

We have seen, that, in consequence of the storm, which seemed to be gathering against Doctor Challoner, he retired to Doway College; Doctor Witham was then President of the Establishment, he died on the 29th of May, 1738. A contest for Doctor Challoner then took place, between the Dowatians and Doctor Benjamin Petre, the Vicar Apostolic of the London District; the former most earnestly soliciting Doctor Challoner for their President; the latter, as earnestly soliciting him for Co-adjutor. Doctor Petre prevailed; His Holiness nominated Dr. Challoner Bishop of Debra, and Co-adjutor to Dr. Petre, with the right of succeeding to him as Vicar Apostolic

of the London District. He was accordingly consecrated on the Feast of St. Francis of Sales, the 29th of January, 1741.

## 2.—Conduct of Doctor Challoner, as Bishop.

He chose for his model, the holy Prelate on whose festival he was consecrated, and practised, through life, the virtues, for which that Prelate was distinguished. He shewed the same zeal for the conversion of heretics, and the conversion of sinners; the same ardour to promote the glory of God, and the welfare of his neighbour; the same disinterestedness, the same love of his clergy, the same discretion, and the same humility.

The whole of his prelacy was a mild and equable exertion of those virtues, which become a Catholic Bishop. His wish was, to do the kind and the common thing, while the rules of the Gospel allowed it; but nothing could induce him to sacrifice the slightest of these to any human consideration.

All virtuous Ecclesiastics were respected by him: the timid, he strove to animate; those, who contented to remain in decencies, he encouraged to nobler aims; but for those, who were truly men of God, his affection and veneration knew no limit. Two or three of his clergy generally resided with him, these were always eminent for their active discharge of missionary duty; they particularly exerted themselves in administering the comforts of religion to the poor, the sick, and the prisoners. One of these, the Reverend Mr. Lindow, Dean of the Chapter, is probably remembered by several readers of these pages; they must recollect, with pleasure, his great missionary exertions; *vitam impendere pauperibus*, to employ his whole time in the service of the poor was his incessant occupation. The mildness and modesty, which were the distinctive marks of Doctor Challoner's character, were visible in his countenance, and attracted every heart to him.

He said his office with his Chaplains; these were the happy hours of his life. It was his delight, after the agitation and hurry of business, to repeat with them, the tender and soothing psalms, hymns and prayers, of which it is composed. By this, any ruffle of the day was quickly smoothed, and his mind, fatigued by business or study, soon recovered its freshness and elasticity. The devotion, with which he said the office, and the spiritual delight, which he found in it, were visible. A priest, on a sudden influx of business, which he saw would occupy him through the whole of the day, exclaimed: "Thank God!

"I have said my office!" "I thank God," said Doctor Challoner, "that I have this pleasure to come."

In imitation of St. Vincent of Paul, he held spiritual conferences with his clergy. He began them by the usual Invocation of the Holy Ghost, and then made a familiar address to them of about half an hour, to kindle in their minds the fire of divine love, and zeal for the salvation of their neighbours. If any one wanted advice, on any matter relating to his functions, he proposed his difficulty, and the matter was briefly discussed and solved.

He retained to the last his practice of early rising, and of celebrating every day the divine mysteries. The same administration of instruction and of the sacraments to the poor, individually, which he had practised before his elevation to the Episcopal dignity, he could not, after that time, practice; but the poor were still his peculiar care. They thronged to his house at all hours, and trespassed, most unmercifully, on his time; but they were always kindly received, and, when it was in his power, always relieved. His behaviour to them was not only kind, but respectful. In all of them, to use the words of Boudon, (*Vie cachée avec Jésus en Dieu, c. iv.*) he beheld "the person of Him, who chose for the palace, in which he should be born, a poor stable; for the courtiers to fill it, low animals; for its furniture, naked walls; for his cradle, a manger; for the time of his birth, a season of the bitterest cold; who, during many years, gained his bread by the sweat of his brow, and afterwards lived on alms; who had no place in which he could rest his head, when every bird had her nest, and every fox his lurking hole; who died naked on the cross—O my soul! He, whom thou beholdest upon it, is the Lord of all things! The universe is his. Surely a condition, which He chose, must be honourable. Honoured then, and respected by all, must be those, who belong to it!" He kept up his practice of paying short evening visits to numbers of his flocks. In these, he was always accompanied by one of his Clergy. Of the *Compotations and Comessations*, mentioned by the apostle, he strongly disapproved; and strongly dissuaded his Clergy from attending them. But he sometimes attended dinners for effecting purposes of charity. It will shew the difference of times and manners, to mention, that the dinner to promote "the relief of the aged poor," took place on the Feast of St. John the Baptist, at a house a little way out of London: One Shilling and Sixpence was the reckoning of each person, and the party returned to town in time for Vespers.

No public Catholic Charity was without his assistance. It was



chiefly owing to his exertions, that Mrs. Carpue's excellent School for girls, at Hammersmith, and the Rev. Mr. Errington's excellent school for boys, at Sedgley Park, were instituted. He particularly protected the *Educating Society*, now the chief branch of the *Associated Catholic Charities*. No charity has been better conducted; few have done so much good; it originated in the charitable exertions of the Rev. Mr. Peach, a London Missioner, distinguished in his time for his piety, and his ardent zeal for the glory of God, and the salvation of his neighbour; to his nephew we are indebted for a translation of Fénelon's excellent Letter on the Reading of the Bible, and an excellent continuation of the excellent "Practical Reflections."

Two practices of piety were particularly inculcated by Doctor Challoner—attention to the presence of God, and devotion to his Virgin Mother. To inculcate the former, he translated a small treatise upon it, by Henri Marie de Boudon, the pious Archdeacon of Eyreux. His life has been published by the writer of these pages. Boudon's own recollection of the divine presence was habitual. Travelling once in a barge with a numerous company, whose attention appeared to be engrossed by the objects, which presented themselves to their view, it affected him to tears, to think how God was forgotten: "The heart of man," Boudon exclaimed, "is truly incomprehensible! One person points out a fine tree; another remarks a fine house; immediately it becomes an object of conversation! But let any one say, God is here! Even the mention of him is avoided."

To inculcate devotion to the Blessed Virgin, Doctor Challoner published or edited a pamphlet, entitled, *The Devotion of Catholics to the Blessed Virgin Mary, truly stated*. This has always been attributed to Manning, and we believe Manning to be the author. THIS—THIS is a Catholic devotion. Catholics know, that no creature, however pure, has been so intimately united to Jesus Christ, as his holy mother. In the order of providence, there is nothing like her. Mother of God! that title, that dignity, that communion with God, belongs to her alone! But she is also our Mother! And all generations have called and will call her blessed.

The events of the year 1745, involved the Catholics, in the London District, in great distress. They were viewed with much jealousy and distrust: several were imprisoned, a multitude of Protestants were afraid of employing Catholic tradesmen, most of their private Chapels were shut up, and, with the single exception of Count Haslang, the Bavarian Ambassador, the foreign ministers refused them admittance into their Chapels. In addition to these evils, the prisons were crowded with Scottish and English Catholics:

many of these were tried for their lives, and those, who particularly interested themselves for the relief of any of these victims to mistaken loyalty, became themselves objects of suspicion. Doctor Challoner was then the universal refuge; he obtained for the sufferers spiritual and temporal aid, and did it with a prudence that satisfied government. The purse of Edward, Duke of Norfolk, was open to him, and many other Catholics co-operated with him. The storm was short, but it was very severe: and if it produced much misery, it produced heroic deeds both of spiritual and temporal mercy.

In 1753, Doctor Challoner exerted himself to the utmost of his power to prevent so much of the marriage act, then brought into Parliament, from being enacted, as required the celebration of marriage in Protestant Churches. In these exertions also, he was assisted by the Duke of Norfolk, but they were fruitless: he obtained, however, the most explicit assurances, from those, whose declarations on the subject were of authority, that the attendance of Catholics in Protestant Churches, on these occasions, was considered by government and the public, not as an act of religious conformity, or as a communication with Protestants in sacred worship, but as "a ceremony prescribed by the law of the land for the civil legality of the marriage." The extreme necessity of the case induced Doctor Challoner, and the other Vicars Apostolic, to think such marriages might be tolerated; but they enjoined the faithful not to join externally, or internally, in the prayers of the Protestant Minister; to avoid, when it could be done, kneeling, when the Minister pronounced the nuptial blessing, and previously to the marriage in the Protestant Church, to be married by the Priest. The Catholics, but with great reluctance, have conformed to these statutory provisions, and now earnestly solicit a repeal of them.

It should be added, that the act is of force only in England and Wales: and has no effect in Ireland, Scotland, or any of His Majesty's dominions in the East or West Indies.

In the same year, Pope Benedict XIV. published the celebrated Bull, called *Apostolici Præsules*, from the two first words of it. He defines in it the limits of the jurisdiction and controul of the Vicars Apostolic, and the Superiors of the regular Clergy; and directs the Vicars Apostolic "to punish, but always with severity, those of the Clergy, who talk without due honour of the national government. For the Clergy know," says the Bull, "that they reside in England, not to spread reports, but for the good of religion." His Holiness imposes the same duty on the superiors of the regulars, in respect to the members of the community subject to them.

Here, the writer cannot refrain from transcribing a few lines from his *Historical Memoirs of the English, Irish, and Scottish Catholics*. "In describing the general body of the Clergy of Amiens, the biographer of the celebrated Bishop of that city, says, 'they were all decent, and many exemplary.' Higher praise belongs to the English Catholic Clergy. Who of them is not punctual in his attendance at the altar? Or in his confessional? Or not ready, at the call of every poor man, to afford him spiritual succour? Where is the hospital, the workhouse, or the prison, into which, if it have a Catholic inmate, the English Catholic Priest does not cheerfully carry the comforts of religion? Wherever he is, the English Catholic Pastor is the poor man's friend."

In 1758, Doctor Petre died, after having governed the London District for 25 years as Apostolic Vicar; besides the time during which he had governed it as Co-adjutor to Bishop Giffard. The present writer recollects his pious demeanour, his gentle manners, and the general remarks made at the time on the perfect cordiality, which subsisted between him and his Co-adjutor; the care, which Doctor Petre took to bring forward Doctor Challoner to advantage; and the joy, which he discovered on every occasion, in which applause was given to Doctor Challoner, or where marks of esteem or veneration were shewn to him.

By the death of Doctor Petre, the whole charge of the London District devolved to Doctor Challoner; sometime afterwards, being very ill, and the worst being apprehended, he petitioned His Holiness to have the Honourable James Talbot, a brother of the then Earl of Shrewsbury, appointed his Co-adjutor. The petition was immediately granted. His Holiness nominated Mr. James Talbot, Bishop of Birtha, with the right of succeeding to Doctor Challoner, on the event of his decease. Dr. James Talbot's consecration took place on the following August.

It remains to notice the harmony, which subsisted between Doctor Challoner and his regular clergy. Between him and *Dr. Walmesley*, the pious and learned Vicar Apostolic of the Western District, there was always the most cordial co-operation. The same subsisted between him and Father *Pacificus Baker*, a learned friar, an active missionary, an able preacher, and a pious writer: He was a member of the Order of St. Francis, to which the whole Church of Christ has such incalculable obligations.

(TO BE CONCLUDED IN OUR NEXT.)

## *Is Papal Rome BABYLON, or the Pope THE BEAST?*

In a preceding article, we shewed, that, while many living Clergy<sup>2</sup> men of the Established Church, always the most remote from fanaticism, among the various sects of Protestants, which unfortunately divide our countrymen, have not only derided, but even laboured to throw down, the pretended "pillar of the Reformation," erected on the airy dreams of visionary interpreters of the Apocalypse, the most modern German Biblicals of all denominations, with scarcely an exception, with difficulty condescend to mention the old fable, which could metamorphose a series of holy Pontiffs, devoted to the Propagation of the Faith and Law of Christ, into a Beast, or agent of the devil.\* We shewed also, that this *enlightened* and *liberal* imposture is at variance with the general scope of the Revelation, as pointed out by St. John himself, and acknowledged by the most learned Biblical students of the day. We must now examine how far it is reconcilable with the true meaning of those particular parts of the Apocalypse, which have been so often adduced in its defence. These are passages taken from the thirteenth and following chapters, as far as the twenty-second.

We may be allowed to congratulate with our Seers, that they did not discover, in the '*great red dragon*' of chapter the 12th, the Papal power. Had their prejudices so far confounded their judgments,

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\* A detailed history of the ever-varying explanations of the Book of Revelation, would be, at once, interesting and instructive. In it, we might see contrasted the perspicuity of Messrs. Irving and Co., who, at every turn, stand aghast at the sight of the 'abominations of Popery,' with the dulness of German intellects, such as that of Eichhorn, who, in his Commentary of two volumes, never once mentions the Pope, or Papal Rome; or of Ewald, who, in his Octavo Commentary, scarcely deigns to write the following few words on the subject: "The image of the beast (C. xiii) was applied to the most odious monster of each age. This PERVERSE way of interpreting did not change at the time of the Reformers. For most of them were of opinion, that the Pope and his impiety (!) were described." And yet, we are to be told, that the Scripture is clear to every capacity, and the sole rule, appointed by Divine Wisdom, for determining which are the doctrines of Christ. One would expect, in that case, a little more consistency in its decisions, at least, on a "primary pillar of the reformed faith." Bp. Watson Theol. Tracts, Vol. v. p. 7, on a doctrine, of which the Synod of Gap "protests, that it is the belief and common confession of *us all*, and, that it is a foundation of our separation from the Roman Church, a foundation derived from Scripture, and sealed by the blood of so many Martyrs." No doubt, when a Grotius and a Hammond undertook to refute this same fundamental doctrine, they thought, like the Synod of Gap, that they were teaching the doctrine of the Spirit of God: but, fatally for the pretensions of one of the contending parties, that doctrine is "Truth," (John xvi. 13.) and Truth is One.

they might have easily prevailed on themselves to represent the "Old Serpent, called the Devil and Satan," (Rev. xiii. 9.) with brows encircled with a triple crown, inscribed with the word "Mystery," tempting Eve in paradise. "Mystery" might allude to Original Sin: it is true, the Papal power would be 4,000 years more ancient than even Papists maintain; but such an exhibition would not be more absurd or profane, than the mystical interpretation, proposed by the Rev. G. Croly, of the Temptation of our Lord, which, as he so sagaciously observes, "is, in all its parts, a type or visible prophecy of the corruption of Papal Rome!!" Well might the British Critic observe on this luminous invention of an M. A. "In this way of interpretation, we would undertake to shew, that Balaam's ass is a type of Mr. Croly."—Brit. Crit. for July, 1827, p. 27.

Besides the dragon, there are three other great symbols of impiety, the beast, the false prophet, and the scarlet woman. I say three, because I think it may be most satisfactorily proved, that the beast with seven heads and ten horns of chapter 13th, is identical with the beast of chapter 17th, on which the harlot is seated. Each has seven heads and ten horns. Of the former, we read, "Upon his heads the name (names *ονματα* according to Griesbach) of blasphemy." (xiii. 1.) Of the latter, that he is "full of names of blasphemy." (xvii. 2.) Of the former, St. John says: "I saw one of his heads, ~~and was~~ wounded to death, and his deadly wound was healed; and all the world wondered after the beast." (xiii. 3.) Of the latter, the Angel says: "The beast, that thou sawest, was, and is not, and shall ascend out of the bottomless pit, (*αβυσσος* used in the New Testament, either of the abode of the dead, Rom. x. 7. or of that of demons, Luke viii. 31. an entrance into which, of course, presupposes death) and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast, that was, and is not; and yet is."

Nor can it be objected, that it is said, that only *one head* of the former beast was "wounded to death, and healed;" whereas, of the latter, it is related, that *he* (the beast) "was, and is not, and shall ascend out of the bottomless pit," or be restored to life: for, with that obscurity, which is peculiar to prophecy, and in particular to the symbols used by St. John, it is said of the latter, (xvii. 9, 10.) "The seven heads are seven mountains: and they are seven kings." (The Protestant authorized version, which lies before us, reads: "And there are seven kings:" this interpretation does not sufficiently agree with the context, which is *explaining the meaning* of the symbol.) "Five are fallen, and one is, and the other is not yet come: and when

he cometh he must continue a short space." Yet, in the very next verse, we read, "And *the beast*, that was, and is not, even he is the eighth, and is of the seven." The beast, then, on which the woman sitteth, (ver. 7, 8.) is one of the seven kings, represented by his seven heads, and is, consequently, mysteriously confounded with one of his own heads, or, rather, is emblematical of a king, who is also represented by one of the heads of the same beast. Hence, as no one would argue, from this circumstance, against the manifest identity of the beast, spoken of in the different verses of the 17th chapter, so the objection, which we have stated, so far from proving the beast of chapter xiii. and that of chapter xvii. to be different, furnishes us with a new mark of his identity. Hence, even in the 13th chapter, we find the wound attributed, not merely to the head, but to the *beast*: (ver. 12. 14.) the beast, on which the woman is seated, is depicted as "scarlet-coloured" *Κοκκινον* (xvii. 3.) This word is used as an emblem of power or luxury. Thus, the soldiers put on our blessed Saviour a scarlet robe (Matt. xxvii. 28.) when they unfeelingly invested him with the insignia of royalty, and treated him as a mock king. See also Revel. xvii. 4. xviii. 12. 16. Accordingly, we read, (xvii. 12.) is the explanation given by the Angel, that the ten kings "receive power, as kings, one hour with the *beast*," and, that they "shall give their power and strength unto the *beast*." As for the beast of the 13th chapter, *power* is one of his most conspicuous features. "The dragon gave him his power and his seat and great authority." See ver. 4, 5. 7. &c. There is evidently no contradiction in receiving power, both from the dragon and from the ten kings.

What more clearly shews the identity, for which we contend, is that, while the punishment of the great enemies of God is circumstantially described as of the woman, (xviii.) of the false prophet, (xix. 20.) of the dragon, (xix. 20. 10.) the fate of *only one beast* is to be found in the Apocalypse; (xix. 20. xx. 10.) and he is called to *δυναμις* with the definite article, (xix. 20. xx. 4. 10.) an appellation, used of each beast, in the chapter in which it is respectively described. See xiii. 3, 4. xviii. 12, 13. 16. That the beast of chapter xiii. is meant in xix. 20. xx. 10. where the vengeance of God is depicted, is evident from his being coupled with the false prophet, as in the 13th chapter. Compare also xx. 4. with xiii. 14. and following verses. At the same time, the account of the torments of the beast is only a more circumstantial development of the remark in chapter xvii. 8. 11. "The beast shall go into perdition." Surely, then, St. John, who has so clearly announced the distinction between the two beasts mentioned in the 13th chapter, (see ver. 11 and 12.) although their description furnish-

as so many marks of dissimilitude, would not, if he had not considered them as identical, have omitted to point out, that of the first beast of chapter xiii. and the beast of chapter xvii. which agree in every particular.

But why delay so long on this identity? In order to obtain a greater number of data for the solution of the problem, Who is the Beast? or rather, Is he the Pope, or the series of Popes, or the Papal Power? For, we are so afraid of entangling ourselves in the mazes of Apocalyptic Prophets, that we shall treat of the positive Query, Who is the Beast? only as far as is necessary to shew the truth of the negative position maintained in this Dissertation, viz. He is not the Pope, &c.

That we may proceed with order, we shall first comment upon the chapters, on which the controversy is founded, but not more diffusely than our question may require. We shall then sum up the attributes of the two beasts and the woman, and examine whether they are to be found in the Popes, or Papal Rome. As the land, over which we are about to travel; is overspread with darkness, we shall make no apology for turning a little out of the way to obtain light from "on high:" it is with this view alone, that we start from the explanation given by the Angel in chapter xvii. of the vision of St. John. We shall afterwards turn back to the 18th chapter, and then proceed, in order, through it, and those, which follow. We must beg of our readers to have the Scriptures open before them, as, for the sake of brevity, we must often abstain from citing passages at length. As our dispute is with Protestants, we use the authorized version, to avoid cavils.

xvii. 7. "And the angel said unto me—I will tell thee the mystery (or meaning, compare Rev. i. 20.) of the woman, and of the beast, that carrieth her, which hath the seven heads and ten horns." The next verse is so mysterious, and, of itself, throws so little new light on the symbolical 3rd verse of the 13th chapter, that we shall hasten to the following verses, which will put us on the track for discovering its meaning. V. 9. "Here is the mind, which hath wisdom." (Compare xiii. 18. "Here is wisdom. Let him, that hath understanding, count the number of the beast.") The angel, explaining the vision, does not remove every obscurity, but only such as an ingenious mind would be incapable of penetrating. "The seven heads are seven mountains, on which the woman sitteth." Who the woman is, appears from v. 18. "The woman, which thou sawest, is that great city, which reigneth over the kings of the earth:" and, in ver. 15, we read: "The waters, which thou sawest, where the whore sitteth, are

peoples, and multitudes, and nations, and tongues." It is unnecessary for us to collect passages of the Old Testament, or of the Rabbins, in which similar figures are used, as other Commentators have done, as Westein, Ewald, &c. : for us, it is enough to know the meaning of the symbol. We shall not maintain, with Lakemacher or Herder, that the seven-hilled Jerusalem is pointed out: nor, with M. de Joux, the author of *Lettres sur l'Italie considérée sous le Rapport de la Religion*, à Paris, 1825, that Constantinople, likewise seated on seven hills, is the "great city, which reigneth over the kings of the earth." It is obvious, that either of these interpretations, once admitted, would set the controversy at rest: for, neither Jerusalem nor Constantinople, to which the symbols would then relate, has any peculiar connection with the Papal Power: but we love truth too much, not to acknowledge, that the attributes, here enumerated, are those of Rome. For, of Rome, the poet sang:

"Septem urbs altajugis, quæ toti præsedet orbi."

PAOR. iii. 10.

Virgil also, *Georg.* ii. 534 and 535:

Scilicet et rerum facta est pulcherrima Roma  
Septemque una sibi muro circumdedit arces.

*Arces* here means hills. Compare *Georg.* iv. 461. Many examples may be seen in Forcellini's *Lexicon*. He observes, that, from the custom of erecting citadels on the tops of *mountains*, *arx* received the meaning of *citadel*. This custom appears very remarkably in Rome and its environs, as at Tusculum, Fidenæ, Præneste, &c.

The same Poet, in his 6th book of the *Eneid*, writes the characteristics given in the *Apocalypse*:

——— "illa inclitya Roma,  
Imperium terris, animos sequabit Olympo.  
Septemque una sibi muro circumdabit arces."

Every student will remember the words of Horace's *Carmen Sæculare*:

"Dii, quibus septem placuere colles."

See Cicero ad Atticum, vi. 5. Strabo, v. p. 358.

The seven hills continued to form a distinguished characteristic of Rome, till the time of Aurelius:



But, not only does the description of this mystical Babylon perfectly agree with the expressions of writers almost coeval with St. John; the early Christian writers, and in particular, some of the most learned of the holy Fathers, declare, that the Apostle speaks of Rome and her Empire, then flourishing. Among them, we may reckon St. Irenæus, l. V. c. 30. n. 2. Tertullian adv. Jud. 9, p. 193. et conf. Marc. l. III. p. 404 and 405. Edit. Rig. 1675. Euseb. II. 15. St. Jerome in Jes. XXIV. and XLVII. l in prolog. in libr. de Spir. S. in Epist. 151 ad Algasiam, quæst. 11. ep. ad Marcellian. St. Aug. de civit. Dei, XVI. 17. Nicephor. Hist. Eccl. II. 15, and others mentioned by Bossuet in his Apocalypse avec une explication, p. 279—282. Paris, 1772, as Orosius, lib. II. 3. VII. 2.

To say nothing of the learning of some of these writers, particularly St. Jerome and St. Augustine, no one can deny, that, at least, the early period, at which they lived, must give weight to their testimony of the sense in which the passage was understood.

Jerusalem was never distinguished by rule over the kings of the earth. Nor could it be correctly represented as sitting upon many waters, which, says the angel, "are peoples, and multitudes, and nations, and tongues." As little do the lamentations of the kings, and merchants, and mariners, in chapter xviii. over falling Babylon, agree with Jerusalem, secluded from intercourse with the Pagans, and, hence, not the great object of their admiration.

Rome was distinguished for its most extensive domination during the first ages of Christianity.

"Terrarum Dea, gentemque Roma,  
Cui par est nihil, et nihil secundum."

MARTIAL.

But Constantinople could not be designated in the first century, as "that great city, which *reigneth* over the kings of the earth." For we must observe, that we are not interpreting a vision, but the explanation of a vision, in which *future* power cannot be correctly represented as actually existing. Nor can it be objected, that, in Hebrew, and hence in the Greek of the New Testament, and in particular of the Apocalypse, in which Hebraisms are numerous, one tense is frequently used with the meaning of another. For, of the seven kings of this mystical Babylon, the angel says, accurately distinguishing times, "Five are fallen, and *one is*, and the other is not yet come." Some of these kings, therefore, had already reigned before the time of the vision, and one was then actually in existence.

It may be said, that we have all this time been arguing against our own cause; we answer, that we place such reliance on the goodness of our cause, that we never fear a candid exposition of the truth, and are, therefore, persuaded, that we shall clearly shew, that the Babylon of the Apocalypse is not Papal, but Pagan, Rome. It was necessary to establish firmly the situation and nature of the "great city," as a preliminary to our further enquiries. Having obtained this clue, we may proceed with our researches.

V. 9. "The seven heads are seven mountains—And there (they) are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh he must continue a short space. And the beast, that was, and is not, even he is the eighth; and is of the seven, and goeth into perdition."

These seven kings are evidently to be sought among the rulers of Rome, as our adversaries uniformly maintain: for the woman is Rome; and the seven heads of the beast are not only seven kings, but also the seven hills of Rome. Now, Bossuet, in his Variations, as well in his Apocalypse avec une Explication, has fully shewn the historical absurdities, into which these interpreters fall, who maintain these seven kings to be seven forms of government, some of which, the Consular for instance, owe their very existence to a decided hostility to a Monarchical government: such an explanation, totally unfounded on any hermeneutical principle, arises from a blind prejudice against the Church of Rome, which has so far misled its authors, that they mistake a period of, at least, 1260 years, for the continuance of a short space or time, the characteristic of the seventh king. It is sufficient for our purpose to observe, that this meaning of the word βασιλευς is unauthorized by any passage in the Scriptures, or by any known form of speech in the language of the New Testament. We assert this, because no such passage, or phrase, has hitherto been adduced by the supporters of the system, which we combat: and, even if they had been successful in their researches, they would still have to shew, why, in this instance, we ought to depart from the ordinary acceptation, in order to entangle ourselves in new difficulties. In a word, their interpretation is hermeneutically false; as it is built on a dogmatical prepossession, and not on the *usus loquendi*. βασιλευς has, throughout the New Testament, the meaning of a ruler, or dignified personage. Now, St. John wrote, as all admit, while Rome was governed by the Emperors. They must, then, be the kings, of whom he speaks; for he expressly says: "Five are fallen, one is, and the other is not yet come." Schleusner, in his Lexicon of the New Testament, under the word βασιλευς observes, that notwithstanding the

odium, in which the name of king was held by the Romans, it appears from ancient monuments, that the title *βασιλευς* was applied, as well by Gentiles, as by Christians, long before the time of Constantine, to the Roman Emperors. He refers to Spanheim de Usu et Præstantiâ Numismatum T. II. p. 397, and Selden de Jure Nat. et Gent. p. 803. In the New Testament, the same word occurs in this sense, if not in John xix. 12, at least, in I. Peter ii. 13. "To the king, as supreme, or unto governors, as unto them, that are sent by him." The King of Pontus, Galatia, Cappadocia, Asia, and Bythynia, whose Christian inhabitants St. Peter addresses, (I. Peter i. 1.) was no other than the Roman Emperor; and by him, the governors were sent, as Pliny, by Trajan, to Pontus and Bythnia; in verse the 17th also of the same 2nd chapter, *τον βασιλεα* must be the ruler *κατ' ἐξοχην* the Emperor. We shall not here detail the historical illustrations, which have been proposed of the words that follow, in the same verse. Five are fallen, &c. These will be more properly discussed, when we come to a detailed examination of the question, whether Papal, or Pagan, Rome is here described, that is, to the application of the distinguishing marks of the symbolical personifications of impiety. At present, we are discussing the difficulties of the Text itself. We consider the division of our subject, proposed above, necessary to avoid repetitions, and to enable our readers to see more clearly the force of our arguments, because they will thus enjoy a summary view of the question. Were we, at each verse, to pursue the enquiry, whether Papal, or Pagan, Rome is spoken of, we might not only weary, but even distract them: for we should find, that some properties are common to both, for instance, the seven hills, extensive sway, &c. whereas, the final decision must evidently depend on the universality of the application: in other words, if Papal Rome, while it agrees in some particulars with mystical Babylon, differs from it in others, then it cannot be Babylon; if Pagan Rome, on the contrary, agree in every particular, and in such a way as to exclude the necessity and possibility of a further application to Papal Rome, then Pagan Rome, and it alone, is Babylon. The same rule, which we cannot too forcibly inculcate, must, of course, be applied to similar questions on the Beasts: we have introduced it incidentally here, to justify our delaying the application, which is the great object of this controversy, to a future article. We must, however, always bear in mind the peculiar difficulties of the Sacred Book, which we are endeavouring to explain, and our limited knowledge of History, the great Interpreter of Prophecy; and, hence, not vainly expect noon-day light at every step.

V. 11. The angel does not explain the meaning of the beast: but,

in interpreting symbols or figures in the Scripture, we possess one great advantage in that *constancy*, with which they are used to denote particular objects; for, as in all languages, words have fixed meanings, so, among the Hebrews, as Lowth, *De Hebræorum poesi*, shews, metaphors and other figures have their established signification. Now, animals and, in particular, wild beasts, are used to denote people or kingdoms. See Ps. lxxiii. 31. (Vulg. lxxii. 31.) Ez. xlix. 3, 4. xxxii. 2, 3, where the crocodile represents Egypt, as on some medals of Augustus. But our author, who, though under the influence of divine inspiration, has so many points of similarity, sometimes even of identity, with what we find in the writings of the prophets in the Old Law, as all Commentators observe, and the learned Catholic Scholz, in the Introduction to his *Apocalypse des heiligen Johannes*, has very diffusely proved, appears, in the present instance, to have trodden in the footsteps of Daniel. See Dan. vii. in which beasts, composed of various materials, and, in some particulars, not unlike that of St. John, represent kingdoms. If these remarks are well-founded, the meaning of ver. 11 will be: the kingdom, that was, and is not, is the eighth, and is of the seven, and goeth into perdition or destruction. We freely acknowledge, that there is not a little mystery in these words. But Scholz's remarks are acute: "The kingdom is the eighth ruler, arising, as a Cesar, like the seven; afterwards, the kingdom shall be destroyed. (a) The expression, *the beast*, cannot denote *one* person, but signifies *the kingdom*. (b) The expression, 'the eighth,' must be, therefore, looked upon as a collective noun, so that all similar Emperors, following the seventh, are considered as forming one body. For the support of this signification, we may observe also, that this 'eighth' cannot be considered as *perfectly* like to the seven, as he is not one of the seven heads." Of the justice of these remarks, we may be better able to form an opinion when we come to the application.

V. 12. The ten kings, represented by the ten horns, are, as Scholz justly observes, very different from the seven kings: for they have received no kingdom as yet; they do not succeed one another like the seven kings, but they receive power, as kings, *with* the beast, (*μετα τον θηριον* a reading, the authority for which, preponderates over that for *μετα τον θηριον after the beast*, and which is accordingly preferred by Griesbach) one hour, that is, a short time. (*μικρον ωραν* compare Gal. ii. 6. *Προς ωραν* also Phil. ii. 13. and *Προς μικρον ωραν* Matt. xx. 12. xxvi. 40.) These passages shew, that, "for a short time," and not, "at the same time," as others translate, is the meaning of the Text.

V. 18. Here no difficulty occurs: we have only to bear in mind, that the beast here represents a kingdom or empire, evidently that of Rome, from its being the seat of the woman, and from its seven heads representing the seven hills of Rome.

V. 14. "They shall make war with the Lamb, and the Lamb shall overcome them". Christ said to Saul, still "breathing out threatenings and slaughter against the *disciples* of the Lord," (Acts ix. 1) "Saul, Saul, why persecutest thou *me*?" V. 5. *Making war, then, with the Lamb*, who, at the time when St. John was instructed by the angel, was already immortal and impassible, and seated at the right hand of his Father, is equivalent to fighting against his disciples. But the Lamb shall overcome them: that is, his disciples and, consequently, his religion, so far from being exterminated, shall prevail. And what other result could be expected? For he is Lord of Lords, and King of Kings: all-powerful, and ruling from sea to sea: and they, that are with him, his disciples, are "called and chosen and faithful." Every one must see, that the words, *called and faithful*, are applicable to, and frequently used of, all the disciples of Christ upon earth. Nor does the term, *chosen*, or *elect*, present any difficulty. For, it is frequently used in the New Testament to denote Christians in general, yet on earth, who, though many of them walk in the broad way, which leadeth to destruction, are all *chosen* to receive the faith and law of Christ. See, for instance, 1 Peter i. 1, 2. and many passages in St. Paul, where he uses this term, though he, at the same time, censures the crimes of some of those, whom he had dignified with the title. This verse, then, commences with the persecutions, but ends with the triumphs of the followers of Christ upon earth, over the Roman Empire and the ten kings, her allies.

We have already examined the 15th and 18th verses. The 16th and 17th remain. In the former, the punishments of the woman, or the city of Rome, by the instrumentality of the ten kings is described: they shall hate Rome, and shall make her desolate and naked, by exposing her to shame and contempt, and shall eat her flesh, a cruel mode of treatment denounced in Is. ix. 19. Mic. iii. 2, 3: and burn her with fire.

V. 17. But this punishment does not happen without the permission or decree of God: for "God hath put in their hearts to fulfil all his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled, which evidently relate to the punishments of this city. The woman, then, is Rome: the beast is the Roman Empire, ruled by the Cesars, and persecuting the Christians: the ten horns are ten kings, who will, at once, rise, and avenge the

cause of God on haughty Rome, notwithstanding her sway over the kings of the earth, over peoples, and multitudes, and nations, and tongues: they will make her desolate, and burn her with fire. With this clue in our hands, we shall, in the next article, proceed, as briefly as possible, through the remaining chapters, which treat of the subject, which we have in hand. Thus we shall clear the way of many difficulties, before we attempt a detailed application to Pagan, and not to Papal, Rome, on which question, the controversy must finally turn. Some of our observations may appear minute; but we beg leave to suggest, that accuracy cannot be too great, where Fanaticism has introduced so many arbitrary interpretations, if they may be dignified with such an appellation, and where the false explanation of a single word or phrase has so often been adduced in justification of an unfounded application, attended with the most pernicious consequences.

C. M. B.

[A manuscript has lately fallen into our hands, the perusal of which has given us so much pleasure, that we have determined to publish it for the benefit of our readers.—EDRS.]

*A Translation of those Psalms, which usually occur in Catholic Books of Devotion.*

INTRODUCTION.

The object of the following pages is to present to the English reader, a faithful and intelligible version of those Psalms, which are generally found in Catholic books of devotion.

With this view, each Psalm is preceded by a short notice, explanatory of its probable occasion or object, and of the pious sentiments which it is calculated to express.

To some Psalms marginal notices are affixed. These are meant to point out the different subjects successively treated by the Psalmist.

The notes at the bottom of the page serve to explain certain Hebrew idioms, and to indicate those historical facts, or passages of Scripture, to which allusion may be made in the text.

In a few passages, to aid the reader, and illustrate the meaning of the Psalmist, a supplementary word has been added; but such word has always been printed in Italics, to shew that it is no part of the original writing.

That passages of obscure and doubtful meaning should be found in the Psalms, will not surprise any one who reflects on the antiquity of these sacred poems, their elliptical phraseology, and the occasional occurrence of words and idioms, which as they are used, but once in the sacred writings, cannot be elucidated by comparison with other parallel passages. On such occasions, the translator has sought to avail himself of the aid to be derived, both from the more ancient and from the modern versions, and has preferred that rendering which appeared to him to have the greatest weight of authority in its favour.

Hence it will be found, that in this version occur many passages which differ considerably from the corresponding passages in our prayer books, and others which equally differ from the meaning usually given to the Hebrew text. Of both, a satisfactory answer can be assigned. The translations in our prayer books, have all been made from the Vulgate, which is itself the translation of a translation, namely, of that of the Septuagint; and every scholar knows, that, as you recede from the original, at each intermediate step you become more liable to mistake its real import, or add to its obscurity. On the other hand, it should be observed, that, the old translators had before them more ancient, and probably more correct copies of the Hebrew text, than any which now exist: for which reason they have been followed in these pages, whenever they suggested more apposite and more intelligible readings than are furnished by the printed Hebrew Bibles.

It would greatly facilitate our understanding of the Psalms, were we acquainted with the manner in which they were sung in the temple, how they were divided into portions, and to what minister or ministers, each portion was allotted. That such a division was adopted, is plain, from the frequent change of person in the language, for which it is not easy to account, on any other supposition; and several of the Psalms offer the appearance of dialogues, on religious subjects, between the chanters, rather than of prayers directly addressed to the deity. In the present version a division of this kind has been occasionally attempted: it does away with many difficulties, and naturally explains the frequent introduction of new and apparently foreign matter into the composition.

The Psalms, which are here presented to the Catholic reader, are those selected for Vespers on Sundays, for Complin, and for devotions on Sundays and holidays; the seven penitential Psalms, and those for benediction, the king, and the dead. As with these, four of the Canticles are used, it has been thought proper to add translations.

of the Magnificat, the Nunc dimittis, the Benedicite, and the Benedictus, and also of the prayers which generally accompany them.

## THE PSALMS AT VESPERS ON SUNDAYS.

### PSALM CIX.

*Dixit Dominus Domino meo.*

This Psalm is considered prophetic of the power and glory of the Messiah. It is divided into two parts, which were probably sung by different persons or choirs. The first is addressed to the Messiah, (Adonai, "my Lord,") and enumerates the promise made to him by God, (Jehovah, "the Lord,") his power, generation, and priesthood. The second, beginning at verse 6, is addressed to God, (Jehovah,) announcing the accomplishment of the preceding promise, and describing the Messiah as a conqueror, seated at the right hand of "the Lord," and smiting his enemies with the rod of his power.

#### I.

- |           |    |                                                            |
|-----------|----|------------------------------------------------------------|
|           | 1. | The Lord spake to my Lord, <i>saying,</i>                  |
| The pro-  |    | "Sit at my right hand,                                     |
| mise.     | 2. | Until I place thine enemies,                               |
|           |    | A stool for thy feet."                                     |
|           | 3. | The Lord shall send the rod of thy power out of Sion;      |
| The power |    | Thou shalt rule in the midst of thine enemies :            |
| of the    |    | With thee shall be princely gifts in the day of thy might. |
| Messiah.  |    |                                                            |
|           | 4. | In the brightness of the holy place,                       |
| His eter- |    | Before the birth of the day-star,                          |
| nal gen-  |    | Thou wert begotten.                                        |
| eration.  |    |                                                            |
|           | 5. | The Lord sware, (and he will not repent,)                  |
| His       |    | Thou art a priest for ever,                                |
| priest-   |    | According to the order of Melchisedech.                    |
| hood.     |    |                                                            |

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V. 4 The present Hebrew text is very obscure, and probably corrupt.



## II.

- Accom- 6. My Lord *sitteth* at thy right hand,  
plishment He bruiseeth kings in the day of his wrath.  
of pro- 7. He shall execute judgment on the heathen,  
mise. Filling up the valleys and smiting the mountains far  
and wide,  
8. He shall drink of the running water in the way,  
Therefore shall he lift up his head.

V. 7. "Far and wide." Over much earth. Heb.

V. 8. This is usually explained of his sufferings, the cup of which he had to drink.  
John xviii. 11.

PSALM CX.—*Confitebor tibi, Domine.*

This is one of the alphabetical Psalms ; which are so called, because, in the original, each succeeding line begins with the succeeding letter of the Hebrew alphabet : an arrangement, which probably was adopted to aid the memory of those, whose duty it was to chant the several verses in the temple. Hence these Psalms generally assume a didactic character, containing expressions of pious feeling, or maxims of religious duty, with no other connection than what arises from their alphabetical arrangement.

1. I will praise the Lord with my whole heart,  
In the company of the righteous, and the congregation.
2. Great are the works of the Lord,  
Subjects of enquiry to those who delight in them.
3. His works are glorious and magnificent,  
And his graciousness endureth for ever.
4. He hath established a memorial of his wonders :  
The Lord is good and merciful.
5. He giveth food to them that fear him ;  
He will be mindful of his covenant for ever.
6. He manifested to his people the might of his arm,  
That he might give to them the inheritance of the heathen.
7. The works of his hands are truth and judgment ;  
And all his commands are steadfast ;
8. Established for ever and ever,  
And issued in truth and righteousness.
9. He hath sent forth redemption to his people,  
He hath made a covenant for ever.

10. Holy and fearful is his name :  
The fear of the Lord is the beginning of wisdom.
11. Good is the understanding of those who do them :  
His praise endureth for ever.

V. 11. "who do them : " who do his commands.

PSALM CXI.—*Beatus vir, qui timet Dominum.*

This is also an alphabetical Psalm, and the same remarks apply to it, which are prefixed to the last.

1. Blessed is the man who feareth the Lord,  
And who delighteth greatly in his commandments.
2. His seed shall be mighty on the earth :  
The posterity of the righteous man shall be blessed.
3. Glory and wealth shall be in his house ;  
And his kindheartedness shall endure for ever.
4. Light springeth up in darkness to the upright :  
He is kind, and compassionate and just.
5. A blessing to the man, who sheweth mercy and lendeth,  
And ordereth his words with judgment ;  
For he shall never be moved.
6. The just man shall be held in everlasting remembrance ;
7. He shall not fear evil tidings :  
His heart is prepared ; he trusteth in the Lord.
8. His heart is strengthened,  
He shall be without fear, till he look down on his enemies.
9. He distributeth, he giveth to the poor,  
His kindheartedness shall endure for ever.
10. His horn shall be exalted in glory :  
The wicked man shall see it, and be grieved.
11. He shall gnash his teeth, and pine away ;  
Because the desire of the wicked shall perish.

PSALM CXII.—*Laudate pueri Dominum.*

The glory and goodness of the Lord, who from his throne above the highest heavens, dispenses blessings to the lowliest of his servants on earth.

1. Praise, ye ministers of the Lord,  
Praise the name of the Lord.

2. Blessed be the name of the Lord  
Henceforth and for ever !
3. From the rising of the sun to the going down thereof,  
Worthy of praise is the name of the Lord.
4. The Lord is high above all nations ;  
And his glory above the heavens.
5. Who is like to the Lord our God, who riseth on high to sit,  
And lowereth himself to look down on heaven and earth.
6. Who raiseth the needy man from the dust,  
And lifteth up the poor man from the dunghill,
7. To place him with the princes,  
Even with the princes of his people ;
8. Who maketh the barren woman to dwell in the house,  
A joyful mother of children.

V. 7. This probably alludes to David's elevation to the throne. See I. Kings xvi. 13.

V. 8. Probably an allusion to Hannah, the mother of Samuel. I. Kings, i. 20.

PSALM CXIII.—*In exitu Israel.*

This Psalm is composed of two parts, or, perhaps, of two fragments of different Psalms. The first contains a figurative and magnificent description of the departure of the Jews out of Egypt; the second, a bitter satire on the idols of the Gentiles, in contrast with the living God.—To observe the beauties of this sacred composition, the reader should view it as a poetical dialogue between the opposite chanters or choirs, who, in their answers to each other, continue the subject already begun, or take up some new subject suggested by the language of their opponents.

- |    |                                                                                                       |
|----|-------------------------------------------------------------------------------------------------------|
| A. | 1. When Israel came out of Egypt,<br>The house of Jacob from a strange people ;                       |
| B. | 2. Judah was made his sanctuary,<br>And Israel his kingdom.                                           |
| A. | 3. The sea saw <i>them</i> , and fled,<br>The Jordan was turned back.                                 |
| B. | 4. The mountains leaped like rams,<br>The hills like the lambs of the flock.                          |
| A. | 5. What ailed thee, O sea, that thou didst flee ?<br>And thee, O Jordan, that thou wert turned back ? |
| B. | 6. You, ye mountains, that ye leaped like rams ?<br>And, ye hills, like the lambs of the flock ?      |

- A. 7. *T'was that* the earth trembled at the presence of the Lord,  
At the presence of the God of Jacob,
- B. 8. Who changed the rock into pools of water,  
The stony mountain into springs of water.
- A. 9. Not to us, O Lord, not to us, but to thy name give glory,  
For the sake of thy mercy and thy truth.
- B. 10. Wherefore should the heathen say,  
Where is now their God ?
- A. 11. Our God is in the heavens ;  
All, whatsoever he willeth, that he worketh.
- B. 12. Their idols are silver and gold,  
Wrought by the hands of men.
- A. 13. They have mouths, yet they speak not,  
They have eyes, and yet they see not.
- B. 14. They have ears, yet they hear not,  
They have noses, and yet they smell not.
- A. 15. They have hands, yet they handle not ;  
They have feet, yet they walk not ;  
Neither can they utter sounds from their throats.
- B. 16. Like to them be all, who make them,  
All who place trust in them.
- A. 17. The house of Israel trusteth in the Lord ;  
He is their help and their shield.
- B. 18. The house of Aaron trusteth in the Lord ;  
He is their help and their shield.
- A. 19. They, who fear the Lord, trust in the Lord ;  
He is their help and their shield.
- B. 20. The Lord is mindful of us : he will bless,  
Will bless the house of Israel, will bless the house of  
Aaron.
- A. 21. He will bless all, who fear the Lord,  
Both the little and the great.
- B. 22. May he add *blessings* upon you,  
Upon you, and on your children.
- A. 23. Blessed be ye of the Lord,  
Who made the heavens and the earth.
- B. 24. The heavens—the heavens are the Lord's :  
But the earth he hath given to the sons of Adam.

V. 22. "Upon you"—the chanters opposite, or the people present.

V. 23. "Ye"—the same.

- A. 25. It is not for the dead to praise the Lord,  
Nor for those, who go down into the grave :
- B. 26. But we will bless the Lord,  
From this time and for ever.

## MAGNIFICAT ANIMA MEA.

This canticle was spoken by the Virgin Mary, in the house of Elizabeth, (Luke i. 40.) in thanksgiving for the blessing conferred on her of being the mother of the Messiah.

1. My soul doth magnify the Lord,  
And my spirit hath rejoiced in God, my Saviour.
2. Because he hath looked down on the low condition of his handmaid :  
For, lo ! henceforth shall all generations call me blessed.
3. Because he that is mighty hath done great things for me,  
And holy is his name.
4. And his mercy is from generation to generation,  
To them who fear him.
5. He hath displayed the strength of his right arm,  
He hath scattered the proud in the conceit of their heart.
6. He hath taken down the mighty from their seat,  
And exalted those of low degree.
7. The hungry he hath filled with good things,  
And the rich he hath sent empty away.
8. He hath taken Israel his servant into favour,  
Being mindful of his mercy,
9. (As he spake to our fathers,  
To Abraham and his seed,) for ever.

## CORRESPONDENCE.

*Jewish Controversy.*

## TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—A correspondent in your last Number,\* who signs himself Catholicus, wishes you to furnish “the proofs, that the Messiah is actually come.” Those proofs may easily be produced ; but it is

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\* The Number for September.—EDRS.

not, perhaps, so easy a task to compress so copious a matter into so small a compass, as to make it admissible, even *bit by bit*, into your Magazine. I will, however, endeavour to be as brief as the subject will permit.

I must premise, 1<sup>o</sup> that, as these proofs are intended for the Jews and other unbelievers in Christianity, I shall avail myself of the New Testament, as a well authenticated history *only*; and certainly no history can have greater authenticity. If the Jews refuse to admit it as such, they must, on the same plea, reject every other history, even that of their own nation, even that of the Old Testament.

2<sup>o</sup> That, though the Jews do not admit the writings of Daniel, at least, generally, into their canon of Scripture; yet, they must respect his prophecies, as their forefathers have always done, and acknowledge their authenticity.

3<sup>o</sup> I have not seen Mr. Levi's book; but, if Catholicus will observe how the most plain and obvious passages of the New Testament are twisted and tortured to accommodate them to different systems of Religion, which our modern innovators wish to uphold, so as to make them mean any thing or nothing, he will not be surprised, that Mr. Levi has been able to compose a plausible treatise in support of his opinion, from the obscure passages of prophecy; especially, as he probably keeps out of sight many, or, at least, some of the principal prophecies, which we bring forward in support of Christianity, and which speak more clearly and circumstantially of the time, person, qualities, &c. of the Messiah.

We shall prove, 1<sup>o</sup> that the Messiah is come: 2<sup>o</sup> that all the prophecies, which regard him, have been accomplished in the person of Jesus Christ: 3<sup>o</sup> that, though doubts were to exist, as to the sense of those prophecies, his quality of Messiah is sufficiently proved by his miracles and other characters, with which he was invested: and 4<sup>o</sup> that the objections of the Jews against these truths have no solid foundation.

1<sup>o</sup> The promise of a Redeemer was made to our first parents soon after their fall. (Gen. iii. 5.) It was repeated to Abraham, (Gen. xxii. 18.) and, in their turn, to Isaac and Jacob. The last named patriarch, in his old age, gave a special blessing to each of his twelve sons. To Juda he said: "The sceptre shall not be taken from Juda, nor a ruler from his race, until he, who shall be sent, shall come, and he shall be the expectation of nations." (Gen. xlix. 10.) The evident sense of this prophecy is, that the Messiah shall be born of Juda's race, and that this event shall take place near the time, when the sovereign power should be taken away from the Jewish nation: that

is, when the Jewish nation should cease to be governed by a chief of the tribe of Juda. Now, sacred and profane history inform us, that, after the descendants of Jacob were put in possession of the land of Canaan, the tribe of Juda ever maintained a superiority over the rest ; and that, after the revolt of the ten tribes under Jeroboam, Juda still continued to be continued to be governed by kings of its own family. The sceptre was thus transmitted from one chieftain to another, till Herod, by means of Mark Antony, obtained it of the Roman people, and was acknowledged king in Jerusalem. Herod was an Idumean by birth, and, consequently, of a foreign race. In him, therefore, the sceptre of Juda failed. A leader of Juda's line no longer presided over the Jewish people ; the term foretold by the holy patriarch for the coming of the Messiah, " the expectation of nations," was at hand ; and, in the thirty-seventh year of Herod's reign, Jesus Christ, our Redeemer was born. The exact accomplishment of this prophecy, in the person of Jesus Christ, has always been considered, by the holy Fathers, as one of the most convincing arguments to open the eyes of the Jews, ~~because they have~~ always understood it and still understand it of the Messiah. For nearly 1800 years they have been the very outcast of men, without a country, which they can call their own, and without the shadow of royalty or princely power. The time, then, for the ~~accomplishment~~ of this prophecy is long since elapsed.

~~According to the prophecy of Daniel (ii. 44. and vii. 14. et seq.) the reign of the Messiah was to begin after the destruction of the third monarchy, of which he speaks, and which was evidently that of the Greeks, and during the existence of the fourth, which was clearly that of the Romans. The Greek empire has been destroyed more than 1800 years, and the Roman empire no longer exists.~~

But there is a still more notable and precise prophecy of Daniel. This prophet was a captive with the Jewish people in Babylon. He had already foretold the deliverance of the Jews from that captivity, and that the city and temple of Jerusalem should be rebuilt. He was praying fervently to God to hasten the time of their deliverance, when the angel Gabriel appeared to him, and spoke thus : " Daniel, I am now come forth to teach thee and that thou mayest understand. From the beginning of thy prayers the word came forth, and I am come to shew it thee, because thou art a man of desires : therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people and upon the holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of Saints may be anointed.,

Know thou, therefore, and take notice, that, from the going forth of the word to build up Jerusalem again unto Christ the Prince, there shall be seven weeks and sixty-two weeks; and the streets shall be built again, and the walls in the strait of time; and after sixty-two weeks Christ shall be slain, and the people, that shall deny him, shall not be his; and a people, with their leader, that shall come, shall destroy the city and the sanctuary; and the end thereof shall be waste, and after the end of the war the appointed desolation." (Dan. ix. 22. et seq.)

In this prophecy we observe, that "*seventy weeks are shortened*," that is, fixed and determined, so that the time shall not be longer. Now, these seventy weeks must be computed as weeks of years, and not of days; for, if we compute them as ordinary weeks, nothing in the prophecy could be accomplished, because the whole time would not comprehend a year and a half, too short a space to rebuild the holy city and the temple; and to reckon by weeks of years was a very common mode of computation among the Jews. The angel specifies the precise time, from which we are to begin to reckon, "from the going forth of the word to build up Jerusalem again." This "word" was the Edict of Artaxerxes, surnamed Longimanus, who commanded Nehemiah to rebuild the holy city. This Edict was promulgated in the twentieth year of that King's reign. From that year, then, "unto Christ the Prince, there shall be seven weeks and sixty two weeks;" that is, sixty-nine weeks, or four hundred and eighty-three ordinary years, which is, according to the best chronology, the precise number of years, that elapsed between the promulgation of Artaxerxes' Edict and the baptism of Jesus Christ, when he began to preach and exercise the office of Messiah. Christ continued his preaching about three years and a half, and thus he was put to death in the middle of the seventieth week, as the prophet had foretold. The Romans were the people, who, with their leader, Titus, came and destroyed the city and the sanctuary, and brought on "the appointed desolation, which shall continue even to the consummation and to the end."

30. The prophet Aggeus was born during the Babylonian captivity; and while the Jews were building the temple, according to the Edict of Artaxerxes, prophesied thus: "Thus saith the Lord of Hosts, yet one little while, and I will move the heaven and the earth and the sea and the dry land; and I will move all nations, and *the desired of all nations* shall come; and I will fill *this house* with glory, saith the Lord of Hosts: the silver is mine and the gold is mine, saith the Lord of Hosts: great shall be the glory of *this house*, more than of



the first, saith the Lord of Hosts : and in this place I will give peace," &c. (Agg. ii. 7. et seq.) The same prophet, in the same chapter, (v. 4.) had just said : " Who is left among you, that saw this house in its first glory ? And how do you see it now ? Is it not (in comparison of that) as nothing in your eyes ? " How, then, was the glory of this house greater than that of the first ? Because, " the desired of all nations came and filled it with glory," sanctified it by his presence, and wrought many miracles in it. In every other respect, it was far inferior to the first temple. He " moved the heaven and the earth and the sea and the dry land " by the miracles, which attended his birth, his death, his resurrection and ascension, and by the control, which he often exercised over the various elements. He " moved all the nations," first, by the expectation of his coming about that time, not only among the Jews, but throughout all the east ; and secondly, by the conversion of nations from idolatry to the Christian Religion. Malachy, a cotemporary of Aggeus, (c. iii. v. 1.) refers to the same subject, and both prophets emphatically speak of the temple, which the Jews were then building, and which Titus destroyed.

4°. On the faith of the prophets and according to the promise, which God had made to David and Solomon : " I will place the throne of thy kingdom over Israel for ever, as I spoke to David, thy father : " (III Kings ix. 5.) the Jews always believed, and still believe, that the Messiah was to be born of the tribe of Juda, and of the house of David. Now, till the time of our Saviour, the genealogies of the Jews, particularly that of the family of David, were preserved with the utmost care ; but, since the dispersion of the Jews, no care whatever has been taken in this respect ; and so entirely have the tribes and families been confounded, that no Jew can possibly ascertain, whether one single individual of the house of David, or of the tribe of Juda, be now living.

5°. For several years before the destruction of Jerusalem, there was a firm persuasion, not only in Judea, but also throughout the whole of the east, that the coming of the Messiah was at hand. " The Messiah is coming, said the Samaritan woman, and he will teach us all things." (Joa. iv. 5.) The Jews doubted, whether John the Baptist was not the Messiah. (Luc. iv. 15.) Josephus, in his history of the wars of the Jews, (Lib. 16, c. 31.) speaks of a passage of scripture, which imports, that a native of his country was to arise *at that time*, who was to govern the whole world, and he applies the passage to Vespasian. The passage appears to be this : " I beheld, therefore, in the vision of the night ; and lo ! one, like the son of man, came with the clouds of heaven, and he came even unto

the ancient of days ; and they presented him before him ; and he gave him power and glory and kingdom ; and all people and tribes and tongues shall serve him ; his power is an everlasting power, that shall not be taken away, and his kingdom, that shall not be destroyed." (Dan. vii. 13, 14.) In his life of Vespasian, Suetonius writes thus : "An ancient and constant opinion prevailed through the whole east, that, *at that time*, by a decree of fate, conquerors coming forth from Judea should become masters of the world." "Many were persuaded," says Tacitus, "that it was written in the ancient books of the priests, that, *at that time*, the east would gain the ascendancy, and that men from Judea would subdue the world." There was then a full persuasion, that the term for the coming of the Messiah was at hand. The expedition of Titus and Vespasian took place thirty-seven years after the death of Jesus Christ. At that time, there appeared in Judea many impostors, who pretended to be the Messiah, who seduced a number of the Jews, and who were exterminated by the Romans. Josephus mentions them, and the Saviour had forewarned his disciples of them. (Mat. xxiv. 24.) Now, how are we to account for this general expectation of the Messiah *at that time*, unless the prophecies concerning him were then generally understood, as we understand them.

6°. There is among the Jews, an ancient tradition, contained in the Talmud, (Tract. Sanhedr. c. 11.) which says, that the world is to last 6,000 years ; viz. 2,000 years before the law, 2,000 under the law, and 2,000 under the Messiah. Even if that tradition be false, it proves against the Jews, who admit it, that the Messiah was to be born, as he really was born, about the year of the world, 4,000. When the Jews are pressed on all these points, they say, that the prophets indeed foretold the coming of the Messiah at that time, but, that God has deferred his coming on account of their sins. But this subterfuge contradicts a maxim generally received among them : viz. that when God threatens to punish, he does not always carry his threats into execution, because the repentance of sinners often disarms his anger ; but, when he promises favours or blessings, he never fails to fulfil his promises. (See Prideaux' Hist. des Juifs l. 17. t. 2. p. 252.) In another letter, we will examine this maxim. Some Jews have supposed, that God may defer the coming of the Messiah till the end of the world : but their Doctors, apparently ashamed of this extravagance, have pronounced a malediction on him, who shall compute the time of his coming. (See Talmud, part 2. Tit. Senhedr. c. 11.)

R. N.

### *Presidents of Douay College.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In a late number, you concluded the “Narrative of the seizure of Douay College,” &c. Though long, it has, I have reason to know, been generally read with the most lively interest, and particularly by the survivors of the sufferers, and by all, who sympathized in their sufferings. And where is the man, especially the Catholic, who did not, on reading the “Narrative,” sympathize with them in their various privations, during their twelve months’ imprisonment at Dourlens, and four months’ confinement in Douay; and in sufferings endured in such a cause, and with such Christian fortitude and resignation to the will of heaven?

To this “Narrative” you have very properly added, from the Douay Diary, a list of the Seniors, Professors, and Students, who were inmates of the College at the time of its seizure; and also of those, who exchanged their venerable and beloved College, the once flourishing seat of learning, and of piety, for the confinement of a prison; where, under all the disadvantages and hardships attendant on their situation, they still continued their usual literary and religious duties, in the true spirit, and with the heroic patience of Confessors for the faith in Christ. You have also furnished to the sundry places, where those, who entered the sanctuary of the Church, exercised their ministry, and where many of them closed their missionary labours, and have thus held them up to the veneration of their respective flocks, and as patterns for their imitation in the various difficulties and hardships, which all have to encounter in their journey thro’ life. As an appendix to this “Narrative,” allow me to request the insertion of the following list of the Presidents of *Alma Mater*, from Cardinal Allen, who founded the College in 1568, to the Rev. John Daniel, who witnessed its subversion in 1793. Their portraits, you tell us, on which the eye has so often hung in admiration, not to say veneration, have all disappeared; let their names, at least, be recorded, that the present and future generations may know, to whom they are mainly indebted for the succession of the Secular Clergy, who, with divers other labourers, have, for more than two centuries, “borne the burden of the day and the heats” in this vineyard of the heavenly husbandman, and in labouring for the salvation of souls committed to their charge. To their names, I have added the dates of their appointment, and of their death. More particulars, which I omit, not

to occupy more of your pages, than, perhaps, you may be willing to allow me, may be seen in Dodd's Church History, to which reference is given below.

L.

### PRESIDENTS OF DOUAY COLLEGE.

| NAMES.                                          | APPOINTED.                                                                                 | DIED.          |
|-------------------------------------------------|--------------------------------------------------------------------------------------------|----------------|
| 1. Dr. William Allen, (Cardinal) <sup>(1)</sup> | 1568,                                                                                      | Oct. 16, 1594. |
| 2. Dr. Richard Barrett, <sup>(2)</sup>          | Oct. 31, 1588,                                                                             | May 20, 1599.  |
| 3. Dr. Thomas Worthington, <sup>(3)</sup>       | July 1, 1599,                                                                              | May 15, 1613,  |
|                                                 | removed in 1613.                                                                           |                |
| 4. Dr. Matthew Kellison, <sup>(4)</sup>         | Nov. 11, 1613,                                                                             | Jan. 21, 1641. |
| 5. Mr. George Musket, <sup>(5)</sup>            | Nov. 1641,                                                                                 | Dec. 24, 1645. |
| 6. Dr. William Hyde, <sup>(6)</sup>             | July 21, 1646,                                                                             | Dec. 22, 1651. |
| 7. Dr. George Leyburn, <sup>(7)</sup>           | June 24, 1652,                                                                             | Dec. 29, 1677. |
|                                                 | resigned in 1670.                                                                          |                |
| 8. Mr. John Leyburn, (V.A.L.D.) <sup>(8)</sup>  | .. 1670,                                                                                   | July, 1702.    |
|                                                 | resigned in 1676.                                                                          |                |
| 9. Dr. Francis Gage, <sup>(9)</sup>             | Jan. 23, 1676,                                                                             | June 2, 1682.  |
| 10. Dr. James Smith, (V.A.N.D.) <sup>(10)</sup> | Aug. 28, 1682,                                                                             | May 13, 1711.  |
| 11. Dr. Edward Paston, <sup>(11)</sup>          | June, 1688,                                                                                | July 21, 1714. |
| 12. Dr. Robert Witham, <sup>(12)</sup>          | Feb. 5, 1715,                                                                              | May 29, 1738.  |
| 13. Dr. William Thornburgh,                     | ..... 1739,                                                                                | March 4, 1750. |
| 14. Dr. William Green,                          | June 3, 1750,                                                                              | Dec. 1, 1770.  |
| 15. Mr. Tichborne Blount,                       | ..... 1770,                                                                                | Mar. 29, 1810. |
|                                                 | resigned.                                                                                  |                |
| 16. Mr. W. Gibson, (V.A.N.D.)                   | May 31, 1781,                                                                              | June 2, 1821.  |
|                                                 | resigned, June 12, 1790.                                                                   |                |
| 17. Mr. Edward Kitchen,                         | July, 1790,                                                                                | Jan. 3, 1798.  |
|                                                 | resigned.                                                                                  |                |
| 18. Mr. John Daniel,                            | ..... 1792                                                                                 | Oct. 3, 1823.  |
| 19. Mr. Francis Tuite, (V.G.L.D.)               | was, by Papal rescript, appointed, first, Mr. Daniel's co-adjutor, and then his successor. |                |

(1) Dodd, ii. 44. (2) Ib. 68. (3) Ib. 391. (4) iii. 88. (5) Ib. 98.  
 (6) Ib. 299. (7) Ib. 290. (8) Ib. 466. (9) Ib. 295. (10) Ib. 468.  
 (11) Ib. 479. (12) Ib. 488.

## *The Logic of the Reformation Society.*

FOR THE CATHOLIC MAGAZINE.

The Reformation Society are equally distinguished for *logical*, as for *historical* lore. One specimen may suffice at present, from the "Candid Examination" of the Rev. W. Dalton, B. A., which the Society have taken under their fostering wings.

"The Romanists (p. 66.) assert, that Scripture cannot be proved to be divinely inspired, or its meaning discovered, without their infallible Church, yet they fly off to prove their infallibility by this very book. Thus they get into the old *vicious circle*, and they go round and round, till the head is made giddy, and all reasoning is at an end. I cannot forbear a citation from an old author on this point :

"Thus in a ring doth Popish error run,  
Still treading in the steps where it begun."

"In fact, the old coal-heaver was quite consistent in his reply, which, though well-known, I must repeat for the benefit of some, who may not have met with it. "What do you believe?" was the question: "I believe," he replied, "what the Church believes." "And what does the Church believe?" "The Church believes what I believe." "And what do you both believe?" "We both believe alike." "

Who would not pity, from Mr. Dalton's shewing, the poor noddles of Romanists, aching from the round-and-round journey of vertiginous argumentation! Could Mr. Dalton be ignorant, that his pretended *vicious circle* has been proved to be sheer sophistry, times incalculable? And yet the children of the "Reformation" will, with fronts of adamant, shamefully reiterate the assertion! Be it known to Mr. Dalton, and all his readers, that the Catholic Church never admired *vicious circles*, nor will it ever be shewn, that the Catholics reason in such *circles*. Mr. D. perchance, like many before him, may be ignorant of the true signification of the *vicious circle* in reasoning. According to Aristotle, a man reasons in a *vicious circle*, when he argues "*ex eodem ad idem, et per eandem viam.*" *From the same, to the same, and by the same way.* In other words, when, in two propositions, the first is assumed to prove the second; and the second (without any other evidence) to prove the first. If we proved the Scriptures to be the word of God by the infallibility of the Church, and proved the infallibility of the Church by the Scriptures; and could not prove either point by other and distinct evidence, we should reason in a *vicious circle*. But this is not the case: for, in short, the

Church is first readily proved to be the oracle of God, by the striking miracles, &c. always wrought in her; from her martyrs, &c. It being thus proved by evidence distinct from Scripture, and antecedent even to the writing of the Scripture, that the Church is the oracle of God, and that he speaks by her mouth, we receive from her the Scriptures, as the divinely inspired word of God. Next, opening this inspired volume, we find, that its plain, obvious, unequivocal language teaches, that the Church is infallible. St. Matt. xvi. 18. St. John xiv. 16. &c. &c. *Ex professo* and *ad hominem*, the Reformation Society admit the inspiration of Scripture. We prove the Scripture to be the word of God, by the Church, proved by evidence distinct from the Scripture to be the oracle of God. By the plain language of Scripture (which Separatists admit to be inspired) we prove the infallibility of the Church. It will require more acuteness, than the Reformation Society seem possessed of, to discover a *vicious circle* there.

Stillington asserted (but he did not prove) that still the *vicious circle* was established. "How prove you," said he, "that the passages referred to, in their *true* and *genuine sense*, prove the infallibility of the Church? We deny, that they do; and you must again thus reason in a *circle*: we believe the infallibility of the Church, because the *true sense* of the Scripture declares that she is infallible; and we believe, that this or that is infallibly the *sense* of Scripture, because the infallible Church says so." We answer as before; it is proved by evidence distinct from the *true sense* of Scripture, that the Church is the oracle of God, and that he speaks by her mouth; from her, thus considered, we receive the Scripture, and the *sense* of Scripture. It is seen, as above shewn, that no *vicious circle* exists here.

The conclusion, then, is warrantable, that the Rev. W. D. and his "coal-heaver" may shake hands on their proficiency in logic.

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### *On the Miracle of St. Januarius.*

As the controversy on this subject seems likely to be continued, it was our intention to prefix to the disquisitions of our correspondents, some observations on miracles in general, and the faith, which is due to the testimony, on which their history rests. We think, however, that the following remarks of Mr. Alban Butler develop all the principles, on which the enquirer should proceed. We, therefore, extract them from his *Lives of the Saints*. They are appended to his account

of the Martyrdom of St. Januarius and his companions, September 19:—and we shall content ourselves with observing, that, in all investigations of such subjects, the presumption is always against the miracle.

“Miracles recorded in holy scripture are revealed facts, and an object of faith. Other miracles are not considered in the same light; neither does our faith rest upon them, as upon the former, though they illustrate and confirm it: nor do they demand or admit any higher assent than that, which prudence requires, and that, which is due to the evidence or human authority upon which they depend. When such miracles are propounded, they are not to be rashly admitted: the evidence of the fact and circumstances ought to be examined to the bottom, and duly weighed: where that fails, it is the part of prudence to suspend or refuse our assent. Also, if it appears doubtful whether an effect be natural, or proceed from a supernatural interposition, our assent ought to lean according to the greater weight of probability, and God, who is author of all events, natural and supernatural, is always to be glorified. If human evidence set the certainty of a miracle above the reach of any doubt, it must more powerfully excite us to raise our minds to God in sentiments of humble adoration, love, and praise; and to honour him in his saints, when by such wonderful means he gives us sensible proofs of the glory and favour to which he exalts them, and of the tenderness, with which he watches over their mortal remains, to raise them one day in a state of glorious immortality.”

We subjoin the learned hagiographer's remarks on the miracle in dispute.

“The standing miracle, as it is called by Baronius, of the blood of St. Januarius liquefying and boiling up at the approach of the martyr's head, is likewise very famous. In a rich chapel, called the treasury, in the great church at Naples, are preserved the blood in two very old glass vials, and the head of St. Januarius. The blood is congealed, and of a dark colour; but when brought in sight of the head, though at a considerable distance, it melts, bubbles up, and, upon the least motion, flows on any side. The fact is attested by Baronius, Ribadeneira, and innumerable other eye-witnesses of all nations and religions, many of whom most attentively examined all the circumstances. Certain Jesuits, sent by F. Bollandus to Naples, were allowed by the archbishop, Cardinal Philamurini, to see this prodigy; the minute description of the manner in which it is performed, is related by them in the life of F. Bollandus.\* It happens equally in all seasons of the

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\* *Vita Patris Bollandi*, t. 1. Martii.

year, and in variety of circumstances. The usual times when it is performed, are the feast of St. Januarius, the nineteenth of September; that of the translation of his relics (when they were brought from Puzzuoli to Naples) the Sunday, which falls next to the calends of May; and the twentieth day of December, on which, in 1631, a terrible eruption of mount Vesuvius was extinguished, upon invoking the patronage of this martyr. The same is done on extraordinary occasions, at the discretion of the archbishop. This miraculous solution and coagulation of the blood of St. Januarius is mentioned by pope Pius II. when he speaks of Alphonsus I. of Arragon, king of Naples, in 1450: Angelus Cato, an eminent physician of Salerno, and others, mention it in the same century. Almost two hundred years before that epoch, historians take notice, that king Charles I. of Anjou coming to Naples, the archbishop brought out the head and blood of this martyr. The continuator of the chronicle of Maraldus says, the same was done upon the arrival of king Roger, who venerated these relics in 1140. Falco of Benevento relates the same thing. From several circumstances, this miracle is traced much higher, and it is said to have regularly happened on the annual feast of St. Januarius, and on that of the translation of his relics, from the time of that translation about the year 400.\*

"See this miracle defended by Cardinal Lambertini, afterward pope Benedict XIV. De Canoniz. l. 4. par. 1. c. 31. by Melchior Camus, in Defens. Mir. adversus Danhawerum, p. 37. and in the notes in Musantii Chron. p. 193. Mr. Addison, Dr. Middleton, and several German Protestants have tried their skill in forming objections to this miracle, which some of them would fain ascribe to the heat of the priest's hands, others to the steams of the church or lamps, others think it may be some chymical composition of a soluble nature. See Danhawerus, and Bibliothec. German. t. 29. an. 1784. All these surmises suppose a fraud or juggle in the priests; but how will these authors persuade us, that so many most holy, venerable, and learned persons have been and are hypocrites, impostors, and jugglers? The chemical secret would be not only a notorious fraud, but also a wonderful discovery. The variation of the circumstances, in which this miracle happens, removes the suspicion of this or such causes as the heat of hands, and the steams of the place. Nor can these be altered

\* See Julius Caesar Capaccio, in his Neapolitan History, l. 2. Summontius, in his History of Naples; Chioccarelli, l. De Neapolitanis Episcopis.



by the head being present, &c. That the ancient Christians often respectfully preserved the blood of martyrs in vials, is demonstrable from all authors, who have written on the ancient cemeteries."

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FOR THE CATHOLIC MAGAZINE AND REVIEW.

R. S. Y. not anticipating Gay's premium for interfering in quarrels, "*decidedly objects to the tone and manner*" of Philalethes. Well: tastes will vary, and it is not worth while to find fault with the Esquimaux for loving sawdust and blubber! But, was it not rude to style H. Y.'s letter "*lucubrations*? Lucubration is a nocturnal study; any thing composed by night. I love the maxim—*Nocturnæ versate manus, versate diurnæ*—the thought, however, innocently perhaps, crossed me that the observations were strung when the composer was *nodding*. "*Dormitat Homerus!*" Was it not unseemly and cruel to allude to "*the rod in pickle*?" That, to be sure, is no sugar plum to a schoolboy: but when philosophers refuse to give to human testimony and judgment, that weight which sound logic claims for them, (saving still the maxim—*nullius addictus jurare in verba magistri,*) it is time to talk of rod and brine! Philalethes perhaps treated a grave subject with seeming levity in the eyes of R. S. Y.! Still—

"——— Ridentem dicere verum  
Quid vetat?"

R. S. Y. is not disposed "to throw discredit on the standing miracle of St. Januarius, nor to uphold H. Y.'s hypothesis;" nor has he urged any thing to overthrow the evidence adduced to shew, that H. Y.'s experiment might be said to have been *virtually*, if not *actually* made times six thousand and one! Philalethes only notices that, which, in the body of R. S. Y.'s letter, seems to militate against what he had advanced. R. S. Y. thinks, that Dr. Weedall's evidence is not perfectly complete if H. Y.'s experiment be not made. In your ear, R. S. Y.: the world prudently judges, that "a candle cannot be lighted by placing one's head on the foot of the candlestick;" that the caloric of the head, so placed, cannot excite combustion in the candle. Would, that R. S. Y. would render our knowledge "perfectly complete," by *actually* making the experiment! And (to adopt his manner) if any daring wight should contend, that a candle might

be so lighted, let not R. S. Y. undertake to answer him, till he can produce the result of his experiment!

The Cardinals, Archbishops, &c. who have often, for so many ages, been present at the "liquefaction and ebullition of the blood" in question, are admitted to have been able, erudite, holy. Their proposing the fact to the veneration of the faithful present, as miraculous, and their never conceiving the possibility of H. Y.'s solution, were noticed by Philalethes, as adding to the evidence, that H. Y.'s experiment would have been nugatory. No one will read the Rev. A. Butler's life of St. Januarius, and the appended notes, but he must conclude, that he believed the "liquefaction and ebullition" to be miraculous. It may, therefore, be presumed, that memory was unfaithful in the writer, who tells us, that, after conversation with the Rev. A. B. he believed, that he doubted the authenticity of the miracle. R. S. Y. must have noticed, that the same individual had conversed with Sir Humphry Davy, and he believed, that Sir H. Davy considered it miraculous. The evidence of Sir Humphry Davy speaks volumes. He was the prince of chymists, and is immortalized, were it only for his Safety Lamp, and his experiments and deductions in Metallurgy. He was no stranger to the *properties of heat*.

PHILALETHERS.

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TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I wish to say but few words in vindication of my letter in your Number for October. I will explain my motives for writing it, and then advert to its tone and manner, which have incurred such unmeasured censure from your correspondent R. S. Y.

Knowing, that some time must elapse before it could be possible for Dr. Weedall to defend himself in that powerful manner, which I have every reason to suppose him prepared to do, I saw reasons for not suffering his opponent's letter to remain unnoticed, but to endeavour to obviate those dangerous impressions, which I feared might be produced on many minds by the observations of H. Y. I considered, and I still consider, that his remarks were made in a cold, sceptical manner, such as a pious mind would never adopt on such a subject; and that, in reference to the miracle of St. Januarius, they were injudicious and inapplicable. Where so many wise and virtuous men, who must have been alive to every possible objection, have believed a miracle to have been so often performed; for a lapse of so many cen-

tries; I conceive, that, whoever feels doubt on the subject, should approach the discussion with much greater reverence, and propose difficulties with far more diffidence than I have been able to discover in the letter of H. Y. I never contended for any obligation to believe this event miraculous; but I argue, that there is presumptive evidence so strong in its favour, that a religious and humble mind should be cautious to entertain, and diffident to express, any doubts affecting its miraculous character. Were a similar prodigy just heard of for the first time, it would be proper and necessary to examine, by every test, whether it could be considered supernatural. But the miracle of St. Januarius is a matter of long-standing and venerable tradition. I can see no imprudence in believing, that, at first, it was known to have been the blood of the martyr, and that succeeding witnesses of the prodigy received the tradition with respect, and handed it down as received. I see no credulity in supposing, from all the circumstances of this singular event, that every possible way of accounting for the fact, by natural causes, must have occurred to wiser heads than ours, long ago, and received their serious attention; and, therefore, I am of opinion, that as applicable to the present case, the observations of H. Y. come too nearly under the designation of "rash and offensive to pious ears."

These were my motives for writing: but it appears, that my tone and manner have given grievous offence to your correspondent R. S. Y. He complains that my observations were "ungentlemanly." At this I only smile, and pass on. His quotation from Mr. Alban Butler is little to the purpose, being taken from his general observations at the end of the saint's life, which are not so strictly applicable to this miracle as the very pointed remarks in a previous note. "The variation of the circumstances, in which this miracle happens, removes the suspicion of this (chemical cause) or such causes as the heat of hands, and the steams of the place. Nor can these be altered by the head being present, &c." I do not admit the assertion of your correspondent, that I was bound to produce the result of any examination, which may have taken place, respecting the cause of the liquefaction. All I had to shew, was, that there was so strong presumptive evidence in favour of all difficulties having been satisfactorily disposed of long ago, that the very obvious one, just now started as a new conjecture by H. Y. was but "frivolous and vexatious." I shall only add, that your correspondent had no right to say, that I ranked myself with the Lambertins, Baroniuses, and the like illustrious men. God forbid, that I should be guilty of such presumption. My only meaning was, that I felt more secure under the protection of such high authorities;

and I say, in the words of St. Jerome : *sine me errare cum talibus*. If I am in error, suffer me to err in such venerable company. The sense in which I adopted also the language of the Jews, in the Book of Macchabees, ought to be sufficiently apparent. Notwithstanding the savage paragraph of your correspondent, and his charging me with "uncharitable and insolent declamation," and disgraceful observations; as I feel ashamed of nothing that I have written, assuredly I shall retract nothing. I might say much more in my defence; but I have no wish to insist on personal vindication, satisfied of the goodness of the cause, which, with good intentions, I have endeavoured to uphold.

November 4, 1831.

F. C. H.

### *On a Passage in Locke's Essay.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In the *Essay on the Human understanding*, there is a passage, which is most convincing evidence of the necessity of the Scriptural interpretation claimed by the Roman Catholic Church; and also of the wisdom of that Church in not allowing an indiscriminate perusal of the Sacred Volumes. Mr. Locke, in the chapter, "on the imperfection of words," says: "The signification of words, in all languages, depending very much on the thoughts, notions, and ideas of him that reads them, must, unavoidably, be of great uncertainty to men of the same language and country. The volumes of the interpreters and commentators of the Old and New Testaments are but too manifest proofs of this. Though every thing said in the Testaments be infallibly true, yet, the reader may be, nay, cannot choose but be very fallible in the understanding of it, nor is it to be wondered at, that the will of God, when clothed in words, should be liable to that doubt and uncertainty, which unavoidably attend that conveyance, when even his Son, when clothed in flesh, was subject to all the frailties and inconvenience of human nature, sin excepted."

Now, Mr. Editor, what substantial difference can there be between a fallible Book and an infallible Book, which the reader cannot choose but be very fallible in the understanding of? Not any, surely; for the infallible Book must, to the bulk of mankind, be rendered useless by the necessary fallibility of the interpretations of it, and, in such case, the wisdom and goodness of that Being (who, according to

the Protestant doctrine, has given this Book as the sole guide of *fallible* man, without any other assistance than man's fallible powers of interpretation) must, if Mr. Locke's view be correct, be, by the firmest believer in the inspiration of the contents of the Sacred Volumes, more than questionable, for to send so good a gift, and, at the same time, deny the power of making use of it, would be but sporting with his creatures. Indeed, according to Mr. Locke, we are much in the situation a blind man would be before an exquisite production of Raphael or Michael Angelo. But we know, and all of us must have had frequently reason to acknowledge, that the Divine Author of the inspired Volumes is all wisdom and beneficence, and it, therefore, follows, that when he bestowed these gifts he must have provided an infallible guide and interpreter of the contents, and, that this guide and interpreter must, at all times, be easy of access, if sought in truth and simplicity of heart. Where, then, is it to be found? I think it cannot be found solely in the book itself, nor amongst the numerous sects, which divide and subdivide, almost to infinity, the Protestant Church, is clear from Mr. Locke's complaints of the necessary *fallibility* of interpretation. It is, then, in the Roman Catholic Church, that this divine unerring guide and interpreter is to be found; she alone claims this divine gift, so absolutely necessary to eternal life, and unprejudiced reason must allow her claim, for she alone is like the Eternal Inspirer of the words of life, unchangeable, the same in all ages, and in all climes, she is the steady unerring light, which will lead to the everlasting contemplation of the Divine Author of this infallible Book, in his realms of eternal truth and glory. If, then, the claims of the Roman Catholic Church to be this guide and interpreter be justly founded, which, as I before said, unbiassed reason cannot disallow, it is her *bounden duty* to guard her children from perverting these precious gifts, and turning the food of everlasting life into deadly poison.

In the concluding part of Mr. Locke's sentence, there seems to me to be a great error; for it surely cannot, with truth, be said, that our Blessed Saviour's taking flesh, *necessarily* entailed on him the *frailties* and *inconveniencies* of human nature, since, by his own boundless power, he might unquestionably have been in the flesh without them; to me, it appears rather, that it must be considered as a transcendent proof of his love and goodness, and that he took with the flesh the frailties and inconveniences thereof, in order that he might not (if I may be allowed the expression) screen himself from excessive suffering, by the power of his divinity; for, if the *frailties* and inconveniences of the flesh were *unavoidable* in men and by the Godhead,

when he took our nature upon him, so, too must have been the original sin, which in us, always accompanies the flesh, and which he came to atone for, but which it would be blasphemy to suppose, for an instant, in the slightest degree attached to the Eternal Redeemer.

Your's, &c.

A. C.

### On the Words, Papist, Romanist, &c.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—While the candid Nightingale deprecates the use of such obnoxious and opprobrious epithets as *Papist* and *Romanist*, which, he observes, are now no longer applied, by *gentlemen*, to Catholics, Stanley Faber, in the true spirit of a sectarian, advises his readers by no means to lay them aside in their controversies, as he considers that we have obtained great advantages in our arguments against Protestantism, from the unguarded admissions of some of our adversaries, who have conceded our exclusive claim to the title of Catholic, or Roman Catholic. But friend Faber is, at least, half a century too late with his advice, and unless he can prevail on the legislature to expunge our *legal* cognomen from the statute book, he may rest assured, that the nicknames of *Papist* and *Romanist* will, in a few years, cease to be used, even by the vulgar.

My attention was drawn to this matter on reading the excellent article on Dr. Nares' Memoirs of Lord Burghley, in your November Number, in which the reviewer uses the words, "*popish*" and "*papist*" several times, when the vocable *Catholic* would have answered his purpose as effectually. Had he, before inditing his article, been reading the "*Difficulties of Romanism*," and thereby unguardedly led to follow Mr. Faber's advice? But, joking apart, I demur very seriously to any Catholic writer adopting, in any way, the ill-natured misnomers of Protestant authors, and I hope, that in future, you will, *virtute officiorum*, banish these nick-names from your pages, except when you find it necessary to make Stanley Faber *et hoc genus omne* speak in *propriis personis*. There is much virtue in a name, and, as words are the signs of ideas, we should be extremely chary in using any other than that, by which, as St. Pacian says, we are distinguished.

I am glad to learn "the very ample encouragement," which your

Magazine has received. Such a work was much wanted, and if the Catholic body do not support it (and well too) they deserve to be stigmatized for their apathy and indifference. I am much pleased with the notice of the *Systema Theologicum* of Leibnitz, in your last Number. What a pity it is, that such an able work in support of the Catholic Religion, should remain a sealed book to our countrymen! By the bye, as you appear to be greatly in arrears with reviews, &c. would it not be as well to clear them off by making your next a *double* Number, and commence the year with the second volume? With best wishes for the prosperity of your Magazine,

I am, &c.

S. J.

Edinburgh, November 5, 1831.

P. S.—One o'clock, P. M. Our castle guns have just commenced firing, to put me in mind that this is "Cecil's Holiday." Some reflections, which occurred to me on this subject, have been put an end to, by several young priests, lawyers, and surgeons in embryo rudely rushing into my apartment to enquire into the cause of this (to them) unexpected explosion.

"The gunpowder plot shall never be forgot,  
As long as the Castle of Edinburgh stands upon a rock,"

was the chant, which, in my younger days, the little boys and girls of Auld Reekie used to repeat every fifth of November; but it is now laid aside. We have neither bonfires nor sermons, no, not even prayers on this occasion, in Scotland. We, on this side the Tweed, are not so easily gulled.

S. J.

### *Society for distributing Prayer-books, &c.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Having seen in a former number of your invaluable publication, a paragraph, insinuating a doubt, whether the Society for the distributing Catholic Prayer-books, &c. &c. had the approbation of the Vicars Apostolic, I feel I cannot do better, than give you an extract from a letter of one of them, as a specimen of his own sentiments, and

of those of his Venerable Brethren : "I highly approve," says his Lordship, "of the charitable exertions of the Society named in your letter, and pray that every blessing may descend on their pious zeal to assist their poor brethren."

By inserting the above, you will confer a favour on, Sir,

Your obedient servant,

EDWARD PETRE.

43, Lower Grosvenor Street, Nov. 18, 1831.

[In our next Number, we shall be enabled, we trust, to enter into particulars.—EDRS.]

### *Statue of the Blessed Virgin, in Dublin.*

FOR THE CATHOLIC MAGAZINE AND REVIEW.

There is preserved in the Carmelite Church in White Friar Street, Dublin, a very interesting example of ancient sculpture—a statue of the Virgin with the Infant Jesus in her arms, the size of life, carved in Irish oak. The style of this curious monument is dry and gothic—yet it has considerable merit, far too much, indeed, to allow us to suppose it a work of Irish art. We rather attribute it to some able carver of Albert Durer's School, to whose time and style it unquestionably belongs, and we should not deem it very unlikely even to be an early work of that master's own hand.

There are some circumstances relative to the preservation of this statue, preserved by tradition, which may probably interest the reader. It was originally the distinguished ornament of St. Mary's Abbey, at the north side of Dublin, where it was not less an object of religious veneration, than of wonder and admiration for its beauty. Its glory, however, was but of short duration. The storm of the Reformation came. The noble Abbey, to which it appertained, was given to the Earl of Ormond, for stables for his train, and the beautiful statue was condemned, and, as it was supposed, consigned to the flames. One half of it was actually burnt—but it was that moiety, which, when placed in a niche, is not much missed; the other part was carried, by a devout person, to a neighbouring Inn yard, where, with the face buried in the ground, and the hollow trunk appearing uppermost, it was appropriated, for concealment and safety, to the ignoble purpose of a hog-trough! In this situation it remained until the tempest had



subsided, and the *noble rage* of the Iconoclasts had passed away, when it was restored to its original uses in the humble chapel of St. Michans' Parish, Mary's Lane, which had grown up from the ruins of the great monastery, to which the statue had originally belonged. But, during the long night of its slumber in obscurity, a great change had taken place in the spirit of the times, more dangerous to its safety, than the abhorrence of its Iconoclastic enemies. No longer an object of admiration to any, except the curious antiquary, it was considered of little value by its owners. Within the last few years—the ancient silver crown, with which it was adorned, was taken from the Virgin's head, and sold for its intrinsic value as old plate, and melted down; \* and the statue itself would, most probably, have followed the fate of its coronet, had it not been rescued, for a trifling sum, by the Prior of the Convent,† in which it is at present deposited.

The Editors of the Catholic Magazine will much oblige many of their Subscribers in Ireland by inserting the above. For a description of the Church in White Friar Street, see Fisher's Views in Ireland.

#### A SUBSCRIBER.

[We thank our correspondent for his valuable communication. We are very anxious to insert whatever may oblige our friends in Ireland; and we again request of them information upon any subject, which they may deem interesting to the friends of Religion.—EPRS.]

#### On Transubstantiation and Mr. Armstrong.

FOR THE CATHOLIC MAGAZINE.

TO THE EDITORS,—Transubstantiation contains two difficulties;—First: If the body of Christ be really in the sacrament, and this real presence the *Lutherans* defend to be the doctrine of Scripture, as well as the Catholics, why, then, should it be called Popish, more than Reformed Doctrine? It is absurd in my friend, the Rev. N. Armstrong, doing so. The second is: If the substance of bread be in the

\* This crown is very generally supposed to have been the identical one used at the coronation of Lambert Simnel, in Christ Church, Dublin.

† Very Rev. John Spratt.

sacrament, together with Christ's body: *Lutherans* say it is; *Catholics* say it is not, but that there is a Transubstantiation, or change, of the whole substance of bread into the body of Christ. But hear what *Luther* says of this, that Mr. Armstrong calls Popish doctrine:—*I give all persons liberty to believe, in this point, what they please, without hazard of their salvation, either that the bread is in the sacrament of the altar, or that it is not.*—Tom. 1.

Would *Luther* have given this liberty, if Transubstantiation had not been the doctrine of the Reformation, as well as any other?

*Calvin* (see Admonit. I. &c.) and *Beza* (see Lib. de Cœna. &c.) both affirm, that *Luther's* doctrine of the co-existence of Christ's body and the bread, is more absurd than the Popish doctrine of the existence of the body alone. If, therefore, we be true reformed, and safely believe the doctrine of *Luther*, which is the most absurd; much more shall we be of the Reformation, by believing that of the Catholics, which is less absurd.

Communion in one kind is the doctrine of the Reformation, no less than communion in both; for, beside that *Luther* says: "*They sin not against Christ, who use one kind only, seeing Christ has not commanded to use both:*" and again, "*though it were an excellent thing to use both kinds in the sacrament, and Christ has commanded nothing in this, as necessary, yet, it were better to follow peace and unity, than to contest about kinds*"—Lib. de Capt. Babyl. &c. de Euch.

*Melancthon*, who, in the opinion of *Luther*, surpasses all the Fathers of the Church, expressly teaches the same doctrine: and the Church of England, Statute I. Edward VI. commands, that the sacrament be commonly administered in both kinds, if necessity does not require otherwise. Mark; he says but, commonly, and, that, for some necessity, it may be received in one.

Lastly, the sufficiency of one kind, in the sacrament, is plainly set down by the Reformed Church of France, in her Ecclesiastical Discipline, printed at Saumur, chap. xii. art. 7. *The minister must give the bread, in the supper, to them, who cannot drink the cup, provided it be not for contempt.* And the reason is, because there are many, who cannot endure the taste of wine; wherefore, it often happens amongst them, that some persons do take the bread alone; and truly, Gentlemen, if some of our clergy in England, and particularly in the town I live in, do not give better wine, than they are accustomed, who very irreverently serve that holy table with naughty trash, it is much to be feared, that I, with many other ladies, will petition to be dispensed with in the cup, according to law, because there are some amongst us of so delicate palates, that we cannot endure the taste of bad wine.

Some may admire the injustice of the Catholics in condemning our Reformed Doctrine and Doctors as Heretics, whereas, those tenets, which Mr. Armstrong is ridiculing, are believed by many of us, as well as by them; and the groundless severity of our congregations and societies, in exclaiming against that doctrine, it being the doctrine of the Reformation, whereas so many eminent men of our own judge it to be of Scripture.

I hope, Gentlemen, Mr. Armstrong will *think and reflect*, before he holds forth again, or puts any more of his lucubrations upon this subject into the printer's hands.

Your's, &c.

A PROTESTANT LADY.

September 14, 1831.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—This brief notice of that *Glorious Luminary* of the Reformation, MARTIN LUTHER, from his own writings, and those of his fellow Saints, is intended as a Supplement to a very liberal Discourse (in which he figured greatly) delivered in St. Andrew's Chapel, North Shields, a few Sundays ago.

*Martin Luther,*

An Augustine monk, broke his vow of chastity made to God, seduced Catherine Boren, a nun, who was under the same vow, and lived with her to the end of his life. Hear his own account of himself:—"While a Catholic," he says, "I passed my life in austerities, in watching, in fasts and prayer, in poverty and chastity; but when once reformed," he adds, "as it does not depend on me not to be a man, so neither does it depend on me to be without a woman, and, that he can no longer forego the indulgence of the vilest natural propensities."

*Luther on the 3rd chap. to the Galatians, and Sermon on Matrimony.*

"I burn," says he, "with a thousand flames in my unsubdued flesh; I, who ought to be fervent in spirit, am only fervent in impurity."—*Luther, Entret. de Table.* The above are bad enough, in all conscience, but there are other declarations and gross expressions too bad to appear

Perhaps, a feeling of compassion for the Landgrave of Hesse, who appears to have been in the same *enviable* state, induced this *worthy*

disciple of his master, to grant, with others, of his fellow, a dispensation for him to have two wives at the same time.

Luther, writing to his friends at Strasburgh, says of the inhabitants of Orléans: "These Christians attacked me with a shower of stones. This was their blessing; may a thousand devils take them—mayest thou, Carlostadius, break thy neck before thou returnest home again."

In the Preface of the first vol. of his works, he describes how his soul was affected towards God, in these words:—I hated the righteousness of God, knowing myself, though I lived a monk of an irreproachable life, to be in the sight of God, a sinner, and of a most unquiet conscience, not having any hopes to appease him of my own satisfaction: I did not love, nay, I hated this righteous God, who punishes sinners, and with heavy mutterings, if not with silent blasphemy, I was angry with God."

He writes to the Elector of Saxony, "That the Devil jigged through his head in such a manner, that sometimes he could neither write nor read."—*Letter to the E. of Saxony, 5th ed., Jena, p. 145.*

Further, as far as regards communion with his Satannic Majesty:—"The devil walked sometimes about my bed-room with me," says the doctor, "and often down to dinner, at which I have eaten above a bushel of salt with him."—*Con. Dom. Rem. f. 19.*

"Some of the devils," Luther tells us, "were malicious devils, who cracked his nuts, and rolled empty barrels down stairs, while he was asleep. Others were more good-natured devils, who attended him in his walks by day, and went to bed with him at night. I have a pair of marvellous devils, learned and solid divines, in the universities below, who continually attend me."—*Col. M. Gm. ed. 283.*

"The devil," says he, "sleeps oftener and closer to me than my Catherine."—*The same.*

"Being awake at midnight," says Luther, "again the devil began to dispute with me, according to custom, but with so deep and powerful a tone of voice, that cold sweat began to ooze from every pore, and my heart to beat, and after a long dispute, he got the better of me."—*On Private Mass, ed. Witten. vol. 7. f. 228.* It would appear from this, that the devil hates the mass.

He declares, that all the Catholics should be murdered—"Why not assail them," says he, "with every kind of weapon, and wash our hands in their blood?"—*Vol. 1, ed. Witten. p. 195.*

Writing to one of the princes of the League, he says, "you have more merit in shedding the blood of the Papists, than others have in praying."—*Lib. ad Rust.*

Let us now see how others speak of this magnanimous reformer.

"I tremble when I think of the passions of Luther; they yield not, in violence, to the passions of Hercules."—*Melancthon to Theodore.*

"This man," says Hospinian, "is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience." "He is puffed up with pride and ignorance, and seduced by satan," says Oecolampadius.

The devil has made himself master of Luther to such a degree, as to make one believe he wishes to gain entire possession of him.—*Zuinglius.*

How strangely does this fellow let himself be carried away by his devils! How disgusting is his language, and how full are his words of the devils of hell.—*Prot. Ch. of Zurich. ag. the conf. of Lut.*

He wrote all his works by the impulse and the dictation of the devil, with whom he had dealings."—*The same.*

"Thy school (replied Calvin to Wesphal, the Lutheran) is nothing but a stinking pig-stye. Dost thou hear me, thou dog?—Dost thou hear me, thou madman?—Dost thou hear me, thou huge beast?"

It would appear from the above, that the requisites for a *Great Reformer* as Luther, are Perjury—Seduction—Lewdness—MALICE—Hatred of the Justice of God—Constant Communication with the Devil—Encouraging to Persecute and Murder—Passion—Madness—PRIDE—Ignorance, &c.

Let those blush, who hold such characters up for the admiration of the rising generation. I must confess I feel my face tingle with the bare copying this gross language.

A. H.

## MONTHLY INTELLIGENCE.

### FOREIGN.

#### ROME.

His Holiness anxious to provide for the wants of the faithful, has, even in the midst of political revolution, put in force by means of a Bull, what had already been arranged by many of his predecessors, and especially by Clement V. in an analogous constitution published in the general council of Vienna, by John

XXII., Pius II., Sextus IV. and in the last century, by Clement XI. in his allocation to the consistory of 14th October, 1709. Gregory XVI. has then announced, in the terms of the above-mentioned declaration, that the Holy See, when treating of ecclesiastical matters with temporal governments, whose right is contested, means merely to acknowledge a fact, and suppresses all discussion as to the right, intending only not

to throw, for any temporal, an obstacle in the way of the succession of the apostolical ministry, which is necessary for the salvation of souls. Consequently Don Antonio de Almeida Portugal, marquis of Lavradio, had the honour, 21st September, to present to his Holiness, his credential letters, as ambassador extraordinary and plenipotentiary of Portugal to the Holy See. This reception created a considerable sensation at Rome; for three years had the Marquis been in the city, and not been acknowledged. In the mean time, the number of vacant Sees had successively increased in Portugal, and her dependant colonies. In Portugal, the Archbishopricks of Braga and Evora; and the Bishopricks of Elvas, Lamego, Pinhiel, and Portalegre were vacant in 1829; and in the Colonies, the Bishopricks of Angola, in Africa; of Cochin and St. Thomas, at Melrapour, in India; and this number has been increased; report says, that at present, there are as many as seventeen in all.

On the 10th September, his Holiness went to the Urban College, and distributed himself the premiums to the students of the Propaganda, having previously addressed them in the warmest expressions of benevolence. It is well known, that, whilst Cardinal, his Holiness held for many years the important office of prefect of the Propaganda. The students, in return, expressed their gratitude in their respective national languages. Many Eastern prelates, &c. were present.

On the 30th of September, Lambruschini and Sala were created Cardinals.

October 8th his Holiness visited the Asylum of St. Michael *a Ripa*, an establishment which honours the charitable donations of Popes Sixtus IV., Innocent XII. and Clement XI. His Holiness examined the productions of the inmates and imparted his benediction to the sick. On the 9th, he set out for Castel Gandolfo, where the surrounding population

received him with every demonstration of joy. It is fourteen years since the Popes visited this castle.

By a decree of the congregation of education, dated 1st October, the Universities of the pontifical state will be closed during the ensuing scholastic year: suitable places will be assigned to the professors, for delivering their lectures; it has been permitted to the heads of the Universities, not to contend for the vacant chairs, but the choice will be proposed to the congregation of studies. The study of Theology will be pursued in the episcopal or provincial seminaries, or in those of the religious orders. The studies of the other faculties will be prosecuted, each in their native cities or provinces, under masters approved by the congregation. The junior students will not be admitted to the higher faculties, or pursue their course without producing a certificate of good conduct especially during the late disordered period. The heads will see that the students frequent, especially on festivals, some pious confraternity, (*reunion*;) and attend strictly to the duties of religion. Those, who may be desirous of contending for academical degrees, must give proof that they have satisfied the duties of religion, and complied with what is prescribed by the constitution *quod divina sapientia*, which shall be strictly enforced. The decree bears the seal of the prefect, Cardinal Zarl.

#### PERUGIA.

*Conversion of a Jew.*—Christian Adolphus Loesser, aged twenty-eight years, has just abjured his errors, at Perugia, a town in the ecclesiastical states. He was born at Hamburgh, of Jewish parents, and brought up in the principles and practices of Judaism; but as he advanced in age, he discovered the weakness and insecurity of this religion, and was struck with the simplicity of the precepts of Christianity, and

the purity of its morality. Setting out for Italy, he had the misfortune to meet there with some Lutheran ministers, who infused into him their errors, and baptized him. Still Loesser was not satisfied, and an interior voice told him that he was not as yet, in the path of salvation. Some excellent works, which fell into his hands, inspired him with a great esteem for the Catholic religion, and an earnest desire of embracing it. Having been at Perugia two months, he voluntarily presented himself to the Bishop, Cittadini, and desired to be admitted into the fold of the church. The prelate received him with great kindness, and appointed for his instructor, one of the Friars Minor of the Observantines of Mount St. Francis. The Religious discharged the duty imposed upon him with as much zeal as charity, and after some weeks, was enabled to answer to the prelate for the excellent dispositions of the young man. He received his abjuration, heard his confession, and absolved him from all canonical censures; this took place September 29, the festival of St. Michael. In addition to this, Loesser made his solemn abjuration on Sunday, 2nd October, in the church of Perugia, and in the presence of the Bishop and his chapter. The assistants were much struck with his recollection and fervour. The prelate celebrated mass, addressed an exhortation to the neophyte, and administered to him the sacraments of the holy Eucharist and Confirmation.

#### FRANCE.

*Paris.*—It would appear from the French papers, that the French Catholic religion of poor Chatel, is on its last legs. He seems to be almost abandoned both by men and money. His followers charge him with assuming lofty airs, and say that he has quite forgotten the road of docility, which they had traced out to him. He is threatened with a

distress for rent, he is at war with his few remaining disciples, and is hastening to that termination, which has invariably fallen to the lot of every religious upstart, that has gone before him.

*La Trappe.*—The *Messenger des Chambres* informs us, that the dispersion of the Trappists of Meilleray, is nearly completed; the French religious of the establishment repair to the place of their birth; seventy-two, who are English, are to embark on a vessel to their own country, at the expense of government; twenty-seven remain. An admirable specimen of liberty! From this, we may conjecture the extent and nature of religious toleration in France.

#### UNITED STATES.

In the United States, they seem not to possess the blindness of our prejudices, nor the pertinacity of our hatred. In a recent number of the Philadelphia National Gazette appeared a lofty eulogium on the Jesuits' College at Georgetown. This college, says the editor of the Gazette, is in a very flourishing condition, its president is well informed and active, and the instructive department is admirably managed. The number of students is more than 170, a hundred of whom are pensioners; the library of the college contains more than 10,000 volumes; the buildings are commodious, the enclosure extensive; in fact, the establishment is not surpassed by any in the United States. Some of the professors are just returned from Italy, where they have been perfecting themselves in literature and science.

Such is the tone and sentiment of Protestant journals in this country, when treating of a Catholic institution. How different from our own! The Jesuits are pursued to extermination, and the narrow-sighted policy of some countries expatriates them, and drives them to strange climes, that will have sufficient



sense to profit by our injustice and blindness. A short time ago, the American papers announced the arrival of three Jesuits at New Orleans; they repaired directly to their new college at Bardestown. The Jesuits have also a flourishing college in the Missouri State, and have established another at Fredericktown, in Maryland. There are in the United States, other establishments under the direction of Catholic priests, the college of St. Mary, at Baltimore, the college of Emmitsburgh, and, at the present moment, the construction of a new college is in progress, which is to be named of St. Charles. The first stone was laid on the 11th of last July, by Mr. Charles Carroll, of Carrollton, a zealous Catholic, and the only surviving patriot, who subscribed the act of independence in 1776. This respectable and aged individual was born in 1787, and is, consequently, 94 years old. To him, is the intended college indebted for the land, on which it is to be built, as also, in a great measure, for the means of erection. The Archbishop of Baltimore blessed the first stone; the building will be 80 feet by 60, and of stone. This college will be in connection with St. Mary's of Baltimore, which bears the title of University, and is recognized by the State.

#### MEXICO.

The Courier, a Mexican periodical, announced on the 27th of May, that the President of the United States had issued an order, that the news of the election of the supreme pontiff, Gregory XVI. and of the nomination of six bishops for the vacant churches of Mexico, should be solemnly proclaimed. The bells rung, illuminations took place, and the people, by every expression of joy, manifested their attachment to the head of the Church, and the satisfaction, which they experienced at seeing the vacant sees at length filled up. A Jala-

pa journal, in the diocese of Puebla, dated the 9th of June, describes the entry, into that city, of Paul Vasquez, Bishop of Puebla. Crowds from the environs hastened to behold their new pastor; they dragged his carriage to the gates of the parish church, where the clergy and the public authorities were in waiting; the *Te Deum* was chaunted, and the bishop was then conducted to his residence, amidst the acclamations of the faithful. And this was not only the joy of a particular diocese, it was the joy of every Mexican Catholic, who beheld in the person of Vasquez, the renovation of the Mexican episcopacy; he was commissioned to consecrate his colleagues.

#### EASTERN MISSIONS.

The twenty-fifth number of the "Annals of the Association for the propagation of the Faith," just published, is entirely devoted to an account of the Eastern missions, especially those of Malabar and Siam. The letters from the missionaries contain very interesting details, not only as to religion, but as to the manners of the people, the idolatry that reigns amongst them, natural history, and other points worthy of notice. We extract the following passage from a letter of one of the zealous missionaries; "the Cholera morbus has exercised its dismal ravages all along the coast of Coromandel; the number of its victims, especially among the heathen and mahometans, is innumerable. From the first appearance of the malady, our christians have placed themselves under the protection of St. Francis Xavier, by performing a solemn novena. Their confidence in their patron saint, has not been fruitless, and the sword of the exterminating angel has seemed to respect them. A certain number of infidels have solicited baptism on their death bed, and that consoling rite I have had the happiness of administering to them."



## DOMESTIC &amp; MISCELLANEOUS.

## ENGLAND.

We beg leave to offer our respectful congratulations to our Venerable Prelates, on the consoling prospects, which religion presents to them in their own country. Every where are temples erected to the divine honour, in which God will be "worshipped in spirit and truth." Every where, in the visitations of their districts, for the administration of the holy sacrament of Confirmation, are they gladdened with news of the happy triumphs of our holy faith, and of the enlightenment of those, who, heretofore, "sat in darkness and in the shade of death!" In our last No. we communicated to our readers the conversion of Lord Stuart. We are now enabled to announce that of Lord Northesk.

*Walsall*—On the 13th of Nov. the Rt. Rev. Dr. Walsh confirmed, at St. Mary's Mount, Walsall, seventy-six persons, many of them converts within the last two years, and some of them at a very advanced period of life; one being ninety-four years of age, and still in the full enjoyment of his faculties. This large and beautiful chapel was filled on the occasion, many strangers attending to witness the ceremony. The Bishop entered the chapel in procession with the Priest, Acolyths, &c. at half-past ten; the choir singing the "Emitte Spiritum." The Rev. Pastor then recited the usual prayers before Mass, after which, followed the Asperges. At the Mass, the choir sung, with great effect, the (Roman) Kyrie and Gloria, and the Sanctus and Agnus Dei. Immediately after Mass, the Bishop, having first recited the hymns of the Holy Ghost, delivered a clear and excellent instruction to those, who were about to be confirmed, on

the nature of the blessing, which they were going to receive through his ministry, and the dispositions, with which they should approach to it. At the conclusion of the ceremony, the Anthem "Confirma hoc, Deus," was sung by the choir, and the Bishop addressed an earnest exhortation, to those whom he had confirmed, on the obligations, which they had contracted by this new covenant with God, and the best means of preserving and increasing in their souls the grace, which they had received. In the strongest and most pathetic terms, he exhorted the 'parents of the younger part of those who were confirmed, to fulfil the trust confided to them by Almighty God, by training their children to the practice of virtue, by word, and, above all, by example, reminding them, that their own happiness or misery was inseparably connected with the fulfilment or neglect of this important obligation. The choir then sung the "Tibi omnes Angeli," and the procession returned to the vestry.

*Newcastle-upon-Tyne*.—On Tuesday, Nov. 8, the sacrament of Confirmation was administered, in this town, to upwards of three hundred children and adults, many of the latter of whom were converts, by the Rt. Rev. Dr. Penswick, Bishop of Europum, and Vicar Apostolic of the Northern District. Previous to its administration, the Bishop, arrayed in his episcopal robes, the mitre on his head, and the crozier in his hand, gave, from the altar, an explanation of the sacrament, the beautiful and eloquent simplicity of which, excited universal admiration. The Rev. James Higginson and the Rev. Thomas Gillow officiated as Deacon and Sub-Deacon. Nothing could exceed the order and arrangement, with which every thing was conducted, nor the labour and pains, which

the Rev. Mr. Worswick took in preparing this great number of persons for the due reception of this great ordinance of the Christian Religion, which the modern reformers of religion have degraded from the dignity of a sacrament. The choir executed, with great spirit and ability, one of Mozart's finest Masses.

A great number were prevented from being confirmed on this occasion, on account of sickness, it being so very prevalent in the town. Had it not been for this, the number would have been considerably more.

*North Shields.*—Confirmation was administered, by Bishop Penswick, to a considerable number of persons, in the Catholic Chapel in this town, on Sunday, November 13.

*Rev. Mr. Riddell.*—This talented young clergyman (one of the Felton family) at present at the English College at Rome, and secretary to Cardinal Weld, is expected in this country early in the spring. We state it from authority, that he is to be appointed assistant to the Rev. Mr. Worswick, on the extensive mission at Newcastle-upon-Tyne. If carried into effect, we cannot but congratulate this large congregation upon this most efficient appointment.

*Cholera.*—After the example of Pope Gregory XVI. who ordered prayers and supplications to be offered up in all the churches of Rome, to appease the anger of God, and avert the scourge of pestilence from his people, the Rt. Rev. James Yorke Bramston, Bishop of Usula, and Vicar Apostolic in the London District, has ordered public prayers to be offered up, for the same end, in every chapel in the London District; and has prescribed, that the collect from the Votive Mass, *Tempore Pestilentie*, be added to the collects of the day,

in every Mass, celebrated in the District, till Christmas Day. On Sunday, the 13th of November, the 50th Psalm, *Miserere*, was solemnly chanted in all the chapels in London, after High Mass, and, as our correspondent observes, visibly excited devout affections in the minds of the people assembled.

Similar instructions have been issued in the Midland District.

#### *Reformation Society.*

Bristol, Saturday, Nov. 19, 1831.

My dear Sir,—I enclose these lines with some extracts from the Bristol and Taunton Papers, relative to the Rev. N. Armstrong, practical preacher to the Reformation Society. The reception he has met with in the west, may probably cool the rage of intolerance in your quarter. It will be gratifying to you, to learn, that our separated brethren are not all so *Apocalyptic* as Messrs. Armstrong and Co. Furious prophecy, I apprehend, is arrested in its circulation through society. This may account for its concentration in the *sensorium* of Irving, Armstrong, &c. as the blood that is checked in its current to the extremities rushes back in double tide to fill the heart.

Mr. Armstrong, by means of intolerant sermons, preached lately in the churches of St Stephen and St. James, enabled the Rev. incumbents to light the fires of bigotry, by proxy. A meeting of the Reformation Society was also advertised; you and I have reason to remember the failure of the attempt in 1823, to establish such a society in Bristol; a meeting was however, convened. To it repaired some of the laity, but the opposition only attracted notice to one, who would otherwise have found his level in oblivion.

From Bristol he proceeded to Bridgewater, to attempt the formation of a branch of the Reformation Society, in that town. At the request of Dr. Baines.

the Rev. Messrs. Edgeworth & O'Farrell (the able and zealous missionaries at Bristol, whose controversial prowess has more than once, been felt by the emissaries of evil,) met Mr. Armstrong, in order, not to controvert, but to dissuade the meeting from sanctioning the objects of the Society. We refused to answer any objection, and he huddled one upon another in quick time, against the Catholic Religion; but to show that we were willing to defend our tenets, in the presence of our peers, we invoked a meeting of the learned and pious portion of the Anglican hierarchy of the diocese, in the following proposition, moved by the Rev. Mr. Edgeworth, "That, this meeting do respectfully address the Rt. Rev. Bishop of Bath and Wells, requesting that his Lordship, if he consider such meetings as affording a proper occasion for investigating Religious truth, will be pleased to name a time and place, in which he will come forward with his Clergy; and that the Catholic Bishop of the District, the Rt. Rev. Dr. Baines, will also come forward with his Clergy, in order to institute a solemn enquiry on the Catholic and Protestant system of belief, &c." This proposition, they declared, they were authorized to propose. But, verily, Mr. Armstrong turned from the proposal, like a convicted criminal.

He next attempted at Taunton, to preach the second Reformation. (N. B. the first having blundered about for three hundred years and failed.) He was met by the liberal and very judicious observations of the Protestant Clergyman of Bishop's Hill, the Rev. H. W. Rawlings, and by the excellent comments of the Editor of the *Taunton Standard*.

**The Bigots of Bristol.**—Our readers are not ignorant of the horrible outrages perpetrated at Bristol. The Catholic Clergy, with characteristic devotedness, come at their posts, in the hour of need

and of danger. The No-Popery men were not heard of till all was quiet, when they sneaked from their lurking places, looked about them, and the first sound they emitted was the old yell of bigotry. A correspondent of the *Bristol Journal*, screening himself under a cowardly and murderous mask, and signing himself "M." writes as follows:—

"I have not time to add some particulars of ———, and of an Irish Priest, of the name of ———, on this melancholy occasion, in front of the Mansion House and elsewhere, but shall hold them in reserve to be communicated, if not done by some other hand."

He has, however, unwittingly furnished occasion to an able and excellent man, an Unitarian, whose name we fear we are not at liberty to divulge, to publish, in the *Bristol Mercury*, the following account of the truly heroic conduct of the Catholic Priests. We lament, not to have observed, in a single paper, of those who have quoted largely from the *Mercury*, one word not praising but not even recording conduct which presents so decided a contrast, with that of the well paid, well fed ministers of the Political Religion.

"There are but two Catholic Priests in Bristol: one of them is but recently come to reside here; the other is well known, and by all who know him regarded as a gentleman of true respectability. Neither of them is an Irishman; but one (with a name of Irish associations) was, during the fatal afternoon, and during a large part of the horrid night, much in front of the Mansion House and elsewhere, sometimes attended by his colleague, but in part alone; private duties requiring the attendance of the one, and the one most and longest known being likely to be most useful. This individual's name is the Rev. FRANCIS EDGEWORTH. I honoured him before; but for his conduct during that period which succeeded the new and decided stage of the outrages on



The following is from the *Free-  
man's Journal*.—  
On reading the account of nomi-  
nation of the Right Reverend Dr.  
FORAN, that place is the  
cathedral chapel (Cathedral) of  
Athlone. The high esteem in which  
the Right Rev. Prelate is held, by the  
loyal Catholics of Connaught, and  
the Catholic Hierarchy and Clergy  
of Ireland, his illustrious family  
connections, the exemplary piety he  
has always evinced, all combined to  
arouse a large degree of interest around  
his nomination. The very peculiar  
position of the new diocese, in  
which Dr. FORAN has been so app-  
ropriately being placed, consid-  
ered in its own merits, notwithstanding the  
interest of the ancient cathedral. For  
centuries, the town of Galway, and the  
its twelve parishes surrounding it, have  
been the seat of a Papal See, from  
the establishment of the same, to which he  
has succeeded, and governed  
the diocese, by a dignitary styled W-  
arden, Guardian, elected annually by  
the twelve parishes, of  
discretion, but being subject to the ex-  
amination of one family of only twelve  
members, all of which were ab-  
solutely devoted to the service of the  
of Galway, and in the hands of these  
bishops, they the right and the power of  
appointing the parishes, or vicars  
and the wardenship. The  
Archbishop of Tuam, however, had a  
right of visitation, and all complaints  
regarding ecclesiastical matters, were  
referred to his grace, as a tribunal of  
first instance. After the Reformation  
the same form of ecclesiastical go-  
vernment was adopted in the Protest-  
ant Church of Galway. Of late, in  
consequence of some disputes between  
the tribes and non-tribes of the W-  
ardenship, it was deemed advisable by the  
Catholic Clergy, and by the laity them-  
selves, to pray the Pope, to rescind the  
old rescript of his predecessor, and to

convert Galway into a Bishoprick.  
Their prayer was granted. The Clergy  
then postulated the Holy See to nomi-  
nate a Bishop. In the postulate, Dr.  
FORAN of Dungarvan, was *Dignissi-  
mus*, Dr. BROWNE of Athlone—*Dig-  
nior*—and the Rev. Mr. DOWLEY, Sen.  
Dean of Maynooth—*Dignus*. Dr.  
FORAN, who is rather aged, having  
been appointed, declined the honour  
and the responsibility of Episcopacy—  
and Dr. BROWNE was then named. At  
the earnest entreaty of the people of  
Galway, and of the Catholic Hierarchy,  
he consented to the appointment; and  
never, we do believe, was a more aus-  
picious nomination made. Full of ar-  
dour and Christian zeal, tempered with  
much meekness and Christian charity—  
zealously devoted to the worship of  
God—prudent, pious, hospitable, sober,  
mild—he possesses in an eminent—  
though in an unostentatious degree, all  
the characteristics of a truly Christian  
Bishop; and while his many rare vir-  
tues render him an ornament to the  
Prelacy—his pure patriotism, his ex-  
tensive learning—his conciliating and  
affable manner, throw a lustre around  
his path as a politician.  
Such is the venerated and venerable  
Clergyman, who was on Sunday last,  
consecrated first Bishop of the new  
diocese of Galway. Having been a  
subject of the See of Elphin, the cere-  
mony was performed by the Archbishop  
of Tuam—assisted by the Bishops of  
Achoery and Elphin. The Rev. Mr.  
LOFTUS was Chaplain to his Grace Dr.  
KELLY—the Rev. Mr. O'CONNOR was  
Dr. MAC NICHOLAS Chaplain—and  
the Rev. Mr. DIVINE attended on Dr.  
BOURKE. There were present beside,  
in Pontificals, the Right Rev. Dr.  
COEN, of Clonsfert, with his Chaplain,  
the Rev. Mr. MACKLIN—the Right  
Rev. Dr. FRENCH, of Kilmacduagh—  
the Right Rev. Dr. HIGGINS of Ar-  
dagh, and the Right Rev. Dr. CANT-  
WELL, of Meath. His Grace Dr. MUR-

RAY was prevented by a slight illness from attending. There were about a hundred Clergymen of the second order present—amongst whom we recognised the Very Rev. Dr. GROTTY, the ex-emphary President of Maynooth College—the Rev. Dr. WHITEHEAD, Professor at Maynooth, Rev. Messrs. Woods, O'CONNELL and WHELAN, of Dublin; DALY, MARTIN, FINN, LOWTHER, O'DONNEL, M'DERMOTT and O'KEANE of Galway; M'KEON, LYONS, O'FARRELL, of Ardagh; TIGHE, MADDEN, O'CONNOR, DEVINE, MAC LOUGHLIN, HUGHES, BRENNAN, of Elphin, &c. &c. &c.

The Sermon was preached, at a very brief notice, by the Rev. Mr. DALY, of Galway—upon a very apposite text—upon the election of Saint MATTHIAS—from the acts of the Apostles—first chapter.

After the consecration—the choir chanted TE DEUM—the new Bishop, assisted by Dr. BOURKE and Dr. MACNICHOLAS, proceeding in the mean time, through the densely crowded chapel, dispensing benedictions to his fond flock—they continually crying out aloud as the venerable Prelate passed along—“God bless him.”

There was scarcely a dry eye in the chapel, when Dr. BROWN, mitred, ascended the pontifical chair upon the altar, after the Archbishop had vacated it—all the other Prelates being uncovered. The people saw in this display, the token of a speedy severance between them and a pastor whom they cherished, and many wept aloud. The Rev. Mr. Woods, of the church of the conception, acted as master of Ceremonies and, under his excellent arrangements, every thing went on in the most perfect order.

In the evening, Dr. BROWN, entertained the Prelates and Clergymen, who attended at the consecration, at a splendid dinner at GRAY's hotel, Amongst the guests were also a number

of laics—in all, about one hundred and fifty persons dined on the occasion. After the removal of the cloth—

The Right Rev. host, in a very neat speech, introduced the first toast—which was:—

“The Archbishop of Tuam, and the other venerable Prelates, who have done us the honour of their presence this day.”

The toast was received with unbounded applause. When silence was restored—

The Archbishop, (Dr. KELLY) rose and returned thanks on behalf of himself and his Right Rev. Associates. His Grace then recounted the difficulties that obstructed his path, while endeavouring to compass that devoutly to be wished consummation, which they had that day the happiness to accomplish, and concluded thus:—My Lords and Gentlemen, the happy event which we have to-day witnessed, suggests to my mind, a very curious anomaly in our laws. An act of Parliament has given birth to this anomaly. Were we to send to the legislature a petition upon education or any other subject, and to prefix it with a statement, that it emanated from us—the Bishops of Ireland, it would be at once received; but were we to affix our names to the bottom of the document and subscribe it—

“DANIEL HIGGINS, Bishop of Ardagh—THOMAS COEN, Bishop of Clonsfert—JOHN CANTWELL, Bishop of Meath, &c.—it would be at once rejected as an illegal and informal document (loud cheers and laughter). Such is the extraordinary effect of position. (hear.) A sentence placed at the head of a petition does not in the least affect it; but subjoin the same sentence and it nullifies the entire document (continued cheering). Another view of this anomaly also presents itself to my mind. Were I to dare propose the health of Dr. HIGGINS, Bishop of Ardagh, or of Dr. BURKE, Bishop of



Elphin, I would be called a rebel—I would be charged with violating the law, and be threatened with the notice of the Attorney General (hear, hear). I shall not therefore commit myself by proposing such a toast. But then behold the anomaly again. I will, with your permission, propose the health of a Bishop—whom no statute does effect, (loud cheers.) I give you with all the sincerity of my soul—with all the affection of my heart, the health of—

“Dr. Browne, Bishop of Galway.”

This toast was received with enthusiastic applause, which lasted for several minutes—and drank with nine times nine.

Dr. BROWNE returned thanks in a very neat address, in which he expatiated upon the virtues of the hierarchy, of which had been so unworthily on his part, admitted a member. The Right Rev. Prelate in conclusion, assured the Bishops, Clergy, and laity present, that nothing should be wanted of an ardent desire on his part, to walk in that course which was best calculated to gain the approbation of his superiors—and the esteem of his flock—and which was most conducive to the interests of religion, and the welfare of his country.

The health of Dr. HIGGINS and of Dr. CANTWELL having been proposed and cordially received, these distinguished Prelates severally returned thanks.

Dr. BROWNE then proposed—

The Very Rev. Dr. Crotty and the College of Maynooth,”

This toast was received, as it deserved, with immense cheering.

The venerable President rose and said, that it were useless to say how cordially he thanked the assemblage—so venerable and respectable—for the flattering compliment that was paid to himself individually, and to the College, over which he had the happiness to preside. With sincerity he could assure the illustrious Prelates, and the

Clergy and gentlemen, whom he had the honour to address, that no compliment that was ever paid to him, gratified him more or even so much, as that he now received. A mark of respect so flattering, emanating from a source so distinguished, could not fail to make upon his grateful memory, a deep and lasting impression (cheers). For the College, he would with perfect truth, say, that never was an institution so maligned by its enemies (cheers). In that establishment, the duties of the clergyman and the subject were diligently inculcated. Veneration for the institutions of the country—reverence for religion—loyalty to the King, obedience to the laws—and love for the people, were the principles which were instilled into the minds of the students at Maynooth (loud cheers). He (Dr. CROTTY) hoped he knew his duty to his God—his country and his King:—and he never could conceive how a man could be truly loyal to the King, without being attached to his religion and his country (loud cheers). These were his opinions—these were the sentiments entertained in the College (cheers). For his King he would lay down his life; and surely, when that King set a brilliant display of Patriotism and placed himself at the head of his people, in the assertion of the rights and the establishment of their liberty, there was not an honest heart in Ireland, that did not beat in love and admiration of the Sovereign (loud applause). As to the groundless charges that were advanced against the College, they crumbled beneath the pressure of their own absurdity and falsehood (cheers). Begotten in prejudice, or conceived in ignorance, they either recoiled upon their inventors, or fell—a *brutum fulmen* to the earth—(hear, hear). In Parliament and out of it—there were found enlightened Protestants and Catholics to defend the College, and to rebut the calumnies, with which its doctrines and its superiors

were assailed. But did not these charges, so often refuted, carry with them an obvious imputation on the character of those who put them forth (hear)?—There was no excuse on the score of ignorance to be pleaded in the defence of the propagators of such slanderous accusations, against a public institution. The gates of the College, its halls—its books, its classes—its examinations, were open to every man who choosed to convince himself, by personal observation, of the real nature and character of the establishment (loud and continued cheering). Neither was it long since the College went through an ordeal—and what blot—what alloy could be found attached to it, after getting out of the crucible (hear, hear)? Willing witnesses in its favour, were the Chancellor of Ireland and the King's Judges—men, who had no community of feeling with the institution, and who could have had no motive but one of pure justice, in bearing attestation to its merits (loud cheers). After some further observations to the same effect, the venerable president resumed his seat amidst great cheering.

Dr. BROWNE said he could not, after the admirable speech of his venerable friend and old superior, propose a more apposite toast than that he was just going to announce. Gratitude was ever the first sentiment of the Irish mind—the first impulse of the Irish heart (cheers). How grateful, then, must not the Irish nation be to the splendid majority, who overruled the enemies of the College of Maynooth (hear, hear). There was one member of that majority who deserved especial notice. Descended from a line of patriots, and the son of one of the best men that ever adorned this country—the present O'Connor Don (cheers)—the faithful and popular member for Roscommon, delivered a brilliant and convincing speech in defence of Maynooth (cheers)—a speech that did honour to his constituents, service to his

country, and great credit to his own head and heart (loud applause). Delicacy alone prevented him (the Right Rev. Bishop,) from delineating more at large the rare virtues of the O'Connor Don. He would, therefore, without further preface, propose,

“The O'Connor Don and the other distinguished members, who lately trampled down bigotry, and vindicated the nation's liberality and honour, by voting the grant to the College of Maynooth.” Immense cheering for several minutes.

EDWARD O'CONNOR, Esq., of Belangarr, having been loudly called upon, returned thanks for the marked compliment that was paid to his brother, and to his associates in the splendid majority against Mr. PERCEVAL's bigoted motion.

The Right Rev. CHAIRMAN then called for a high bumper. The toast he was about to propose, needed no preface. It spoke for itself. The Press of Ireland was the best protection of the people's rights—it was the bulwark of our liberty. A free—an enlightened and an independent Press, was to the state what air was to the body—the first ingredient of vitality and health (loud and continued applause). It was like the sun in the firmament—shedding life and light around—and infusing into the public mind, warmth and animation (cheers). An humble individual he (Dr. Browne) would not approach the subject nearer, lest he should be dazzled by the splendour, or scorched by the rays of the Sunbeam (cheers). There was one journal in particular, which, while speaking of the Press generally, he felt called upon—in justice to the talented and patriotic proprietor—in justice to independence always displayed by its editors, and in justice to the character of the country, to notice in an especial manner. Every one who lived in this country, for the last two years, must anticipate that he (the Right Rev. Prelate) alluded to that able, and zealous and uncompromising advocate of Irish pres-



freedom and independence—the *Freeman's Journal*, (great cheering). The energy evinced by his friend, Mr. ELIZABETH, since he became proprietor of the *FREEMAN*, never could be forgotten as long as a spark of gratitude warmed the Irish heart (cheers). And while he (Dr. Browne) paid this trifling tribute to the patriotic services of the proprietor, he should fit, indeed, discharge his duty, or his gratitude, were he not to record the feeling of esteem and respect—both on account of his public and private character, which he entertained for one of the conductors of the *FREEMAN*, who did him the favour of his company that evening (loud cheers). Without further trespass upon the kind attention of the illustrious Prelate, and of the Reverend and lay friends, who were as anxious as himself to quaff a bumper to the toast, he (Dr. Browne) would give, with nine times nine, Mr. Lavelle and Mr. Prendergast of the *FREEMAN'S JOURNAL*, and the liberal Press of Ireland."

Mr. PRENDERGAST returned thanks, and was received in the most flattering manner.

Dr. BROWNE next proposed—  
"The Memory of the late O'Connor Don."

The toast was drunk in profound and respectful silence.

Mr. O'CONNOR of Belangar, returned thanks.

"The Clergy and infant diocese of Galway."

The Rev. Mr. DALY returned thanks, and assured the company how delighted the clergy and people of Galway were, to have such a Bishop as the eminent Prelate, whose guest that evening he was. To the Right Rev. Prelate he would, in the name of Galway, assure a cordial reception in his new see (cheers)

Several other toasts were drunk, and the company separated, filled with joy and delight at the urbanity and amiabi-

ty of the Right Rev. host during the evening.

The Rev. Timothy O'Connell, of Waterford, has been appointed Professor of Theology in the Irish College of Paris.

#### BIRTHS.

November 10, the Lady of the Hon. P. Stourton, of a daughter,

On the 3rd inst. at Tramore, the lady of Pierce G. Barron, Esq. of a daughter.

#### OBITUARY.

On the 30th ult. in Coleraine, aged 51, Daniel O'Kane, Esq. This highly respected and regretted gentleman was the leading Roman Catholic in the county of Londonderry.

At Ballycree, in the county Limerick, Rev. Michael Barry, Catholic Curate.

October 29, in London, at Sardinian House, Lincoln's Inn Fields, the Rev. Richard Broderick. This pious and exemplary priest was a native of London. He was sent to Douay College at an early age for education. The course of his studies was for some time interrupted, by the calamity of the French revolution. He was one of the students, who, when the College was sequestered by revolutionary violence, in 1793, were arrested and sent to the prison of Dourlens; and endured all the hardships of that imprisonment, till the general release of the College, in 1795. On his return to England, Mr Broderick resumed his studies at the College of Old Hall Green, where he was ordained priest. Soon, after his ordination, he was appointed one of the chaplains of the Sardinian embassy, in the ancient Chapel at Lincoln's Inn Fields. In this arduous situation, he continued above thirty years, respected and beloved by all who knew him, discharging faithfully, but without ostentation, all the duties of an able, indefatigable, and apostolic missionary; but particularly distinguished for his affection and charity to the poor. He proposed to himself the maxim of St. Bernard, as the rule of his

missionary labours; and exemplified it in practice. *Bona mater charitas in Pastore. Cum arguit mitis est; cum blanditur simplex est; pio solet scire, sine dolo mulcere, patienter irasci, humiliter indignari.* On the 3rd of November, a solemn dirge and high mass were sung, for the repose of his soul, in the Sardinian chapel, by his surviving fellow chaplains, *præsentè corpore.* The sanctuary was hung with black. On the coffin were the chalice, paten, and stole, the emblems of his order and dignity. The Bishops, a great number of the London Clergy, and an overflowing congregation attended, notwithstanding the unfavourable state of the weather, to shew their respect to the memory of the deceased pastor, and to offer up their prayers for the repose of his soul. His remains were deposited in the vault of the Catholic Chapel of Moorfields. Mr. Broderick was, we understand, in his sixty-first year.

Died, on Sunday, October 30, at Dundee, very suddenly, the Rt. Rev. Alexander Paterson, D. D. Bishop of Cybistra and Vicar Apostolic of the Eastern district in Scotland. The funeral obsequies of this lamented prelate took place on Tuesday, November 8, in the Catholic Chapel of Edinburgh, according to the forms prescribed by the Roman ritual. The ceremony was grand and imposing. About eleven o'clock, A. M., a numerous train of Clergy, among whom we recognised Cardinal Latil, Bishops Kyle and Scott, and the learned Abbé Dubois, entered the Chapel from the vestry, on the gospel side of the altar, preceded by the usual attendants, all habited in their respective dresses. On a platform, immediately before the altar, was placed the coffin, containing the mortal remains of the deceased, surmounted with his mitre and crosier, and the other emblems of episcopal dignity. Several escutcheons of various devices, were attached to the front of the gallery, pulpit, &c. which were hung with black cloth. Mass was celebrated by the Rev. Mr. Reid of Dumfries, formerly the senior pastor of the Catholic congregation of this city, assisted by the Rev. Mr. Murdoch as deacon, and the Rev. Mr. M'Kay as sub-deacon. After mass, the Rev. Mr. Badenoch delivered a short but well-suited discourse, in which he gave a concise account of the Bishop's life, and referring to the suddenness of his death, made a most appropriate allusion to the pestilential scourge which has reached our shores, in order to awaken in the minds of his auditors, the necessity of being always prepared for death. The remains of the late Prelate were thereafter deposited in a vault, on the epistle side of the altar, within the sanctuary, with the accustomed formalities. The choir was very deficient. The Chapel was pretty crowded, and we observed several Protestants of distinction present.

October 18, in London, John Tempest, Esq. of Lincoln's Inn, Barrister-at-law, third surviving son of the late Stephen Tempest, Esq. of Broughton Hall in the county of York, aged thirty-two years. His body was interred in one of the vaults of the Catholic Chapel, Moorfields.

October 30, at Preston, Mr. John Pilkington, aged 56.

At Sunderland, county of Durham, on Monday, the 14th of November, Mr. Ralph Howe, aged seventy-three.

At the Moor houses, near North Shields, on the 8th of October, Mary, widow of Mr. Joseph Turpin, formerly of Backworth.

R. L. P.

THE  
**CATHOLIC MAGAZINE,**  
**AND REVIEW.**

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*Biographical Account of the Life of Dr. R. Challoner.*

(CONCLUDED.)

V.

PUBLIC EVENTS REGARDING THE CATHOLICS TILL THE TIME OF  
DOCTOR CHALLONER'S DECEASE.

- 1.—*Persecutions*—2 *The Act for the Relief of the Catholics in 1778*  
—3. *The Riots of 1780.*

With the reign of Charles II. the enactments, which formed the sanguinary part of the Penal code against the English Catholics, finally closed. The last victim to these Laws, was Doctor Oliver Plunkett, who suffered at Tyburn, in the year 1691.

From the reign of William III. the situation of the Catholics was gradually, though slowly, ameliorated; but, even in the reign of that monarch and his Stuart successor, severe laws were enacted against them. The act of Constructive Recusancy, passed in the first year of Geo. I. was that, which, after the accession of the House of Brunswick, the English Catholics most sensibly felt. The punishment of recusancy was penal in the extreme; and persons, objecting to take the oaths of allegiance and supremacy, might be subjected to all the penalties and horrors attendant on recusancy, merely by refusing to take the oaths of allegiance, abjuration, and supremacy, when tendered to them. It added to the penal nature of this law, that the oath might be tendered, at the mere will of two Justices of the Peace, without any previous information, or complaint before a magistrate, or any other preliminary proceeding. This statute had a silent but dreadful

operation. It left Catholics at the mercy of every one who wished to injure or insult them. Frequently, they were withheld by it from asserting the rights, which the law had left them: and even from urging pretensions, which were not subjects of legal cognisance. It depressed them so much below their legitimate rank in society, that they hardly entered with the look or attitude of freemen, into the meetings of their Protestant neighbours. "Such was their situation," to avail myself of Mr. Burke's strong, but just expressions, "that they not only shrunk from the frowns of a stern magistrate, but were obliged to fly from their very species; a kind of universal subserviency, that made the very servant behind their chair the arbiter of their lives and fortunes." The present writer has often heard his father, ~~say~~, that his father used to tell his sons, that, dreadful as the situation of the English Catholics was in his time, it bore no comparison to their situation in the time of Oates' plot: such were the horrors of that period, that those, who had witnessed them, could not endure their being recalled to their recollection. The writer can, in his turn, announce to the youth of the present day, that they can form no idea of the state of depression of the English Catholics at the time of the accession of George III. and during the ten first years which followed it.

The reign of George the Second, was the first reign, after the reformation, in which no law was enacted against the Catholics. The writer has not found an instance, in which, from the time of that Monarch's accession to the throne, any proceeding was had against any Catholic for *actual Recusancy*: but their Priests were often persecuted, sometimes imprisoned, and could only avoid these inflictions by departing out of the kingdom, or by removing to a remote part of it.

### 1.—Persecutions of the Catholics in the time of Doctor Challoner:

It is observable, that, in 1729, the second year of the reign of Geo. II. Matthew Atkinson, a Missionary Priest, died in Hurst Castle, after an imprisonment in it, during thirty years, for the mere exercise of his missionary functions.

At the time, to which the subject has now brought us, Mr. Payne, whose trade and zeal on these occasions acquired for him the name of "the Protestant Carpenter," indicted several persons for assisting at Mass.

The Lord Mayor, and the Bishop of London, discountenanced the proceedings, and juries were, with great difficulty, induced to find the bills. After they were found, warrants were obtained against the persons indicted, and they were taken into custody. Such prosecutions

were frequently instituted between the year 1705, and the year 1768. One was brought against Doctor Challoner. From the difficulty of establishing, by proper evidence, the facts to be proved, and from the extreme unwillingness of Juries, Magistrates, and Judges to convict the persons accused, Doctor Challoner and others escaped: but this was not always the case. The Rev. Mr. John Baptist Malony, being convicted of saying Mass, was sentenced to perpetual imprisonment. The Rev. Mr. James Dillon, and four other Priests were tried in the Court of King's Bench, for saying Mass: the fact was proved, but their Counsel alleged, that, to establish the charge, it was necessary to prove two preliminary circumstances: that, what they said, was Mass, and that they had, previously to their saying it, been ordained Priests. As there was no witnesses to prove either of these facts, the prisoners were acquitted. The same point was urged by the counsel of the Rev. Mr. James Webb, who was tried on the 25th June, 1768, in the King's Bench, before Lord Mansfield; the case was argued on each side with ability. Lord Mansfield delivered his judgment at great length. He said, that, "all the twelve judges had been consulted on the point; and that they had all agreed in opinion, that the Statutes were so worded, that, in order to convict a man upon them, it was necessary that he should be first proved to be a Priest; and secondly, that it should be proved that he had said Mass."

Not disheartened by this defeat, Mr. Payne indicted Mr. James Talbot, the Co-adjutor of Bishop Challoner, for saying Mass: he was tried at the Old Bailey, and escaped for want of evidence.

On an enquiry made by the writer of these pages, in 1780, respecting the execution of the Penal Laws against the Catholics, he found that the single Office of Dyneley and Ashmall, Attornies-at-Law in Gray's Inn, had defended more than twenty Priests under such persecutions, and that, greatly to their honour, they had generally defended them gratuitously.

In the meantime, the double land tax continued to be levied; the laws, which deprived the Catholics of their landed property for the sake of religion, were sometimes enforced; and, in other respects, the Catholics were subject to inconceivable hardships and contumely.

In all these transactions, Doctor Challoner conducted himself with great prudence and firmness. Scanty as was his income, he was the chief refuge of the persecuted priests. The expences attending the prosecutions of them, their imprisonments, removals, concealments, and other vexations, were almost always discharged by him; he de-  
frayed them with kindness, and in a manner, that shewed how greatly he honoured the sufferers in their sufferings and wants.

**2.—The Act passed for the relief of the English Catholics in 1778.**

The last attempt to deprive Catholics of their landed property on account of their religion, was made by a near Protestant relation of Mrs. Fenwick, a Catholic lady in the North of England, who attempted to deprive her of her jointure, under the Statute of the 10 and 11 William III. Her Counsel found her case remediless at law. By the advice of a respectable and powerful neighbour, she procured a bill for her relief to be brought into the House of Lords. Lord Camden, on reading her petition, declared himself, without hesitation, an advocate of her cause; and, in the speech, which he made on the occasion, was eminently great. When he spoke of the hardness of her case, the harshness of the laws, which produced it, and the claims of the Catholics on the humanity of the House for their repeal, he was heard with an unanimous burst of applause: it sounded throughout the kingdom, and produced a corresponding sensation.

Availing themselves of this, and some circumstances, which disposed the government to favour them, the Catholics, in 1778, presented a petition to his Majesty. It was framed by Mr. Burke, signed by the Duke of Norfolk and the Earl of Shrewsbury, and several English Commoners for the English; and by Lord Linton and several Scottish Commoners for the Scots. It was graciously received. A Bill was accordingly framed, and brought into the House by Sir George Saville; he was seconded by Mr. Dunning, and it passed both houses without opposition.

The legal operation of this act was very limited. It repealed the clause of the 10 and 11 William III., which disabled the English Catholics from taking land by descent or purchase, and some clauses in the same act, which related to the apprehension of Bishops and Priests; and which subjected them, and the Catholics, who kept schools to perpetual imprisonment. All the other clauses of the act of King William, and all the pains, penalties and disabilities inflicted by other acts, remained in all their force against the Catholics. But, although the legal benefits, which the Catholics derived from the act, were limited, the advantages, which they derived from it, in other respects, were both substantial and extensive. It shook the general prejudice against them to its centre: it disposed their neighbours to think of them with kindness; it led the public to view their pretensions to further relief with a favourable eye, and it restored to them a thousand indescribable charities in the ordinary intercourse of social life, which they had seldom experienced. No Catholic, who recollects the passing of the Bill, will ever forget the general anxiety of the

body, while it was in its progress through Parliament, or the smile and friendly greeting, with which his Protestant neighbour met him, the day after it had passed into a law.

The boon however was burthened with an oath. Every such oath, so far as it requires from Catholics a solemn profession of moral or civil principle not required from any other subject, is felt by them as an humiliation. Still, as the oath, of which we are now speaking, contained nothing offensive to their religious principles, and their friends advised them to submit to it as a necessary sacrifice to popular prejudice, they acquiesced in it, and the oath was taken universally.

As soon as the terms of it were arranged to the satisfaction of His Majesty's Ministers, it was communicated to the four Vicars Apostolic, and acquiesced in by them all. Lord Petre and some other Gentlemen waited on Bishop Challoner, and put it into his hands. He perused it with great deliberation, and explicitly sanctioned it. He observed, however, that "it contained some expressions contrary to the Roman style; that these might create difficulties at Rome, if Rome were consulted upon it before hand: but that Rome would not object to the oath after the Bill was passed." He, therefore, recommended to the Gentlemen, who waited upon him, "to avoid all unnecessary delay in procuring the act." Doctor Challoner's advice did not proceed from his entertaining the slightest doubt of the authority of the See of Rome to decide upon matters of faith or discipline; but because he saw, that the oath was perfectly free from reasonable objection, and felt, that, as it contained an unequivocal denial of the Pope's divine right to temporal power, the Pope would not give a formal sanction to it.

### 3.—*The Riots.*

Although the act of the year 1778, for the relief of the Roman Catholics, passed both Houses of Parliament with unanimity, and apparently, at least, with the general applause of the nation, some associations were almost immediately formed in England; and a multitude of others were formed in Scotland to obtain its repeal. They ended in the *Riots*, as they are termed, of the year 1780. The particulars of them it is unnecessary to mention. The best account of them, which the writer has yet seen, is in the late Rev. Mr. Barnard's *Biographical Account of Doctor Challoner*.

The first symptoms of them appeared in the close of the month of May, 1780; but the associators had previously often met; and the tone and proceedings of the meetings had long been a subject of a

lorn. Lord George Gordon, their president, possessed great popular eloquence, and made no secret of the number and zeal of his followers. On one occasion, when a member, who presented a petition in the Commons House, trailed it on the floor, to shew the number of the Petitioners; "Pooh!" Lord George Gordon exclaimed, "what is all this? With a great deal of pulling, the petition seems to extend from your chair, Mr. Speaker, to the door of the house. In a few days, Sir, I shall present you the petition of the Protestant Association. It will extend, Sir, from your chair to a window at Whitehall, that Kings should often think of."

On Friday, the 2nd of June, after long scenes of devastation and riot, a party of the rioters were proceeding to Doctor Challoner's house in Gloucester-street, Queen-square, about eleven o'clock at night. His Chaplains awakened him from his sleep, and persuaded him, with great difficulty, to retire to the house of a friend, in which it was supposed he would be in greater safety. The next day he was conveyed by the late Mr. Mawhood, of Smithfield, to his country seat at Finchley, near Highgate: but even there, Doctor Challoner was not thought to be in sufficient security, and a still farther removal was contemplated, but he himself objected to it, and continued with Mr. Mawhood.

In the midst of these trying scenes he never lost his fortitude, his confidence in God, or the pious serenity of his mind. After a few days, he was restored to his flock. Those, who wish to see the true spirit and aim of the rioters, should peruse, "*Scotland's opposition to the Popish Bill.*" Edinburgh, 8vo. printed for David Paterson, 1800.

## VI.

### DOCTOR CHALLONER'S WORKS—HIS DEATH.

We shall now present our readers—1. *With the Titles of Doctor Challoner's Publications* (Editions of those marked \* are now in print.)—2. *With observations upon some of them*—3. His death.

#### I.

- \*1. *Think Well On't. Written at Doway College.*
- \*2. *Grounds of the Catholic Doctrine, contained in the Profession of Faith of Pope Pius IV. 1732.*
- \*3. *A short History of the first beginning and progress of the Protestant Religion, gathered out of the best Protestant Writers. 1733.*



- \*4. A Roman Catholic's Reasons, why he cannot conform to the Protestant Religion. 1734.
- \*5. The Touchstone of the New Religion. 1734.
- \*6. The Young Gentleman instructed in the Grounds of his Religion. 1735.
- 7. The Unerring Authority of the Catholic Church in Matters of Faith.
- 8. A Specimen of the Spirit of Dissenting Teachers. 1736.
- \*9. A Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Catholic Religion. 1737.
- 10. A Rheims Testament, folio, in conjunction with Rev. F. Blyth, with Annotations and Proofs of the Doctrine of the Catholic Church, from the Holy Fathers, and a copious Controversial Index. 1738.
- \*11. Memoirs of the Missionary Priests and other persons, of both sexes, who have suffered Death or Imprisonment in England, on account of their religion, from the year 1577, till the end of the reign of King Charles II. 1741.
- \*12. The Grounds of the Old Religion. 1742.
- 13. A Letter to a Friend concerning the Infallibility of the Church of Christ. 1743.
- 14. Britannia Sancta, or the Lives of the most celebrated English, Irish, and Scottish Saints. 1745.
- \*15. A New Edition of the Doway Bible, with Annotations. 1749-50.
- 16. Remarks on two Letters against Popery. 1761.
- 17. Instructions and Meditations on the Jubilee. 1751.
- \*18. Meditations for every Day in the Year. 1753.
- 19. Mandate to the Clergy, 5th Oct. 1753, on occasion of a Breve Pontificium of Ben. XIV.
- 20. The Lives of the most eminent Saints of the Oriental Deserts. 1755.
- 21. The Life of St. Theresa. 1757.
- \*22. A Caveat against the Methodists. 1760.
- 23. The City of God, of the New Testament. 1760.
- 24. Memorial of Ancient British Piety. 1761.
- \*25. The Morality of the Gospel. 1762.
- \*26. The Devotion of Catholics to the Virgin Mary truly represented. 1764.
- 27. The Rules of a Holy Life. 1766.
- \*28. Abstract of the History of the Old and New Testament. 1767.
- \*29. The Garden of the Soul. 1767.
- 30. Short Daily Exercises of the Devout Christian. 1767.

31. Pious Reflections on Patient Suffering. 1767.  
 32. Exhortations to Paschal Communion. 1767.  
 \*33. Translations of the Imitation of Christ. 1744.  
 \*34. \_\_\_\_\_ Confessions of St. Augustine.  
 \*35. \_\_\_\_\_ Introduction to a Devout Life, by St. Francis  
 of Sales. 1762.  
 \*36. \_\_\_\_\_ of Boudon's Treatise, "God alone." 1765.  
 \*37. \_\_\_\_\_ "God every where  
 present." 1766.

*The Dates of the Following are not recorded.*

- \*38. A New Edition of the "Whole Manual."  
 39. The Scripture Doctrine of the Church.  
 \*40. Abridgment of Christian Doctrine, or first Catechism.  
 \*41. The Papist Misrepresented and Represented; abridged from  
 Mr. Gother.  
 42. And A New Year's Gift at the beginning of every New Year.

2.

*Miscellaneous Remarks on some of these Works.*—1. *The Memoirs of Missionary Priests*—2. *Dr. Challoner's Statement in his "Grounds of the Old Religion," of the Question on the Validity of the Ordinations in the English Protestant Church—His Translations of the Bible—Some observations on the Vulgate.*

1. The most valuable of these works, is Doctor Challoner's "*Mémoires of the Missionary Priests and others, who suffered death or imprisonment in England, on account of their Religion, from 1577, to the end of the reign of Charles II.*" To this work we are principally indebted for what we know of the sufferings of the Holy persons, whose admirable fortitude and constancy in torments and death, for their conscientious adherence to the Roman Catholic Religion, did them so much honour, and threw a lustre on the cause for which they died. Doctor Challoner was indefatigable in collecting memorials of them. But much yet remains to be done: the treasures at Burton Constable are not yet exhausted, and other repositories will afford abundant gleanings. Both the professional and literary researches of the present writer have convinced him, that we are not yet apprised of the extent either of the grievousness or miseries, which our ancestors endured for their adherence to their religion. Most religions have persecuted:

but, after reading these Memoirs, and hearing from Lord Chancellor Clare, that, "with the exception of five or six old families, the whole of Ireland has been confiscated once, and that no inconsiderable portion of it has been confiscated twice, or, perhaps, thrice in the course of a century,"—we may doubt whether more skilful or more barbarous persecutors have existed, in any age or in any country, than those, who devised or executed the persecutions, which the English and Irish Catholics have sustained for their religion.

2. In his "*Grounds of the Old Religion*," Doctor Challoner discussed the question of the validity of the Ordinations of the English Protestant Clergy, which was, at that time, a subject of warm controversy. In the reign of Queen Elizabeth, the validity of them had been strenuously contested by *Doctor Harding* and *Doctor Stapleton*, and as strenuously supported by *Doctor Jewell* and *Doctor Horn*. Several subsequent publications kept the controversy alive. In 1723, *Father Courayer*, a Canon regular of St. Génévieve, and Librarian of that Community, published his "*Dissertation on the validity of English Ordinations*." Replies to it were published by the *Abbé Gervaise*, *Father Hardouin*, the *Abbé Fennell*, *Father Tunstall*, and *Father Le Quién*: the Reply of Father Le Quién was confessedly the best. Dr. Courayer published a general answer to all these works, by "*A Defence of his Dissertation*," and removed to England. There he was much caressed, a Doctor's Degree was conferred, and an annual pension of £200, was settled upon him. His defence was thought to discover sentiments too favourable to the Church of England. It was condemned by *M. de Belzunce*, the Bishop of Marseilles; by twenty Prelates assembled at Paris in 1727, by the Council of Embrun, and finally, by *Benedict XIII.* The King of France, by an Arrêt of Council, ordered all the Doctor's works to be burned. He was excommunicated by the Abbot of Génévieve: some advances even, which were made by him to *Brachman*, the schismatical Archbishop of Utrecht, were rejected. 1769, he published, as his final defence of himself and his works, "*An Historical and Apologetical relation of his conduct, with justificatory documents*." Still he professed himself a Catholic, and frequented, when he was in London, a Catholic Chapel; but Doctor Challoner directed that he should not be admitted to the Sacrament of the Altar. When Doctor Courayer was in the country, he frequented a Protestant Church. His subsequent publications were still more objectionable; some of his writings, published after his decease, shew that he had few settled principles of religion.

He was among the appellants from the Bull *Unigenitus*, and en-

deavoured to propagate his principles among the English Catholics; "but," to transcribe the words of *M. Picot*, a well informed French writer, "he found the English Catholics faithful Sons of the Church, the more firm in their faith, as they perceived in the multitude of sects with which they were surrounded, an evident proof of the dangers attending those, who quit the centre of unity. They repelled the insinuations of the Doctor." In 1729, *d'Etemare* and *le Gros*, two eminent appellants arrived in London, with the hope of spreading among the English Catholics the Jansenian principles, which had fructified so well in Holland; but they only found Pastors and flocks walking with simplicity in the road of submission to the Church.

3. Doctor Challoner's *Edition of the English Version of the Bible*, leads us to notice the unmerciful exaggerations of some Anti-Catholics, of the restraints, which the Roman Catholic Church imposes on the indiscriminate reading of the Bible, in vernacular languages by the Laity. If the readers of these pages will peruse the writer's "*Essay on this subject*," published with his "*Confessions of Faith*," they will find a complete refutation of this calumny. It has been carried so far, as to have made it the common belief of Protestants, that withholding the Bible from the general body of the faithful is *The Rule*, and the liberty to read it, *The Exception*; while it is much nearer the truth to say, that the *withholding of it is the exception, and the Liberty is the Rule*.

It is observable, that there was not in Europe, a single civilized nation in which several versions of the Bible, in the national language, had not been published before the Reformation was introduced into it. As to England, there were many Anglo-Saxon versions of different parts, both of the Old and New Testament. "The whole Bible," says Sir Thomas More, "was, by virtuous and learned men, translated into the English tongue, and by good and goodly people, with devotion and soberness, well and reverently read." Doctor Lewis, in his preface to his edition of *Wickliffe's Bible*, mentions two English translations of parts of the Bible, still existing in manuscript, and anterior to *Wickliffe*.

About ten years ago, the writer saw a bookseller's list of twenty-two different editions of the whole Bible, or of the New Testament, in the English language, which had been published by the English Catholics since the Reformation:

The first of these was an English Version of the New Testament, published in 1582, by the Clergy of the English College at Doway, then residing at Rheims, in one volume, 4to. Their translation of the

Old Testament was published at Doway, in 1609 and 1610, in two volumes of the same size. Doctor Challoner published, in 1749, and 1750, in five volumes octavo, a new edition, both of the Old and New Testament, from the versions, which we have mentioned, with some alteration in the text and some notes.

4. The *Latin Vulgate* translation of the Bible is often mentioned; but what this translation really is, does not always appear to be sufficiently attended to.

1. It is not the *Interpretatio Itala*, to which St. Augustine gave the preference over other versions, on account of its greater literal adherence to the text, and its greater perspicuity. This version has long disappeared.

2. St. Jerome's own translation of the New Testament from the Greek, is the real stock of the present translation of it.

3. The text of this translation was extremely disfigured and corrupted in the middle ages. On the revival of letters, many persons of learning endeavoured to procure a new and correct edition of the New Testament; the edition then in common use was called the *Vulgate Edition*. It was declared, by the Council of Trent, to be the *Authentic Edition of the Church*: that is, inerrant, where the dogma of faith or morals is concerned; but not inerrant in expression. So far was this from being the case, that the Council ordered it to be corrected, and a new edition of it to be published.

4. Such an edition was published by Sixtus Quintus, in 1590.

5. This edition was found to be so erroneous, that the copies were called in, and a new edition was published by Clement VIII., his immediate successor, in 1592. The Roman Catholic Church holds this edition in great veneration; and Protestant Divines also mention it in high terms of praise. It is unquestionably a translation of the highest merit; it may be considered as a transcript, with numerous literal variations of the version made by St. Jerome. As this was made by him, when the text was in a purer state than it is at present, and he had before him the still earlier *Interpretatio Itala*, some writers of eminence, both Catholic and Protestant, have contended, that the *Clementine Vulgate* expresses more of the true reading of the originals or autographs of the sacred penman, than any Greek edition, which has appeared, or can now be framed. This may be thought a bold assertion: but, to assert the Clementine Vulgate to be identical with the *Itala Interpretatio* of St. Augustine, is most evidently a gratuitous assumption.

3.—*Doctor Challoner's Death.*

To the last, Doctor Challoner preserved all the faculties of his mind, attended to all the concerns of his Diocese, instructed, received, and relieved the poor, and actively promoted all institutions, which appeared likely to promote charity or the Catholic Religion. After such a life as he had led, he must be supposed to have met the approach of death with a pious hope, that God, who had conferred on him so many graces during his life, would not abandon him at his dissolution. To die well, had been the employment of his whole life.

On the 10th of January, 1781, whilst sitting at dinner, and conversing with his Chaplains, his right hand fell, on a sudden, from the table; he said, he was seized with the palsy. He was conveyed to his bed, and medical assistance procured for him. Almost immediately afterwards, the palsy seized his right side, and also affected his speech in such a manner, that he was not, from that moment, heard to utter an intelligible word, yet, he retained his reason to the very last, and the by-standers could evidently perceive his conviction; that he had only a short time to live, and that his soul was occupied on God, and in making acts of devotion suitable to his situation. He received all the Sacraments of the Church. On the 12th of January, God was pleased, by another stroke of the palsy, to deliver him from this mortal life; and, we humbly trust, to receive him into the kingdom of heavenly bliss.

At the earnest request of the late Mr. Bryan Barret, of Milton, in Berkshire, his remains, with proper attendants, were conveyed to Milton, and deposited in the Parish Church. The Rev. Mr. James George Warren, the Rector of the Parish, performed the service, and entered his death in the Register of the Parish, in the following terms: "Anno Domini 1781, January 22. Buried the Reverend Richard Challoner, a Popish Priest, and Titular Bishop of London and Salisbury, a very pious and good man, of great learning and extensive abilities."

He had passed the 90th year of his age. Mr. Barnard informs us, that he was about five feet ten inches high, of a fair complexion, sharp penetrating eye, a serene and engaging countenance, having piety and devotion expressed in every lineament of his face, but emaciated by application to study and self-denial.

S.

FOR THE CATHOLIC MAGAZINE AND REVIEW.

*Strictures on Gibbon.*

(CONTINUED.)

Mr. Gibbon says, at page 461: "It has been remarked, with more ingenuity than truth, that the virgin purity of the Church was never violated by schism or heresy before the reign of Trajan or Hadrian, about one hundred years after the death of Christ." We will present the reader with the sentence, at full length, out of Eusebius, to which he refers by his note 30, and then leave the reader to judge whether Mr. Gibbon has not a fairer title to malice than to truth. "Addit (Hegesippus) Ecclesiam ad hæc usque tempora instar cujusdam virginis, integram atque incorruptam permansisse." So far serves his turn; but the sequel explains the whole, which he has thought proper to suppress. "Adhuc in obscuro recessu delitescantibus quicunque rectam prædicationis Evangelicæ regulam depravare niterentur." Eusebius Lib. 8. Cap. 32. Hegesippus shewed the apostolical tradition, and that, though certain men had disturbed the Church by broaching heresies, yet, down to his time, no episcopal See, or particular Church, had fallen into error, but had, in all places, preserved the truths delivered by Christ. Euseb. L. 4. Cap. 22.—to both of which, Mr. Gibbon refers, as above. This testimony Hegesippus gave, after having visited all the principal Churches, both of the East and West.

Mr. Gibbon proceeds thus, at page 469: "It is incumbent on us to adore the mysterious dispensations of Providence, when we discover, that the doctrine of the immortality of the soul is omitted in the Law of Moses; it is darkly intimated by the prophets; and during the long period, which elapsed between the Egyptian and Babylonian servitudes, the hopes, as well as fears, of the Jews appear to have been confined within the narrow compass of the present life." As this is originally Voltaire's assertion, we will transcribe the answer given to him heretofore. "As to the sentiments of the Jews upon the soul, that people well knew, that when God created the soul, he made it after his own image, and animated it with his own breath. This is a proof, that it was of an order superior to matter, and that it represented, at least, within certain limits, the spirituality and eternal duration of his own divine nature. The Jews were not ignorant, that there were other rewards and a better portion for the just than this world

could afford; but, because this people were thoughtless, volatile and gross in their ideas, Moses rarely threatened them with any but temporal punishments. That noble portion of philosophy, which treats of the soul, was but little penetrated by the vulgar; but the priests, the chiefs of the nation, and even those of the people, whose ideas were capable of any elevation, reflected deeply on this important subject. It would be absurd to suppose, that Moses himself was ignorant of the doctrine of a future life, since he had been brought up in all the sciences of Egypt, where, as M. de Voltaire admits, that truth was publicly professed: whence, it also follows, that the Jews, who had lived so long in Egypt, could not have been ignorant of the same. How is it, then, that Moses makes no mention of it in his laws? The reason is manifest; because the Jews being considered fully informed of the doctrine of a future life, it only remained to give them such laws as would enable them to merit a happy futurity, by copying, in their lives, that primitive religion in its purity, which alone was capable of conducting them to the rewards of another life. It was requisite, for this purpose, to inspire them with horror for all the abominable superstitions of the earth, and to attach them to the worship of the sole Divine Creator, to his laws, to the sacred deposit of the promise of a Redeemer, made to the first man after his fall, as well as to the expectation of the accomplishment of that august promise. But, if such were the objects, which Moses had in view, which cannot be doubted, were not temporal promises and temporal threats incomparably better calculated to attain them, than promises and threats, which only regarded another life? The literal execution of the former kind of promises and threats, according as the people were faithful or unfaithful to the laws of Moses, furnished daily proofs of the divine origin of those laws.

But, it is only *“darkly intimated by the prophets.”* Not at all! for Solomon says: *“The dust shall return to the earth as it was, and the spirit shall return to God, who gave it.”* Ecclesiastes. xii. 7. *“And many of them, that sleep in the dust of the earth, shall awake, come to everlasting life, and some to shame, and everlasting contempt.”* Daniel, xii. 2. See the next verse also, and several passages in Job.\* At page 471, Mr. Gibbon says: “The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. The assurance of such a millennium was carefully inculcated

\* And the striking interrogatory of Isaiah xxxiii. 14. *“The sinners in Zion are afraid: trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? Which of you shall shut with enduring burnings his doors?”*



by a succession of the Fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius." That such was the opinion of many pious Christians, at that time, is not denied. But it is false, that it was received by the general consent of the faithful, as may be seen by Justin's own words. The Jew, Tryphon, asking Justin if he does not believe, that Jerusalem is to be re-established and beautified, he makes answer: "Confessus sum tibi et antea, me quidem et alios plures eadem mecum sentientes arbitrari id, sicuti plane scitis, futurum. Multos vero etiam, qui puræ piæque sunt Christianorum sententiæ, hoc non agnoscere tibi significavi."—Dial. cum Tryphone. Edit. Paris. p. 306. St. Justin did not, therefore, believe the millennium as an article of faith, because, in that case, those, who did not adopt it, could not be pure and pious Christians. But he believed it as a matter of opinion only, which might be admitted or rejected at pleasure. When he adds, in the next page: "Ego autem, et si qui rectæ per omnia sententiæ Christiani sunt, et carnis resurrectionem futuram novimus, et mille annos in Hierusalem instaurata etc, sicut prophetæ Ezechiel et Isaias et alii promulgant;" the true sense is: But I, and all Christians, who are orthodox in all points, know that there will be a resurrection of the flesh, and the prophets, Ezechiel, &c. acknowledge a millennium in Jerusalem. He does not say, that all orthodox Christians embraced the doctrine of the millennium in any sense; but only, that they all believed a resurrection of the flesh. For, as to the millennium system, though he himself thought it was foretold by the prophets, yet he does not say, that all Christians were of that opinion, as the first quotation proves.

At page 474, Mr. Gibbon proceeds as follows: "The ties of blood and friendship were frequently torn asunder by the difference of religious faith; and the Christians, who, in this world, found themselves oppressed by the power of the pagans, were sometimes seduced, by resentment and spiritual pride, to delight in the prospect of their future triumph. 'You are fond of spectacles,' exclaims the stern Tertullian, 'expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, and fancied gods, groaning in the lowest abyss of darkness, &c.' But the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affected and unfeeling witticisms."

The drift of Tertullian's discourse, *De Spectaculis*, was to deter the Christians from resorting to the secular games, given by Severus;

in which he shews, that every scene of wickedness was exhibited. He descants upon the following text of Scripture: "You shall lament and weep, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy."—St. John xvi. 20. to which he plainly alludes through the whole passage, as may be gathered from the ensuing words: "Nostræ cœnæ, nostræ nuptiæ nondum sunt: non possumus cum illis discumbere, quia nec illi nobiscum. Vicibus disposita res est. Nunc illi lætantur, nos conflictamur. Sæculum, *inquit* gaudebit, vos tristes eritis. Lugeamus ergo dum Ethnici gaudent, et cum lugere cæperint, gaudeamus, ne pariter nunc gaudentes, tunc quoque pariter lugeamus, etc." This, therefore, was an exhortation to bear the afflictions of the world with patience and resignation, reminding them, how their worldly sufferings will be rewarded, when God's justice shall take place. It is evident, that no want of charity prompted him to make use of that impetuous language, at which Mr. Gibbon's humanity is so much shocked. The impending danger, to which the Christians were exposed, in all probability, added fire to the natural vivacity of his temper; and we may, with more justice, attribute it to his excessive zeal, than to any intention of alienating the minds of the Christians from that fraternal charity, which is due to all men. His own words will best interpret his sentiments on that head. "Qui ergo putaveris nihil nos de salute Cæsarum curare, inspicie Dei voces, litteras nostras,...scitote ex illis præceptum esse nobis ad redundancyem benignitatis, etiam pro inimicis Deum orare, et persecutoribus nostris dona precari...Sed etiam nominatim, et manifestè orate, (*inquit* apostolus) pro regibus, et pro principibus, et potestatibus, ut omnia sint tranquilla vobis.—Tertull. Apol. Cap. xxxi.

(TO BE CONTINUED)

### *A Translation of those Psalms, which usually occur in Catholic Books of Devotion.*

(CONTINUED.)

#### THE PSALMS AT COMPLIN.

If the reader be acquainted with the history of former ages, when men were so exposed to danger from the lawless and turbulent spirit of the age, that they could seldom retire, with any feeling of security, to their rest, he will acknowledge the propriety, with which the three following psalms were selected to form part of the concluding service of the day.

PSALM IV.—*Cum invocarem.*

In this psalm, composed at a period of terror and distress, the Psalmist reproves the despondency of his attendants, and expresses his own confidence in the Lord.

1. When I call, hear me, O God of mine innocence,  
In trouble open to me a way of deliverance.
2. Have mercy on me,  
And hearken to my prayer.
3. Ye sons of men, how long will ye be heavy of heart?  
Why do ye love vanity, and seek after falsehood?
4. Know, that the Lord hath done wonders for his holy one;  
That the Lord will hear me, when I call upon him.
5. Be moved, but sin not:  
Commune with your own hearts on your couches, and be silent.
6. Offer sacrifices of righteousness,  
And put your trust in the Lord.
7. Many there be that say,  
Who will give to us to see good things?
8. Let but the light of thy countenance  
Be raised upon us, O Lord,
9. And thou wilt give gladness in my heart,  
More than the season when their corn, and wine and oil are  
multiplied.
10. In peace then at once will I lay me down,  
And sleep,
11. Because thou, O Lord, art alone *sufficient*;  
Because thou wilt give me to rest in security.

PSALM XXX.—*In te, Domine, speravi.*

Of this psalm, the six first verses only are employed in the office of Complin. In them, the Psalmist implores the protection of the Almighty.

1. In thee, O Lord, have I put my trust:  
Let me never be confounded.
2. Deliver me in thy goodness, lend thine ear to me,  
Hasten to my deliverance.
3. Be to me a rock of might, a house of defence to save me,  
For thou art my strength and my defence.

4. Guide me for thy name's sake,  
And provide for me.
5. Lead me away from the snare, which is hidden for me,  
Because thou art my protector.
6. Into thy hands I commend my spirit,  
Thou art my redeemer, O Lord God of truth.

PSALM XC.—*Qui habitat in adjutorio.*

The happiness and wisdom of the man, who trusts in the protection of the Almighty.—There seem to be three speakers, the man in distress, a priest, who promises relief, and another, who personates the Lord.

- First Speaker.**
1. The man, who dwelleth under the shelter of the most high,  
Who abideth under the shadow of the Almighty,
  2. Sayeth: to the Lord is my refuge; my God is my fortress:  
In him will I trust.

- Second Speaker.**
3. Yea: he will deliver thee from the snare of the fowler,  
From the plotted destruction;
  4. He will cover thee with his wings,  
And thou shalt find safety under his pinions,  
His faithfulness shall be to thee a buckler and a shield.
  5. Thou shalt not fear the terrors of the night,  
Nor the arrows fleeing in the day,
  6. Nor the mischief that walketh in darkness,  
Nor the pestilence which destroyeth at noon-tide.
  7. A thousand may fall at thy side,  
Yea, ten thousand at thy right hand,  
Yet the evil shall not approach unto thee.
  8. Thou shalt only see it with thine eyes,  
And notice the reward of the wicked.

- First Speaker.** 9. Therefore thou, O Lord, art my refuge!

- Second Speaker.**
10. Thou hast chosen the most high for thy protector;  
No evil shall come unto thee:  
No scourge shall approach to thy dwelling.
  11. For he hath given his angels charge over thee,  
To keep thee in all thy ways.
  12. In their hands shall they bear thee up,  
Lest thou strike thy foot against a stone.

13. Thou shalt tread on the lion and the asp,  
Thou shalt trample on the lion and the serpent.

- Third Speaker. 14. Because he hath trusted in me, I will deliver him :  
I will protect him, because he hath owned my name.  
15. He shall call on me, and I will hear him.  
In his trouble I will accompany him,  
I will draw him forth, and bring him to honour.  
16. I will satisfy him with length of days,  
And I will shew him my salvation.

PSALM CXXXIII.—*Ecce nunc benedicite.*

The three first verses are an exhortation to the Levites to bless the Lord during the night: the fourth verse is their answer.

1. Behold! bless the Lord,  
All ye ministers of the Lord.
2. Ye who stand by night in the house of the Lord,  
In the courts of the house of our God.
3. Lift up your hands to the holy place,  
And bless the Lord.
4. May the Lord bless thee out of Sion,  
He who made the heavens and the earth!

V. 2, "In the courts." This line is not in the Hebrew at present: but was probably in the more ancient copies.

NUNC DIMITTIS.

When Simeon saw, in the temple, the child, whom he knew to be the promised Messiah, he burst into the following expression of joy and gratitude.

1. Now dost thou dismiss thy servant, O Lord,  
According to thy word, in peace.
2. Because mine eyes have beheld  
Thy salvation :
3. Which thou hast prepared  
In the face of all the people,
4. A light to enlighten the Gentiles,  
And the glory of thy people, Israel.

## DEVOTIONS FOR SUNDAYS AND HOLIDAYS.

## TE DEUM LAUDAMUS.

1. We praise thee, God, we acknowledge thee the Lord.
2. Thee, the Father everlasting, all the earth doth worship.
3. To thee all the angels: to thee the heavens  
And all the powers:
4. To thee the Cherubim and Seraphim with ceaseless voice do cry;
5. Holy, holy, holy, Lord God of Sabaoth.
6. Full are the heavens and the earth of the majesty of thy glory.
7. Thee the glorious choir of the apostles,
8. Thee the goodly company of the prophets,
9. Thee the white-robed army of the martyrs doth praise.
10. Thee throughout the world the holy church doth acknowledge,
11. The Father of infinite majesty,
12. Thy venerated, true and only Son,
13. Also the Holy Ghost, the comforter.
14. Thou art the king of glory, O Christ;
15. Thou, when thou didst take upon thee to deliver man, didst not  
disdain the Virgin's womb:
16. Thou, when thou hadst overcome the sting of death, didst open to  
believers the kingdom of heaven.
17. Thou sittest at the right hand of God, in the glory of the Father.
18. Thou, we believe, wilt come to be our judge.
19. We, therefore, pray thee, help thy servants,  
Whom thou hast redeemed with thy precious blood.
20. Make them to be numbered with thy saints in everlasting glory.
21. Save thy people, O Lord, and bless thine inheritance.
22. Govern them, and exalt them for ever.
23. Day by day we bless thee:
24. And we praise thy name for ages without end.
25. Vouchsafe to keep us, O Lord, this day without sin.
26. Have mercy on us, O Lord, have mercy on us.
27. May thy mercy, O Lord, light upon us;  
As we have put our trust in thee.
28. In thee, O Lord, have I put my trust;  
Let me never be confounded.

## BENEDICITE.

This canticle, which, though it is not in the Hebrew text, is to be

found in the ancient translations of the prophet Daniel, calls on the whole creation to praise the Lord, and has been introduced into the service of the Church in the following abbreviated form.

1. All ye works of the Lord, bless the Lord,  
Praise and exalt him above all for ever.
2. Ye angels of the Lord, bless the Lord;  
Ye heavens, bless the Lord.
3. All ye waters above the heavens, bless the Lord;  
All ye powers of the Lord, bless the Lord.
4. Ye sun and moon, bless the Lord;  
Ye stars of heaven, bless the Lord.
5. Every shadow and dew, bless ye the Lord;  
All ye winds of the Lord, bless the Lord.
6. Fire and heat, bless ye the Lord;  
Cold and heat, bless the Lord.
7. Ye dews and hoar frosts; bless the Lord;  
Ye frosts and cold, bless the Lord.
8. Ye ice and snows, bless the Lord;  
Ye nights and days, bless the Lord.
9. Ye light and darkness, bless the Lord;  
Ye lightnings and clouds, bless the Lord.
10. Let the earth bless the Lord;  
Let it praise and exalt him above all for ever.
11. Ye mountains and hills, bless the Lord;  
All things, springing up on the earth, bless the Lord.
12. Ye fountains, bless the Lord;  
Ye seas and rivers, bless the Lord.
13. Ye whales, and all that move in the waters, bless the Lord;  
All ye birds of the air, bless the Lord.
14. All ye beasts and cattle, bless the Lord;  
Ye sons of men bless the Lord.
15. Let Israel bless the Lord;  
Let them praise and exalt him above all for ever.
16. Ye priests of the Lord, bless the Lord;  
Ye ministers of the Lord, bless the Lord.
17. Ye spirits and souls of the righteous, bless the Lord;  
Ye holy and humble of heart, bless the Lord.
18. Ananias, Azarias, and Misael, bless ye the Lord,  
Praise and exalt him above all for ever.

19. Let us bless the Father and the Son with the Holy Ghost,  
 Let us praise and exalt him above all for ever.
20. Blessed art thou, O Lord, in the firmament of heaven,  
 Praiseworthy, and glorious, and exalted above all for ever.

The following are psalms of praise, and require no particular explanation.

PSALM XCIV.—*Venite, exultemus Domino.*

1. Come, let us sing with joy to the Lord,  
 Let us chant aloud to the rock of our salvation.
2. Let us come before his presence with a song of praise.  
 Let us sing aloud to him with psalms.
3. For the Lord is a great God,  
 And a great king above all Gods.
4. In his hands are the hollows of the earth,  
 And to him the heights of the mountains belong.
5. His is the sea; for he made it:  
 And the land, for his hands formed it.
6. Come then, let us bend and bow down;  
 Let us kneel before the Lord who made us.
7. For he is the Lord our God,  
 And we are the people of his hand, the flock of his pasture.
8. To-day should you hear his voice,  
 Harden not your hearts as at Meribah,  
 On the day of provocation in the desert.
9. There your fathers tempted me:  
 They tried me, and saw my works.
10. Forty years long was I grieved  
 With that generation:
11. And I said: they always are erring in heart;  
 They care not for my ways.
12. Wherefore, I swear in my wrath,  
 That they should not enter into my rest.

V. 7. "The people of his pasture, and the flock of his hand." Heb.

V. 8. "At Meribah." See Exod. xvii. 7.

V. 9. "The people said, give us water to drink: and Moses said, wherefore do ye tempt the Lord?" xvi. 2.

V. 9. "My works." Moses smote the rock, and water issued from it.

V. 12. "Swear." Num. xiv. 22. Jos. v. 6.



PSALM C.—*Jubilate Deo.*

1. Shout to the Lord, all the earth,  
Serve ye the Lord with joy,  
Go before his face with songs of gladness.
2. Confess that the Lord is God,  
That he made us, and not we ourselves,  
That we are his people, and the flock of his pasture.
3. Go into his gates with praise,  
His courts with thanksgiving;  
Sing to him, bless his name.
4. For the Lord is good;  
His mercy endureth for ever,  
And his faithfulness from generation to generation.

## PSALM CII.

1. Bless the Lord, O my soul,  
Let all within me bless his holy name!
2. Bless the Lord, O my soul,  
And forget not his many benefits!
3. He forgiveth all thine iniquities,  
And healeth all thine infirmities.
4. He redeemeth thy life from the grave,  
And clotheth thee with goodness and mercy.
5. He satisfieth thy appetite with good things,  
That thy youth may be renewed like that of the eagle.
6. The Lord is the doer of righteousness  
And of judgment to all, who suffer wrong.
7. He made his ways known to Moses,  
His wills to the children of Israel.
8. Gracious is the Lord and merciful,  
Slow to anger, and plenteous of compassion.
9. He will not oppose to the end,  
He will not retain anger for ever.
10. He hath not dealt with us according to our sins,  
Nor repaid us according to our iniquities.
11. But, as much as he hath raised the heavens over the earth,  
So has he extended his mercy over those that fear him.
12. And as far as is the rising from the setting of the sun,  
So far hath he removed our iniquities from us.

13. As a father compassonates his children,  
So hath the Lord compassion on those, who fear him.
14. For he knoweth the manner of our making,  
He remembereth that we are dust.
15. Man—his days are as the grass :  
As the flower of the field so doth he flourish:
16. The wind passeth over it, and it is no more.  
Its very place no longer knoweth it.
17. But the mercy of the Lord is from eternity,  
And unto eternity to those, who fear him.
18. And his justice to the children of their children,  
Who keep his covenant,  
And remember his commandments to do them.
19. The Lord has established his throne in the heavens,  
And his kingdom ruleth over all things.
20. Bless the Lord, all ye his angels,  
Ye mighty ones, ye doers of his word,  
Who hearken to the voice of his command.
21. Bless the Lord, all ye his hosts,  
Ye ministers of his, executors of his will.
22. Bless the Lord, all ye his works,  
In every place within his rule.
23. O my soul, bless thou the Lord.

## PSALM CXVI.

1. Praise the Lord, all ye nations;  
Extol him all ye people!
2. For great towards us is his mercy,  
And the faithfulness of the Lord endureth for ever.

## PSALM CXXXVII.

1. I will praise the Lord with my whole heart,  
In the presence of the angels will I sing to thee,
2. I will worship towards thy holy temple,  
And give glory to thy name because of thy mercy and truth.
3. For thou hast magnified above all  
Thy name and thy word.

V. 1. The Vulgate adds another line: "Because thou hast heard the words of my mouth."

V. 3. "Above all thy name thy word." Heb.

4. In the day that I shall call upon thee  
Thou wilt hear me, thou wilt strengthen the powers of my soul.
5. May all the kings of the earth give glory to thee, O Lord,  
For they have heard the words of thy mouth.
6. And may they sing in the ways of the Lord,  
That great is the glory of the Lord.
7. For the Lord is high, and yet he looketh down on the low,  
And the lofty he observeth from afar.
8. If I walk in the midst of troubles, thou wilt preserve me ;  
To the wrath of my enemies thou wilt oppose thy hand,  
And thy right hand will save me.
9. The Lord will repay on my account.  
Thy mercy, Lord, endureth for ever :  
Despise not the work of thy hands.

(TO BE CONTINUED)

### *A parallel of Protestant and Catholic Missions among the Savages of North America.*

We have, more than once, directed attention to the comparative merits of Protestant and Catholic missions ; our present notice we would confine to their effects in the Western Hemisphere. Our information shall be derived from authentic documents.

It is a well known fact, that there exists in England various societies, under diverse names, whose object is to send Protestant missionaries into different parts of the world. The oldest of these societies has, for its professed object, the propagation of the Gospel. Scarcely had it received the royal sanction in 1701, when a missionary was despatched to South Carolina, to preach the Gospel to the Yammossee Indians ; the enterprize failed completely. About the same period, Archbishop Tennison, by order of Queen Anne, laid before the society a memorial, forwarded by Count Bellamont, governor of New York, requesting five missionaries to instruct the five surrounding Indian tribes ; the governor considered this measure as one of great importance, "for," observed he, "these tribes have already Catholic priests amongst them, and, what is worse, these priests are Jesuits." Accordingly, in 1704, a missionary, named Moore, was sent out ; he also failed, and his failure was ascribed to the efforts of the Catholic party ;

Moore was obliged to return to England, and was lost on his voyage. In 1709, four Indian chiefs came to England, to ratify a treaty, which they had formed with the governor of New York; they likewise solicited some missionaries to dispense to them the blessings of Christianity. This overture was fraught with brilliant prospects; the society sent out a man of the name of Andrews, who was familiar with the Mohawk tongue, and was received with open arms. The liturgy and certain books of Scripture were translated into the Mohawk language by Freeman, the resident missionary at Schenectady. Some Indians were baptized, some learned to read and write; the commencement promised much, the result produced nothing. The Indians laughed at the attempts made to christianize them, and the society was compelled, in 1719, to abandon this expensive missionary enterprize. See *Christian Remembrancer*, 1825, Vol. 3.

Some years after, Miles renewed this futile attempt, and with more promise of success. The six nations, who go under the general name of Iroquois, and who, at that time, occupied the State of New York, had formed among themselves a confederation, which was broken during the American war. Two of these tribes, the Oneidas and the Tuscaroras, took part with the Americans; the other four, the Mohawks, Onondogas, Cayugas, and Senekas, declared for the English. The Mohawks, in 1776, entered on the English territory with the Johnson family, to which they were attached. George III. purchased for them a territory of a hundred miles, bordering on the Great River or the Ouse, in Upper Canada, where they founded a colony. The Tuscaroras and other Indians were intermingled with them. The report of the Society for the propagation of the Gospel, published in London in 1826, cites a letter from one of the Mohawk missionaries, by name Leeming; it states, that he had twenty-five communicants, and had baptized at least fifty children annually; the schoolmaster had seldom less than twenty-five scholars. Dr. Stewart, afterwards English Bishop of Quebec, who was also a Mohawk missionary, announces himself even more successful; he acknowledges, that the Tuscaroras retrograded in the knowledge and practice of religion, and that the light of the Gospel was obscured among the two tribes. (See the same report.) In 1827, we have another report as to the state of the Mohawk mission, by the missionary Hough, who had been some time amongst them; many, says he, are Christians, but too great a number of them are unworthy of the name.

From these acknowledgments, it must be allowed, that the result of these missions, so long established and so well supported, is not a very brilliant one; some twenty communicants, a retrograding in the

knowledge and practice of religion, a feeble glimmering of the Gospel light; this is not very consoling to the society and its delegates.

The tribes, that did not emigrate to the Great River, seem to have shared the same fate. The missionary society of New York, some years ago, sent to the Senekas and Tuscaroras, settled on the river Genessee, a missionary, who was favourably received; but an American writer, Morse, in his *American Geography*, printed at Boston in 1812, says, that, far from finding any trace of Christianity among them, they lived more like the brute creation, not having any the least idea even of the bonds of marriage. Captain Basil Hall, one of the last that have visited North America, states in his voyages, published at Edinburgh in 1829, that an attempt was made by Jones, a Methodist, to convert the Mississongun Indians on the river Credit. This attempt appears to have been successful; but Captain Hall says, that, from what he could collect from his conversations with those, who were best acquainted with the Indians, he discovered, that there were but very feeble hopes of any permanent improvement amongst them; and that, sooner or later, they relapse into their original habits, when the hand, that supported them, is withdrawn. But the strongest proof of the little success, that has attended the efforts of Protestants to convert the native North Americans is found in the *History of the propagation of Christianity among the heathens*, by Brown. A Protestant journal, the *Monthly Review*, of 1817, avows, that such is the evidence of the above-named work. The fourth chapter, says the reviewer, supplies us with an historical account of the attempts, that have been made to convert the North American Indians; it is one uniform series of failures, for which we were the less prepared, as these tribes seemed disposed to give the Gospel a favourable reception; the missionaries are almost always well received, and the commencement flattering, but all these flattering appearances, without one solitary exception, have been found delusive. (See *Monthly Review*, 1817, Vol. 84, page 143.) Such is, then, even according to the confession of Protestants themselves, the result of all their attempts for so many years, by so many societies, and societies, too, having immense sums of money at their disposal.

We now come to the Catholic missions in the same quarter. We are supplied with proofs of their success in the very reports of the society for the propagation of the Gospel. The report of 1824 speaks of an Indian chapel, two leagues from St. Peter, in the island of the Duke of Kent; this chapel, says the report, was built by the Indians themselves; adjoining is a house for the priest; St. Peter is an establishment entirely Catholic. In the report of 1825, one, who visit-

ed the country, informs us, that he arrived at the village of St. Regis, almost entirely occupied by Indians, *who are Catholics, like all those of Lower Canada*; and, in the report of 1826, we are told, that there are 18,000 Catholics in the Isle of Cape Breton; these are principally Scotch and French, with 500 Indians.

We shall not travel so far back as the Jesuit missions among the North American Indians; we shall confine ourselves to our own times. There is one thing very remarkable among these Indians, viz. the recollection, that they have preserved, of the Jesuits, after so long a lapse of time. They still give to the Catholic Missionaries the name of black-gowns, and wish to see them only. Some time ago, a deputation of the Miarnis Indians repaired to the governor of Vincennes, in Indiana, to ask him for a supply of missionaries, but they, at the same time, declared, that they would have none but unmarried missionaries, such as wore the cross and were dressed in black, the others, they said, would be nothing but men, like themselves, and those they did not want. In 1823, the Indian Uttawas presented a petition to the President of the United States, requesting some missionaries like those, who were formerly at Michilli-Makinac, or Arbrecroche; if they come, said the deputies, we will restore to them the lands, which they formerly occupied on the borders of lake Michigan. Four months afterwards, the chief of another tribe presented a similar petition to the President. In 1827, one of the chiefs of the Arkansas came to St. Louis, in Missouri, to solicit a priest; a Protestant minister tendered his services, but the Indian, eyeing him from head to foot, told him with a smile, that he was not the man, that he wanted. He renewed his solicitations for a Catholic missionary, and Mr. Rosati sent him a young German priest, named Lutz, who, by his charity, disinterestedness, and mortified life amongst them, entirely gained the hearts of the Indians. You are not delicate, said they to him, like the fathers of the Osages. These fathers of the Osages were Protestant ministers, who had introduced themselves among them, but who had not converted any of them, and confined themselves to teaching their children how to read.

Not to extend this article too far, we shall not repeat what has already appeared in our pages, relative to the missionary labours of Dejean, Richard, Rézé, and others; we shall merely subjoin certain facts, which shew, that the cares and exertions of foregoing missionaries have not been bestowed in vain. In Lower Canada, there still exist some remnants of Indian tribes, who still retain the Catholic faith. We have already mentioned the Iroquois of St. Regis; we may also name those of Sault St. Louis, who were visited in 1825 by

the missionary Macconux, and those of the Two-Mountain Lake, who had missionaries from the seminary at Montreal. In the district of Three-Rivers, there is a mission of Abenakis, their priest was Mr. Amiot. There are remaining also some Algonquins on the lake of the Two-Mountains, some Hurons at our Lady of Loretto, as also some other tribes. The major portion migrate in winter: the hunting season begins in the month of September. They then disperse, and meet again in May; but, even during their absence, they do not forget their religious duties; on their return, they repair to the sacraments. They are better instructed in religion, than Europeans would suppose; they are obedient to the missionaries, and live in peace with each other. Some very edifying traits are given of their simple and sincere faith, and such examples speak loudly and eloquently in favour of the Catholic missionaries, who have discovered the means of withdrawing these tribes from the darkness of idolatry and the corruption of our nature.—*L'Ami de la Religion.*

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*Pastoral Letter of the Bishop of Kildare and Leighlin.*

To the deluded persons illegally combined under the unmeaning appellation of "Black feet," and "White feet," in that part of the Queen's County, which lies within the Diocese of Leighlin.

*JAMES DOYLE, D. D., by Divine Providence, and the favour of the Holy and Apostolic See, Bishop, &c. &c., prays repentance and conversion to God.*

DEARLY BELOVED BRETHREN,—For though the world may justly reject and condemn you, you are still my children, and the sheep of that fold, though you have strayed from it, of which I am the shepherd. I have but just returned from that portion of the collieries, which are within my Diocese, and from all but touching the lifeless corpses, covered with blood, of your companions—slain in the criminal and unprovoked attempt to rescue, from the power of the law, men accused, and apprehended for offences, which that law condemns.

I am compelled by the feelings excited within me by this occurrence, and by all the evils, which enquiry, consequent upon it, have opened to my view, to break that silence, which I had so long preserved.

I had abstained hitherto from addressing you, in the hope —alas!

I must add, in the vain hope—that your own reason, instructed by experience, would prevail over your passions, or that, wearied in the way of iniquity, you would seek repose—confessing, as every tongue on earth and in hell must confess, “that there is no rest or peace for the wicked.” I was withheld from addressing you, by the hope, which I have long cherished, and which I still cherish, of seeing your condition improved, and the causes, as well as the pretences, of your criminal combinations removed. I hoped to hear of your real grievances being candidly considered by the Legislature—of a provision being made by law for the poor and destitute of you—of means of employment being provided to you, especially to such of you as were cruelly ejected from your holdings; I hoped all this, and that no man or woman could reproach me, when exhorting you to peace, by thinking within themselves, or saying to me in words, “Do you wish us to sit down and die of hunger? Do you tell us from the Gospel, which the Lord has commissioned you to preach, that a man is obliged to starve in the midst of plenty, or that any law can be justified, which banishes as a malefactor, or hangs as a felon, a man, able and willing to work, but who, unable by any lawful means to preserve himself and his children from starvation, employs such means as occur to him to supply himself with food? In England, where the law proclaims, that no man shall want a sufficiency of food; where every honest man, if disabled or unemployed, is invested, by the law, with the right to support for himself and his children; if, in England, where the law of self-preservation, ‘the first law of nature,’ is there upheld and enforced by the laws of the State; if in England, where the poor are so justly protected, men combine to violate the rights of property, let them be reproached as wicked, and punished as criminals; but until, in Ireland, the first law of nature is recognised; until, in Ireland, the law proclaims, as it does in England, that no man, woman, or child shall perish of want, do not endeavour to persuade us, that our duties and obligations are the same as the duties and obligations of those, whom the laws of England, which should also be our laws, cherish and protect.

“Shew to us, that, if we be patient and submissive we will not be banished from our homes—that our wages will not be diminished, till even roots and water fail our children—that, in disease and hunger, we will not be left, as heretofore, to perish; in fine, shew to us, that all our sufferings will not be aggravated; shew to us, that all those things will not happen, and we will freely and cheerfully acquiesce in your advice.

“You speak to us of the punishment, which awaits us:—What



punishment can be greater than to die of hunger? You remind us of the affliction we bring upon our families. What affliction can surpass that of the mother and children, driven, in a state of utter destitution, from the fire-side and threshold of their homes, to wander, friendless and hopeless, through a world, that rejects them, 'till hunger and disease strike them to the earth, and death comes to absolve them from their sufferings. Go! Tell the husband, the brother, the father, who has witnessed this scene, that he is a criminal if he revolt against such an order of things, and he will reply: 'You are not a minister of Christ, but of Moloch; for it is by Moloch, and not by the God of the Christians, that such bloody sacrifices are required.' "

Deterred by the anticipation of these arguments, or of arguments such as these, being employed against me, I have not heretofore remonstrated with you, as I might have done; though, without entering into a discussion with you, I have made known to you, by myself and by others, that your ways were evil, and that all your proceedings I utterly condemned. Even now, when I am forced by an accumulation of evil, to put away all doubt and hesitation; and to reason, as it were, with you, on the merits of your conduct, I do not pretend to disprove whatever of your opinions or arguments are founded on truth or justice. What I undertake is, to shew you, nay, to convince you, that many of those arguments, now adduced, are unjustly employed by you; that the evils and sufferings experienced, though not by you, may be alleviated or removed, by means, which are not criminal, and that the combinations, into which you have entered, and the crimes you commit, will prolong and aggravate all the evils, of which you complain. Attend to me, therefore, whilst I reason with you. I only ask your attention. I know your confidence in me is without limit. Hear me, then, for your own sake. Hear your Bishop, whilst he advocates your own cause.

And first of all, who are you, who are thus illegally combined? Are you the persons, who have been inhumanly and cruelly expelled from your homes? Are you those sons of fathers, whose parents or children are perishing of want? Are you those men, who can find no employment, or whose wages do not suffice to provide for your families the necessaries of life?—No! you are not. A few, and only a few, of the classes above-mentioned, are united with you, and they, like the great bulk of your confederates, are with you through fear and terror; they detest your combinations, but they entered into them that they might not be excluded from employment, or find their lives exposed to the brutal assaults of those amongst you, who, like Lucifer, are the leaders of revolt, and who are anxious, if it were possible,

to involve all mankind in their own misery and guilt. Who, then, are you, who are illegally combined? The most active and prominent amongst you are old offenders, thieves, liars, drunkards, fornicators, quarrellers, blasphemers—men, who have abandoned all the duties of religion, and whom God, I fear, has given over to a reprobate sense, and to the passions of shame. There also belong to your combinations a crowd of giddy, thoughtless, dissolute young men, the sons and servants of honest industrious parents. These classes and descriptions of persons compose your combinations. These are facts, which you cannot deny—which you must admit. And, this being the case, what right have you to avail yourselves of the grievances and sufferings of other men, and employ them as a cloak to cover your own impiety and crimes? The widow and orphan may have perished, and the honest cottier, torn from the land to which nature attached him, may have withered and died; but you are not the child of that widow, or the son of that peasant. You, indeed, acknowledge this—but, then, you plead, “there was no one to relieve the oppressed, no one to avenge the blood of the poor!” But let me first remind you, that revenge is forbidden. The Lord saith: “Revenge is mine, I will repay.” God alone, or those, who hold power from him, can even execute justice.—Revenge is totally forbidden to man; it is reserved exclusively to God. But, if you cannot avenge injuries, neither can you redress wrongs, unless by such means as reason sanctions, and the law permits. But, is it lawful, or is it reasonable, that you, or a banditti, composed of such as you, should sit in judgment and execute your decrees against any person, whether that person be innocent or guilty! Where is your authority for doing so? By what rule is the punishment to be proportioned to the offence? Who will try the merits of the case, in the absence of the accused? And how, or by whom, is the sentence to be carried into effect? Such proceedings, as you adopt, are an outrage upon common sense, and a manifest violation of the laws of God and of society. There may be, and there always will be, oppression and injustice in the world; but, of all the oppression and injustice, which ever afflicted mankind, there are none so flagrant as the oppression and injustice committed by bodies of men illegally combined. Look to your own deeds!—What have you done? You have commenced by an unlawful and impious oath, in which you called the God of Holiness to witness your crime; you enlarged your combination by force and violence; you confirmed it by drunkenness and violation of the Lord’s Day. As you advanced, you made war, like the savage of the desert, upon your next neighbour, if not of your own tribe. You polluted the fair and market-

place by savage warfare; or, like Cain, you went into the field to spill the blood of your defenceless and unsuspecting brother. You plundered the house where you could meet with no resistance; you fled from him, whom you most feared and hated; you wreaked your vengeance on the industrious man, who supplied you with bread, and fed the poor out of his substance; and, if you found a man straying in the fields, or travelling on the highway, unarmed and defenceless, him did you murder and assassinate. These are your deeds; this is the reward of your crimes, which will one day be tried by the Judge of Earth and Heaven. And what can you say in your defence? You will say, forsooth! that you were employed in redressing wrongs; in affording protection to the oppressed. But you will be taught how that office did not belong to you; that evil could not be done, though good should come from it; that your whole combination was a tissue of iniquity, and that all your deeds were crimes! Whatever, therefore, may be the plea of those amongst us, who are burdened or oppressed, you have nothing to plead in your justification.—All the arguments, which other men might employ, are totally inapplicable to you. But, let us proceed to consider, whether those evils, which afflict the country, and which you resort to as a pretext and a cloak for your crimes, may not be alleviated or removed by means far different from your proceedings—means, which may be adopted without offence, or the violation of any law.

The pressure, which weighs down all the energies of this country, and produces that disorder, which defames and degrades, throughout the universe, the character of Ireland, originates in the oppression of the poor and the weak, by the powerful and the strong. The oppression shows itself in all the states and combinations of society, and in all the relationships of social life. It has been produced by causes, which are now remote; and by a system of legislation and government, which is now waxing old, and going to decay. The sway of oppression is every day growing less and less powerful; and the reign of justice is not only commenced, but has advanced so far that it cannot recede. Only reflect on the state of Ireland, when your fathers were as young as you now are. In those days, there was no law, there was no shame, there was no justice. All was plunder and oppression, and the indulgence extended to the poor was the degrading indulgence of a master to his slave. The few of us, who were wise and virtuous, comprehended the condition of Ireland, and saw, that she could pass from a state of bondage and oppression, to a state of freedom and abundance, only through the narrow way of obedience to the law, and unqualified allegiance to the ruling power. We proffered that allegi-

ance; and swore to God that we would observe it. We kept our oaths, and, in return, the penal laws were gradually repealed; and the rights, which had been so long withheld from us, were at length restored. But, in labouring to attain this blessing for our country, we had to contend with powerful opponents, and to struggle with enemies of every kind. But there was one enemy, in our own house, more strong and powerful than all the others—and that enemy was no other than the combinations formed, from time to time, by such as you. The poor, and the oppressed, and the ignorant people of Ireland, goaded by the old and inveterate enemies of all freedom and justice, could not comprehend, that resistance to an all-powerful oppression is as wicked as it is vain. Wicked, because it confirms the power of the oppressor; vain, because no effort by a disorganised rabble can ever be productive of success. Whilst we, therefore, the clergy, the gentry, the educated and intelligent of the Irish people, sought for redress, by pleading and urging incessantly the justice of our cause, you, who combined illegally against partial or general oppression, afforded to the common enemy a justification of those harsh laws, by which ourselves and our country were kept enslaved. Your poverty, your ignorance, and the wiles and crafts of your task-masters prolonged the days of our captivity, and, if the Providence of God had not raised up, in the person of Mr. O'Connell, a man, who could, and did, persuade you to seek redress by constitutional and legal means, not by riot, combination or insurrection, we would, this day, be suffering under all the rigours of the penal code. But, under his guidance, you became amenable to the law; you bore injustice patiently; you became of one mind and of one purpose; you loosened the root of the tree of oppression, and it fell, to rise no more.

And now let me appeal to your good sense. If you have effected what was difficult, and almost impossible, may you not effect what is not difficult, but easy to be done? If you have torn up the tree by the roots, are you not able to cut off the branches? If you have taken, and laid waste, the fortress and strong holds of corruption and injustice, are you not able to subdue all her weaker stations and detached outposts? You are.—There can be no doubt of it, provided you employ the same means in future, which, 'till now, have ensured you success. Until now, combinations, illegal societies, insurrections, nightly excesses, and criminal outrages against persons, property, and law, have retarded and almost defeated every effort of your friends. These, your excesses, were almost sufficient to render perpetual this degradation and slavery of Ireland. But, no sooner had you become united in mind, orderly in your habits, patient under sufferings, and

submissive to the law—sober and industrious in your several occupations; no sooner had you learned to act thus, than the cause of Ireland began to prosper. Your complaints were heard, your petitions were attended to, and the fountain of all your grievances dried up. If, therefore, you be sincere in your wishes to remove injustice, to lighten oppression, and to see every man in Ireland enjoy equal rights; but, above all, if you wish to see public grievances removed, and public prosperity founded upon private comfort, be sober, be united, not by oaths, but in affection; obey the laws; desist from all combinations; and seek redress for the evils, which still press upon you, by legal and constitutional means.

You have every where among you Priests, who are the fathers of the people, especially of the poor. When you are aggrieved or injured, they will, if you have recourse to them, represent your sufferings, and become your advocates. If they fail, they will direct and assist you to state your grievances to the government or legislature: the legislature is always ready to hear your complaints, and I need not tell you, that the head of the government in Ireland, Lord Anglesey, your friend and your benefactor, feels for you like a father, and would expend his very life to promote your welfare and happiness. But you afflict him, as you afflict me, and, though you cannot exhaust his patience, or weaken his love for Ireland, you can, if you do not desist from your combinations, defeat all his efforts to establish her peace, and to bring comfort and abundance to her children. The evils, which you suffer, are but light and almost trivial, when compared with those borne by your fathers. They, like Abraham, "hoped against hope;" they suffered cheerfully the loss of goods, and often even to the spilling of their blood: but you, not only can you hope, but the prospect of improvement is within your view. The government and legislature are occupied with the most weighty affairs, that ever engaged their attention, but, even thus occupied, they are not unmindful of you. The affairs of a nation are complicated and extensive, they cannot be arranged in a day or in a year. Time must be allowed to those, who are charged with the heavy burden of managing the concerns of a nation; patience and forbearance is our duty. God has ordered us to honour the King, and to obey those, who are sent by him. Let us be Christians, not in name, but in fact, and give honour and obedience to those, whom Providence has set to rule over us. "If any of you suffer," says St. Peter, "let it not be as a thief or a railer, or a coveter of other men's goods." Again, therefore, I charge you before God and Jesus Christ—injure no man, desist from all illegal combinations; and seek redress when you are aggrieved, or injured, by all the means,

but by those means only, which the laws of God or the humanity, sanction or permit.

I now come to that consideration, which, though the last in order, is not the least, in value or importance, namely, "that the combinations, into which you have entered, and the crimes you commit, will prolong and aggravate the evils of which you complain."

It is a maxim of Divine Wisdom, that whosoever undertakes to raise a building, should, first of all, sit down and calculate the expenses to be incurred, lest, having commenced it, and not being able to complete it, his neighbours laugh at him, saying, "this man began to build and could not finish." And let me ask you, have you sat down and reflected on what you have undertaken? Have you calculated your means; and ascertained that they are sufficient to ensure the success of what you have commenced? Have you, or have you not, exposed yourselves to the contempt and derision of all? For who, if so disposed, may not laugh with scorn at the folly of the Whitefeet? Have you not undertaken to make laws for the country; and, instead of being able to enforce them, are you not yourselves in fear of the very day-light, betrayed by your own companions, apprehended as felons; seized, and justly shot, like midnight robbers; or, are you not dying of disease in crowded loathsome prisons, to which your crimes have consigned you, and where the gallows and the transport await the issue of your trial? Is not this your case? Is it not exactly your situation? Are you not the laughing-stock of that public, whose you would intimidate, and the fit object, to which is pointed the finger of scorn? Oh! senseless men, who has bewitched you not to obey the truth? What spell has bound you under the influence of the vile, and base, and wicked men, whose counsels you have preferred to mine? whose yoke you have put on, when you cast off the yoke of Jesus Christ? But I have said, that "your combinations would aggravate and prolong, the evils, of which you complain." For, what are the source of your evils? A disregard of yourselves, springing out of your own worthlessness, your own idleness, your own drunkenness, your own want of energy and industry in improving your own constitution. These are your vices—the fruits of long and grinding oppression—which render many of you so base and idle, that the rights of men are denied to you, and less regard paid to your wants and wishes, than to the wants or wishes of any other people on the earth. But will your combinations cure those almost hereditary vices of the Irish people? Oh! no. Those combinations will confirm you in all your vices, and shut out from you all possibility of improvement. Will the night-walker, the thief, the drunkard, the plunderer of other men's

goods, the robber, the murderer, the assassin, will he become the moral, the upright, the sober, the industrious, the bold, the free, the independent man, whom even the unfeeling bigot, or the petty but ferocious, village tyrant is compelled to fear and to respect? So long, therefore, as your combinations prolong and strengthen your vices, so long will your thralldom and miseries continue. Your situation never will, or can, improve, until sobriety takes the place of drunkenness; until unceasing industry succeed to idleness; until good morals, regular conduct, obedience to the laws, and self-respect become the character of the Irish people. Till then, you may complain of oppression, but it will not cease. You may rail against the law, but it will always persecute you. You may hate the magistrate, but he will always have his foot, as it were, upon your necks, so that your combinations, in place of relieving distress, will confirm and prolong every sort of abuse and oppression. Cork, Tipperary, Limerick, Clare, have, each in its turn, been the scenes of combinations and crime. You have heard how these combinations ended; and what, let me ask, was the end, which became of them?—Houses were burned, arms plundered, robberies committed, cattle houghed, and some obnoxious characters assassinated. The law seemed to slumber, but it did not sleep—it was, to use an expression of a prophet, like a “rod watching.” It walked forth in the proper time, and it scourged the innocent and the guilty—it almost laid the country waste, it filled the vallies with lamentations, and the sound of its stripes responded from hill to hill, till it was lost in the wailings of the widows and orphans of those, who were hanged upon the scaffold, or banished to some distant land. If the Whiteboys, and Hearts of Steel, and Shanavests, and Ribbonmen fared thus, what, think you, will be the fate of the Whitefeet? What success, think you, awaits the Blackfeet? You may not know, but I will tell you. They will be ground to the earth, and scattered like dust before the wind; but not, until they will have disgusted this Government, alienated the sympathies of the Legislature, strengthened the hands of the oppressors of the poor, degraded the country with a sort of magistracy unknown to the law and the constitution, and forced the public to employ, in the payment of an armed police, that money, which, were you peaceable, would be paid to you, as the price of your labour.

You complain of rack-rents, and tithes, and want of employment, and of the ejection of poor tenants from their holdings; you complain of all these, and you complain of them most justly; but I tell you once more, and I beseech of you to believe me, that all and each of those



evils will be prolonged and aggravated by your combinations. No power on earth can at once remedy those evils. The Government and Legislature are endeavouring to heal them; but time is necessary for the accomplishment of so great, so good, but so difficult a work. More, however, depends on you than on the will of Kings, or on acts of Parliament. All the laws, that ever were enacted, could not render an idle or a vicious people rich or happy. And if men become sober and industrious, abstaining from evil and doing good, each in the state of life or calling, wherein Providence hath placed him, such a People, without almost any aid from law or government, would enjoy comfort and happiness; God would give to them abundance of the fatness of the earth and of the dew of Heaven!

Rack-rents, ejection from lands or houses, as well as employment, are things, which laws cannot easily controul. There is but one legal remedy for those evils—let no man deceive you—there is but one remedy for them, and that remedy is, *a legal provision for the poor*. This is a truth, as certain as the rising of to-morrow's sun. Let every man, therefore, who wishes that a competition for land should cease; let every man, who desires to see the poor exempted from famine and disease—who desires to see the widow clothed, the orphan fed, and the stranger taken in; let every man, who is sincerely anxious, that the law of nature be not violated, and the law of CHRIST fulfilled, petition Parliament to enact a legal provision for our poor.

Let every man, who is sincere in his professions of desiring to see the income, derived from the soil of Ireland, expended within the country in the improvement of that soil, and in the employment of a people to be supported as labourers, that they may not be paupers. let every such man lay aside his doubts or fears, or schemes of personal profit, to be realised from the life-blood of his fellow-countrymen—let every such person petition Parliament for a legal provision for our poor.

Then, as to tithes, employ against this devouring impost all the resources of your wit and talent; with all the means, which the law allows. But, in your opposition to this pest of agriculture, and bane of religion, keep always before your eyes a salutary dread of those statutes, which guard the tithe. Let no violence, or combination, or inspire dread, be ever found in your proceedings. Justice has no need of such allies. In these countries, if you only obey the law, and reverence the constitution, they will both furnish you with ample means whereby to overthrow all oppression, and will secure to you the full enjoyment of every social right.



Praying God to send down his light and his truth upon you, to inform your minds of the error of your ways, and to turn your hearts to the fulfilment of his will, I command you, beloved yet beloved brethren, to his holy care.

J. DOYLE.

#### REVIEW.

*My Motives for renouncing the Protestant Religion.* By Anthony de Dominis, D.D. Dean of Windsor, &c. &c. &c.

This work was translated into English, and published in 1697, by the Rev. Dr. Fletcher, to which he has prefixed the following account of the author:—"The name and reputation of De Dominis are familiar to the generality of the learned. He was considered, and is still very justly considered, as one of the most eminent characters of the seventeenth century; skilled alike in the various branches, both of sacred and profane literature;—a profound theologian;—a learned historian;—an elegant critic; and an acute philosopher; inasmuch, that Sir Isaac Newton has attributed to him the praise of having been the first writer, who has explained, satisfactorily, some of the phenomena of colours.

De Dominis was the descendant of an illustrious family of Arbo, in Dalmatia. He received his early education at Padua; and united himself, ere long, to the Society of the Jesuits. With these he continued to reside, during the long space of nearly twenty years, conducting the studies of the schools, and engaged in various other important functions and employments. Excited, however, by the reputation of his talents, and the celebrity of his learning, the Emperor Rodolphus petitioned for him the dignity of the episcopacy. He was, accordingly, exalted, in the first instance, to the See of Segri; and, not long after, to the Archbishopric of Spalatro.

It was, at this period, that there prevailed the disputes between the Venetians and Paul V. The contest was conducted with a degree of violence, which was unbecoming, and injurious to both parties. As De Dominis had obtained his promotion to the last-named See, chiefly through the interest and mediation of the Venetians, he, for this reason, conceived it but a proper expression of his gratitude, to take

sides with them, in preference to the Pontiff. He, therefore, did so; adopting their cause with peculiar ardour; and defending it, by his writings, with a measure of rancour and animosity, which very justly gave offence. The consequence was, that himself was excommunicated; and his works were condemned.

"To a mind, like that of De Dominis, lively, ardent and inflammable, these acts of severity appeared intolerable and unjust. They filled him with indignation; and he determined to seek revenge. He resigned his See; and retired for some time to Venice. It was here, that he met with his ancient friend, Fra Paolo; with Sir Henry Wootton, Dr. Bedell, and a few other learned Protestants. The caresses and persuasions of these individuals, but, above all, the bright prospects of honours and advancement, which they held out to him, induced him to renounce the Catholic Religion, and to declare himself a Protestant.

"He, therefore, came over to this country, where the fame of his talents, and the reputation of his learning, had long since preceded him. Accordingly, he was received with every mark of esteem and veneration. Above all, the Established Clergy, as well as his Majesty, James the First, expressed the most lively satisfaction at his arrival; and at the addition of so distinguished a member to the Protestant communion. As a reward for his conversion, and as a compliment to his character, James early conferred upon him the Deanery of Windsor, and the Mastership of the Savoy; while he honoured him, moreover, with a large share of his private confidence and friendship.

"During the period of his residence in this country, his principal and favourite occupation was, to preach and write against the religion, which he had abandoned. In doing this, his violence, like that of nearly all other apostates from Catholicity, was extreme; inasmuch that, as himself acknowledged, there was no form of insult and indignity; no artifice of falsehood and misrepresentation, which his ingenuity could invent, that he did not incessantly employ, to render the Catholic Religion odious. It was, hence, that his popularity became general; and as flattering, perhaps, as his own vanity itself could wish it.

"At length, however, the moment of grace arrived. It was in the midst of all these caresses and expressions of approbation, amidst every testimony of private friendship, and of public esteem, that his mind became, at once, restless and uneasy. He began now to experience the most distressing sensations of compunction and remorse. His apostasy, the intemperance of his conduct, and his calumnies a-

gainst his parent Church, now stung him to the very soul. Impelled, therefore, by these feelings, and by the still stronger emotions of grace, he formed the resolution to measure back his steps to the threshold of that sanctuary from which he had so criminally deserted. Ere, however, he did this—in order to manifest the sincerity of his repentance, and to make some reparation for the mischiefs, which his conduct, &c. had created—he intrepidly, in the face of a large congregation, assembled upon the occasion, mounted into the pulpit, and solemnly retracted whatever he had written, or preached, against the Catholic Religion; proclaiming, at the same time, the deepness of his sorrow for having done so; and his general detestation of his past delinquency. The boldness, as well as singularity, of the step, excited the extreme displeasure of the King, and the loud indignation of the government. Accordingly, he was commanded to leave the country within the short space of three days.

“He, therefore, returned again to Italy. Arrived in Rome, he there, in presence of a general consistory, asked pardon for his past misconduct; repeated the expressions of his sorrow, and the protestations of his abhorrence of his former errors. And, in order to render the reality of his present sincerity still more manifest, he now composed the little work, which I here offer, translated, to the public. Its design was to point out the motives, which had induced him to abandon the communion of the Church of England, and to return to that of the Church of Rome; as well as to attest the strong compunction, which he then felt, for his former errors; and the horror, which he entertained for his guilty fall.

“However, notwithstanding all the solemnity of these professions, and the subsequent regularity and piety of his conduct, he was never permitted to resume any part of the episcopal functions. On the contrary, as a punishment for his past violence and desertion, he was committed, both as a political and ecclesiastical revolutionist, a close prisoner to the Castle of St. Angelo. Here he died in the year 1622.”

“The work of De Dominis,” continues Dr. Fletcher, “like that of Father Campian’s ‘*Challenge to the two Universities*,’ which I have lately presented to the public, is full of erudition: its reasoning is close and powerful; its language always elegant. In it, he exhibits a striking portrait of his sincerity in returning to the Catholic Religion; but a still more striking one of his *insincerity*, while he professed himself a Protestant:—a feeling this, which we know, from experience, pervades the minds of nearly all apostates from Catholicity; and, above all, pervades the minds of those, who, like De Dominis, had before once piously cultivated the duties, and been well instructed in the

tenets, of this Religion. It excited, for some time, a considerable degree of interest, not only in this country, but in France, Germany, and Italy, where several editions of it were published, and very generally circulated. In this country, it aroused the hostility, and called forth all the rancour, of the established Clergy. It is, indeed, every way, calculated to awake attention; presenting, as it does, a lucid explanation and defence of the doctrines of the Catholic Church, and a perspicuous statement and refutation of the tenets of the Protestant societies. It is true,—and I regret the circumstance,—that, like the work of Campian, it is frequently too severe. This, however, is a defect, for which considerable allowances should be made, both on account of the temper of the times,—a period of harsh contest and illiberality;—and from the state of mind, under which the author wrote it,—impressed, as he then was, with the feelings of remorse for his past apostasy; with a strong conviction of the errors of Protestantism; and an acute sense of the insults, which were heaped upon him by the clergy of the Established Church. With these allowances, thus made, the little treatise will be found highly useful and important; well adapted to the purposes, both of correcting the misconceptions, and removing the prejudices of the Protestant; and of enlightening the piety, and improving the knowledge, of the Catholic.”

But little more, we apprehend, need be added to this general character of the work, except it be to give a specimen of the author's manner of writing.—“It is with reason,” he says, “that the Holy Ghost, by the mouth of St. Paul, ranks *contentions, emulations, wrath, strife, dissensions, and heresies*, amongst the works of the flesh. Gal. v. 20. These bitter fruits, the fatal growth of a fatal tree, it has been my unhappy lot to have tasted—nay, I have even devoured them, such was once the depravity of my taste, with the most eager voracity. However, *now*, thanks to the powerful medicine of divine grace, *now* I come, at length, to cast them from me.... Ere that calamity had taken place, which drew me into the ranks of Protestantism, the great malady of my mind was pride, and a vain presumption of my own abilities: insomuch, that, slender as they are, I yet boldly took upon me to judge, and decide, respecting the divine and mysterious objects of religion. Neither were these my only disorders. To these there was added the very rage itself of anger; not, indeed, excited, as certain insignificant writers have asserted, by the disappointed hopes of my ambition, whilst I professed myself a Protestant, but from the spirit of envy, and the impatience of controul, whilst I was a member of the Catholic Church. Such were the passions, that urged me to my ruin; that drove me upon the rocks, and cast me down the precipice.”

pices of error; and that daringly engaged me to impute so many pretended errors to the Church of Rome; thus artfully affecting to palliate the crime and the disgrace of my apostacy. In order, too, the more effectually to screen the insolence and impropriety of my conduct; and the better to conceal the stain of heresy, which I had contracted, I published a variety of works in my own defence, inserting in them every thing, that the intemperance of my malice, the artifices of falsehood, and the delusions of cunning, could suggest. So long as lasted this state of mental fever, its paroxysms worked up my anger into fury; so that there was no form of insult, that my tongue could utter; no expression of injustice, that my pen could describe, which I did not incessantly employ against my parent Church.... Hence it was, that, excited, not by the love of truth, but by the insults and calumnies of its enemies, I composed various works, such as, "*My Motives for renouncing the Catholic Religion*;"—"The Rocks of Christian shipwreck;" and a certain *Sermon*, replete, all of them, with heresy and falsehood; my sole aim, in writing and circulating them, being merely this, to excite hatred against the Apostolic See, and odium against its Pontiffs, by whom I had persuaded myself I had been injured and ill-treated. For these reasons it was, that I made a great variety of assertions, which, at that time, I knew to be downright heresies and lies. I did, indeed, ere long, acknowledge, at least, in part, some of my own misrepresentations; and before I left England, I expressed my utter detestation of them. And now again, I take this occasion to declare, that, from my soul, I abominate the works, which I have written against the Catholic Religion. I abominate them, as replete with heresy, and repugnant to Christian truth; that is, repugnant to those doctrines, which the Holy Roman Catholic Church has always, in every age, believed and taught. I do, therefore, now expressly condemn, and, from my heart, detest whatsoever I have preached and written against this divine establishment.... Surely, it would ill become me to blush at the exposure of my own weakness and insincerity;—I, who, in spite of every principle of truth, and every law of justice, have not been ashamed to proclaim the grossest falsehoods, the basest calumnies, and the most palpable heresies..... Wherefore, I do here once more acknowledge, and with all the candour of my soul, declare, that all the above-cited works, "*My Motives*," &c. were the dictates, not of the sincerity of my heart; not of the suggestions of a good and enlightened conscience; but, as a mere excuse for the guilt and shame of my apostacy; and as a recommendation to the good graces of the Protestants. I spent, indeed, and I boasted of the circumstance, I spent the long interval of ten whole

years in the composition of the "*Apology*" for my conduct. But I spent them, not in wise and serious deliberations;—not in the calm discussion of the truth;—I spent them in the study of illusions; and in the investigation of the arts and artifices of falsehood. I did this, in order that I might the more effectually give a colouring to the fictions of heresy; and, at the same time, gratify the feelings of my resentment. So that my vocation to Protestantism, so far from being the call of God, was, on the contrary, the suggestion of the devil. It was the inspiration, not of the Holy Ghost, but of the evil spirit—that spirit of instability, which worked in me, even more than it did in Saul, I have, therefore, now the consoling confidence to be fully convinced, that my present conduct is the effect of grace; and that it is the voice of the Holy Ghost, which now calls me back again to the bosom of that Church, which I had so criminally abandoned."

After making these humiliating confessions and declarations, which we cannot but consider as convincing proofs of his sincerity in returning to the Catholic fold, De Dominis proceeds to state *His motives for renouncing the Protestant Religion*; defends the doctrines of the Catholic Church, and refutes the tenets of the Protestant societies. In conclusion, he says: "And could I, then, engaged as I was in the guilt of *schism*—every prospect of salvation lost—could I, with any wisdom or propriety, continue to remain any longer in the communion of the Church of England?—No: far, very far, from me the profane idea. I am, indeed, quite overwhelmed with the weight of my affliction, when I reflect, that I did remain in it for so many years; with furious and unholy zeal, employing my arms against the truth, and my parent Church; and composing works, replete with heresy, which now I utterly abominate and detest.... These are crimes, for which, now, I am truly afflicted and confounded. They are crimes, for which, deeply humbled and distressed, I sincerely ask pardon of Almighty God, and of his divine Son, our great Redeemer, Jesus Christ. I ask pardon, too, of his Vicar on earth, our Sovereign Pontiff, to whose clemency I submit the judgment of my errors.... I was, indeed, for some time, encouraged in the sin of my opposition to my Sovereign Pastor, by the example of Cyprian, in his resistance to Pope Stephen.... As then, the holy and illustrious Cyprian washed away, with his blood, the stains of his former animosity, so, also, do I wish, that I, who, in the multitude and guilt of my errors, have very far surpassed Cyprian, may, also, one day possess the occasion, and enjoy the grace, to efface, even with the sacrifice of my life, the ignominies of my former conduct. Meanwhile, if the testimony, which I here present in these pages, be not a sufficient evidence of the truths of

Catholicity—then, by the grace of God, and I trust, and other Christians, to seal them with my blood, both for the honour of Jesus Christ; the finalisation of the Holy Catholic Church, (and my reverence for the Apostolic See.)

The public is greatly indebted to Dr. Fletcher for his elegant translation of a work, which, though well-known to the learned, was only accessible to the Latin scholar. We strongly recommend it to the serious perusal of the sincere seeker after religious truth.

### COMMUNICATIONS.

### *Jewish Controversy.*

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—The second proof, which I promised to shew, that the Messiah is actually come, is, that all the prophecies, which regard the Messiah, have been accomplished in Jesus Christ and in no other person.

Besides the prophecies already produced, which point out the precise time of the coming of the Messiah, there are others, which specify certain characters, which can be attributed to none, but him. If we can prove, that Jesus Christ possessed all these characters, it will follow, that he is the true Messiah, and that the Jews, if they will be guided by reason, ought to acknowledge him as such.

One of the principal privileges of the Messiah, mentioned by the prophets, is, that he should be born of a virgin; this the ancient Jewish Doctors have expressly taught from the passage of Isaiah, (vii. 14.) "A virgin shall conceive and bear a son, who shall be called Emmanuel," that is, God with us; and from some other prophecies, which they explained in a mystic sense. Thus the Rabbins, who maintain, that this prediction regards, not the Messiah, but the son of Isaiah, not only contradict the obvious meaning of the prophecy, but also the interpretation of their former teachers.

Now, Jesus Christ was born of a virgin: the apostles and the evangelists have published this fact to the world; and no other person, who has, at any time, set himself up for the Messiah, has laid claim to this singular privilege. Had this been a false claim on the part of Jesus Christ, God never could sanction such an imposture by the

numberless miracles, by the exalted virtues and holy doctrine of Jesus Christ, and by the strange revolution, which he caused in the world. The calumnies, by which the Jews and other Infidels have attempted to throw suspicions on the birth of the Saviour, are sufficiently refuted by their own absurdity.

We readily allow, that this miraculous birth of Jesus Christ could not serve as an external and visible sign, by which the Messiah might be known, since it could only be proved by subsequent events; but it is an indispensable quality of the Messiah, because it had been distinctly foretold. The Jews cannot reason otherwise in regard of the Messiah, whom they expect.

The prophet calls him "Emmanuel," (God with us) "the mighty God, the Father of the world to come." (ix. 6.) Jesus Christ always styled himself the son of God, equal to the Father in all things. For this the Jews condemned him to die, as a blasphemer; and, modern Jews, who maintain, that he was not the Messiah, because he arrogated to himself the divinity, are again opposed to their most celebrated ancient Doctors, who always taught, that the Messiah was to be God, in the whole signification of the term "Jehovah."

20. According to the prophets, the Messiah was to be a legislator and to establish a new law. Moses promised the Jews a prophet like himself; (Deut. xviii. 15.) he was, therefore, to be a legislator. Isaiah, speaking of the Messiah, (xlii. 4.) says, that the islands shall wait for his law, and the prophecy of Jacob, affirms the same thing. (Gen. xlix. 10.) Jeremiah also promises a king, descended from the house of David, who shall cause equity and justice to reign on the earth. (xxiii. 5.) Jesus Christ has evidently fulfilled these predictions.

The last named prophet also says, (xxxi. 81, et seq.) "Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda; not according to the covenant, which I made with their fathers, . . the covenant, which they made void. . . I will give my law in their bowels, and I will write it in their hearts; . . all shall know me, from the least of them to the greatest; saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The ancient Jewish Doctors understood this prediction to regard the covenant, which God intended to make with his people under the reign of the Messiah: hence, Malachy calls him "the angel of the covenant;" (iii. 1.) Jesus Christ has fulfilled this promise to its fullest extent.

According to Psalm cix. 4, the Messiah is to be a priest according to the order of Melchisedec; and Malachy assures us, (i. 11, and iii. 3.)



that he will establish a new sacrifice and a new priesthood. Jesus not only offered himself a sacrifice on the cross, but has also authorised his new priesthood to continue this sacrifice on our altars, under the appearances of bread and wine. It is singular enough, that the Jews will not acknowledge the Messiah, because he abrogated the old, and instituted the new, law : because he established a spiritual, instead of a temporal, kingdom : that is, because he exactly fulfilled the ancient prophecies concerning him.

3°. In chapter 53, Isaiah so clearly describes the ignominies, sufferings, death, and resurrection of Jesus Christ, that, compared with the evangelists, it seems more like a narrative of past events, than a prediction, made 700 years before those events took place. The Jews have ever been much embarrassed and much divided in their mode of reasoning to defeat its obvious application. Some have said, that it is a picture of the sufferings of the Jewish nation : but it evidently denotes only one individual person. Others have imagined, that there are to be two Messiah; the one poor, suffering and despised; the other the son of David, glorious, triumphant, the liberator of the Jewish nation; that Jesus Christ might be the former, but certainly not the latter. This absurdity needs no refutation. I might notice many other qualities attributed by the prophets to the Messiah, and united in the person of Jesus Christ, but, to avoid prolixity, I omit them.

Now, I ask, could God permit Jesus Christ to possess so many, such singular, such decisive characters, by which the Messiah was to be known, if he were not the person pointed out by the prophets? If he could, he would lead mankind into unavoidable error. The Jews say, that, if Jesus Christ had been the Messiah, it is not possible, that their forefathers could reject and crucify him. They forget, that their own oracles clearly foretold this astonishing blindness of the Jews; nor are the present generation much behind their forefathers in this respect.

But, say the Jews, it is not enough for Jesus to fulfil a certain number of prophecies : he ought to have fulfilled them all. Now, there are many, which he did not fulfil.

1°. It is said in Isaiah, (ii. 2.) that, in the latter days, the mountain of the house of the Lord shall be raised above all others; that all nations shall flock to it; that they shall convert their arms of war into instruments of agriculture; that there shall be no more war, but perpetual peace. Now, nothing of all this has yet been done.

But, what do the Jews understand by the words, "latter day?" If they understand the end of the world, how shall the other events, announced in this prophecy, be accomplished? Again, do they expect

the prophecy to be fulfilled according to the letter? If they do, they will probably never see it fulfilled. It was sufficient verified at the coming of our Saviour, when the mountain of the Lord, Jerusalem and its temple, became more glorious than ever among all the nations of the earth: for there the Holy Ghost descended on the Apostles, and the Church of Jesus Christ was formed; from it "came forth the word of the Lord," the new law, as the prophet had foretold: it was there, that the Messiah began to form a new people, and to gather into his Church all the nations of the earth. There was not only profound peace throughout the Roman Empire, but the Gospel cemented peace among the nations, which embraced it. If that peace was not so prompt and extensive as could be wished, it was, in great measure, owing to the incredulous Jews. But it is folly to suppose, this and other metaphorical prophecies are to be received according to the letter. We are not, therefore, to suppose, that, under the reign of the Messiah, the wolf and the lamb, the leopard and the goat, the calf, the lion and the sheep, are to feed and lie down together, &c. The attentive reader will see, that, what is meant here, is, that the law and doctrine of the Messiah will make men more peaceable and sociable, than they were before.

2°. In Deut. xxx. 3, God promised to bring back the Jews to their native land from every part of the earth. Now, after the Babylonian captivity, only the tribe of Juda and part of the tribes of Benjamin and Levi returned into Judea. Therefore, this promise must be fulfilled under the Messiah: for he is to redeem, to save and re-assemble the Jews and put them in a state of uninterrupted and perpetual prosperity. (Isai. xlv. 4.) Not only has Jesus Christ done nothing of this, but, according to the Christians, he has rejected the Jews, and adopted the Gentiles in their stead, to form his Church.

The promises in Deut., as appears from the first and second verses of the same chapter, are only conditional; that is, if the Jews repent, and return to God with their whole heart, and obey his commandments. If the greatest part of the Jews in the Babylonian captivity did not repent and obey his commandments: if they preferred a foreign country to their own, surely God is not to be taxed with their perverseness. The edict of Cyrus put an end to the captivity of Babylon, and left the Jews at liberty to return home, if they chose. (Ezra. i. 3.) "Every one, whose spirit God had raised up, rose up to go and build the temple of the Lord." (ib. 5.) "And all Israel dwelt in their cities." (ii. 70.) What more could be required of God to fulfil his promise? It is not true, then, that the present dispersion of the Jews is a continuation of the Babylonian captivity. God,

therefore, saved and re-assembled the Jews as much as depended on him; since he offered them salvation, and furnished them with means to obtain it; unless, perchance, they expected him to save and re-assemble them in spite of their perverse resistance to all his gracious offers! As well may they expect him to subdue their present obstinacy in regard of the Messiah. Let them rather listen to the prophetic lamentation of the Messiah, which regards the present generation of Jews as well as their forefathers: "Oh! Jerusalem, Jerusalem, thou who killest the prophets, and stonest them, that are sent to thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not? Behold your house shall be left to you desolate," &c. (Mat. xxiii. 37-39.)

According to the prophets, the Messiah is to reign for ever in Judea: (Ezech. xxxvii. 24, et seq.) Gog and Magog, two powerful nations, are to be subdued and destroyed by the Jews; (Ib. 28 and 32); the third temple is to be rebuilt: Ezechiel gives its dimensions: (40, et seq.) The Messiah is to have a numerous race, and to reign over the whole earth: (Is. liii. 10, et seq.) Nothing of all this is applicable to Jesus Christ.

It is not enough to cite prophecies and give them an arbitrary and fanciful meaning; it is necessary to reconcile them, or, at least, to interpret them so that they shall not contradict and destroy each other. Now, how can a temporal reign be eternal on the earth? And, if the Jews become subjects of this pretended Messiah, shall they thereby become immortal? Then, how do the wars, the victories, the destruction of nations, &c. agree with the pacific character, which all the prophets attribute to the Messiah, and that profound peace, which, even according to the Jews, must then exist over the whole earth? And how will they reconcile a glorious and happy reign with the ignominies, the sufferings and death, which the Messiah is to undergo?

It is not easy to determine, who are meant by Gog and Magog, as interpreters are much divided on the subject. The Jews pretend, that these terms designate the Turks and the Christians; and they have long anticipated the pleasure of exterminating both, under their future Messiah. It appears certain, however, that Ezechiel, who prophesied during the captivity of Babylon, speaks here of events, which were to follow at no very distant period, and in which many of the Jews of his time were to have a share.

Neither this nor any other prophet speaks of a third temple, but of the second, which was built under Zerobabel: for, it is absurd to suppose, that Ezechiel, Aggeus and Zachary should say nothing of the

temple, which was to be built soon after, but refer to another, which, after a lapse of two thousand years, has been neither begun nor thought of. The dimensions are evidently allegorical, referring partly to the second temple; and partly to the Christian Church. But, if the Jews insist, that they refer solely to their temple, then why did not their forefathers follow those directions? Why did the prophet Aggeus reproach them with their negligence and want of courage in this respect? (i. 2.) Why did they also neglect the direction of the prophet, in the division of the holy land, in respect of that portion, which they should have reserved for strangers? &c. It might seem, that the present generation of Jews reserve, for the reign of their Messiah, whatever their forefathers neglected to do, conformably with the instructions and exhortations of the prophets.

The Messiah really has a numerous posterity, and it consists of the nations, whom he has instructed, corrected, civilized and made more sociable, and who compose the great body of his Church. But, if the Jews deny, that the 53rd chapter of Isaiah refers to the Messiah, with what consistency can they take an objection against us, from the same chapter? They cannot apply to him the last verses, without also applying the first, and thus they are forced to admit his ignominies, his sufferings, his death and resurrection, which are perfectly incompatible with their idea of the Messiah.

Such, however, are the contradictions and absurdities, which modern Infidels blush not to borrow from the Jews, in order to undermine one of the great proofs of the Christian Religion.

R. N.

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### *On the Miracle of St. Januarius.*

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—For the sake of the cause, which he undertook to defend, I am sorry, that F. C. H. shews no sign of regret for the style of his preceding letter. The "savage paragraph," in my reply, he seems to feel rather keenly: he finds nothing to retract in his own letter to H. Y.! He had detected, as he conceives, in him the want of "a religious and humble mind:" he is not ashamed himself of having compared him to the Jews insulting their Saviour on the cross. He explains, at some length, his motives for noticing the observations of H. Y.: he was anxious "to obviate the dangerous impressions, which

they might produce on many minds." It would have been easy for F. C. H. to display his anxiety for the welfare of your readers in a manner more becoming: no observations, however "cold and sceptical," can be more "offensive to pious ears," (and if "offensive," where was the danger?) than the style, in which he thought proper to warn them against the strong symptoms of spiritual cholera manifested in the remarks of H. Y. He might have civilly called on your readers to place the patient under quarantine, and unite with him in praying for his happy recovery.

In your correspondent, Philalethes, we may recognize the features of the home-spun sage Ofellus.

*Rusticus, abnormis sapiens, crasseque Minerva.*

He informs your readers with much naïveté, that, "lucubration is a nocturnal study, or any thing composed by night"—that an experiment may be tried, either "actually, or virtually," i. e. not at all—that "Sir H. Davy was the prince of chymists, the inventor of the safety lamp, and was no stranger to the properties of heat:" and, as a proof, that Philalethes is no stranger to them himself, he pronounces *ex cathedra*, "that the caloric of the head, placed on the foot of a candlestick, cannot excite combustion in the candle therein contained:" to the mind of Philalethes it is equally clear, that the blood of the saint cannot be liquified by any increase of temperature. How simple must H. Y. have been for proposing the test of a thermometer! As to the challenge of Philalethes, to put the physical axiom, from which he so conclusively draws his inference, to the proof of my own experience, he is too shrewd and wary to have thrown down the gauntlet with such an air of confidence, without having first tried the experiment himself. *Timeo Danaos et dona ferentes.*

But the motives, which have brought Ofellus into the field again, are worthy of the best days of chivalry; he feels himself attacked in the person of his friend F. C. H.

*Nam tua res agitur, paries cum proximus ardet.*

And, therefore, replies to imputations, which had never been urged against himself, probably because he is conscious, that they might have been urged with reason. He possesses the rare talent of combining the homely wisdom and sterling good sense of his prototype, Ofellus, with the elegant diction of the attic muse: and with a grace of language, and delicacy of taste peculiarly his own, he treats his readers

with a highly intellectual banquet of "saw-dust and blubber" dressed à l'Esquimaux, sweetened "with sugar-plums for a school-boy," seasoned with "a rod in pickle," or (as he soon expresses it more poetically) "rod and brine," and garnished with most apposite quotations from Quintus Horatius Flaccus. It is pleasing to trace the "curiosa felicitas" of his favourite author so faithfully reflected in the pages of Philaethes, and to mark the care, with which he avoids, in his style of writing, the rusticity and neglect of the graces, against which the poet warns his friend.

Asperitas agrestis et inconcinna gravisque  
Commendat quæ se intus cuncte, dentibus atris  
Dum vult libertas dici mera, veraque virtus.

R. S. Y.

Dec. 12, 1831.

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TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I had intended to write, for insertion in your miscellany, a rather long but desultory article, embodying various critical remarks on some parts of your recent communications; but, after waiting in vain several days to get repossession of my copy of your last No. of which I had taken but a rapid and insufficient survey, I am necessitated to content myself with sitting down, at a late hour, and a very advanced period of the month, to hastily throw together a few hurried observations on but one subject, and fear, that, in the performance of this mitigated labour, I shall hardly save my distance,—you will be gone to press. But, I feel assured, that your kindness will favour me with an insertion in your next, if possible.

On the alleged "*miracle of St. Januarius*," much has been advanced in your patient columns. The first writer, W. furnished no very obscure and unintelligible proofs or presumptions of his piety and devotion. The remarks of H. Y. are acute, pertinent, argumentative and dispassionate. His most reasonable exceptions, awakened the futile zeal of Philaethes;—aroused and alarmed the "pious ears," and perturbed and fanatized the orthodox and fevered mind of the vociferous declaimer, F. C. H., whose excited "tone and manner" and frothy ebullitions, provoked and demanded the temperate, severe, well-merited and well-plied castigations, justly inflicted by the master-

hand of R. S. Y. The keen smart, the writhing contortions, experienced on this doleful occasion, by poor F. C. H. as the lamentable penal consequence of his officious imbecility and dictatorial insolence, must have been attended with the utterance of his repeated groans and reiterated cries of "craven," which, I find, his cultivated and refined taste has very judiciously modernized into the more classic and elegant exclamation, "savage." In contemplating, at a distance, this scene of woe, who can hesitate for a moment to opine, that, in the paroxysm of his grief and affliction, when undergoing this awful flagellation, he must have ejaculated, again and again, with more than his usual fervour or fanaticism, "*Moriamur in simplicitate nostra?*" that is, in plain English, (as applicable to our topic) "*Let me die like a noodle!*" "*Let me die like a fool!*" To which effusion of simplicity, would not a modern Israelite be tempted to answer, with a significant grin of contempt, "amen?" or, to ludicrously sing with Horace, that he'll not oppose his exit?

Invitum qui servat, idem facit occidenti!

It is murder to try  
To save him that will die.

Whether he will possess the felicity of obtaining his heart's desire soon, or not, I cannot pretend to prognosticate or aver; but, of one thing, it appears, I am authorized to entertain not a shadow of doubt, namely, that he is still alive, remains callous and obdurate, and blushes not to trumpet forth his own impenitence. Is it not fitting, then, that his charitable friends should again administer to his necessities, that he may not finally depart unprovided? For my part, I am reluctantly compelled to leave this meritorious work of supererogation to a future opportunity, or to other hands. Time has so very far advanced, that I am truly sorry I cannot, on this occasion, forward a prescription to Philalethes. *Parvum parva decet.* Let him guard against over-exertion. With the perilous risk of perfect exhaustion and a broken neck, he wings his lofty flight so dreadfully high, that those mountainous barriers, which impede or interrupt the progress of other philosophers, he never seems to discover, except very distantly and faintly, through the invaluable aid of Sir Humphry's safety lamp, suspended from his toe, and abundantly affording, in ponderous perfection, ballast, brilliancy, binocele, and bottom.

Having touched upon the progress of this interesting controversy,

permit me now to enter into the consideration of the subject of it. And first, I may premise, that whether the phenomenon be miraculous or not, equal veneration is due to the sacred relics. It was undoubtedly in honouring them, that this remarkable appearance was first observed. Where hagiography is silent, imagination is, it must be owned, a very poor and uncertain guide; but yet it may supply us with thoughts, that may throw some light upon discussion, or furnish matter for an introduction to argument. I imagine, then, that, when these sacred relics were exposed, for the first time, to the veneration and devotion of a densely crowded church, the faithful, whilst engaged in their fervent and holy devotions, unexpectedly learnt, or noticed, that the "blood" of the glorious martyr "moved, rose, and had become alive again; quite as liquid and as fresh as when it first was shed in the cause of truth;" that they instantly believed and proclaimed, "this wonder to be most certainly a miracle, a most unheard of miracle;" that, "it could be nothing else, for how can "blood" become alive again, except by miracle?" Is it not quite natural to suppose, that these feelings and these sentiments should be the spontaneous produce of appearances so novel, so extraordinary, so unheard of? Even in our days, tens of thousands of Christians, of even educated Christians, have fallen into the same convictions from the operation of the same cause. When once the vivid feeling had been enkindled, would it not spread like wild-fire? All the simple, fervent, unassuming souls in the neighbourhood, or within the sphere of the astonishing report, would eagerly receive, cherish, revere and diffuse feelings, so happy, so glorious. In their enthusiasm, would it ever occur to their minds, that there was any thing in the vial but what the tongue of custom named,—any thing but *blood*? And, verily, if there had been nothing else there, no controversy could have sprung out upon the subject: for the whole world is familiar enough with the effusion and nature of blood, to be able to pronounce, with chemical truth, though not with chemical learning and accuracy, that the serum and colouring matter of blood, when once coagulated and hardened, can never again be fused with heat, or alternately liquefied and coagulated at pleasure.

Is the phenomenon miraculous or not?

The solution of this most interesting question must be obtained, it appears to me, by one of the following three methods.

First: *By chemical analysis.*—By this may be ascertained, what are the elements of the substance, or the parts of its composition, and its physical nature, qualities, and properties. This was, probably,



never thought of in ancient times. Indeed, to speak of chemistry as a science existing anterior to the last century, or, perhaps, the latter half of it, is something like a mockery,—is to fling an insult in the face of its present splendour, grandeur, dignity, utility and proficiency. From having been formerly little more than a name, it is now become the most fashionable of the fashionable sciences, which form their portion of the polite circle of juvenile studies, pursued by every modern aspirer to an accomplished education and a profound erudition. Is it not clear, then, that the solution of our question, according to this method, must not be looked for far back in history? If it has ever taken place, it must be of very modern date. Who, then, has attempted it? Sir H. Davy requested to be permitted, but was refused. Is it not probable, that all similar requests have received from the local authorities similar replies? When we are told, that certain holy, venerable and learned men have duly examined it, we must ask, did they try it chemically? Instead of trying it, did they not rather look at it? And look at it only whilst it was in the heated church and viewed by the fervent multitude? And what valuable information could such an examination possibly produce?

Secondly: *By varied experiments, without analysis.*—By this method may be shewn how the substance is affected by varieties of temperature, by the absence of a popular assembly, devout prayers, ceremonies and religious exercises, &c. If, in these experiments, the same physical causes, as existed in the heated edifice, are made to operate upon the relic, without producing the same effects, the supernatural claims of the phenomenon will be firmly and solidly established; and, obstinate and incredulous would be the man, that did not yield to evidence so manifest and satisfactory. This method of bringing the question to a decision, is practicable, easy, cheap, expeditious, and respectful. But has it ever been adopted? I doubt it. As to the assertion, that such an investigation has been made under the eye and direction of men, who were competent to watch its progress and results, that assertion, as long as it is a bare gratuitous averment, without a shadow of proof, amounts to just nothing at all, except in the estimation of a credulous, fanatical, bigoted, or irrational declaimer, whose folly or imprudence is equalled only by his effrontery or assurance. Instead of dealing in empty assertion, an ingenuous disputant will furnish names, dates, facts and particulars. Should a name alone be exhibited, we cannot be satisfied; we demand the whole case. To close this paragraph, it seems to me, that the test of my thermometer, applied only in the ceremonious display in the heated

concourse of crowded devotees, could not, probably, produce a satisfactory result. The temperature of the room might be different in different parts of it; and if, on these solemn occasions, the temperature, at liquefaction, were always the same, the miraculous nature of the event would not necessarily be thereby overturned. As to the supposition or opinion, (which appears to be very commonly entertained) that the melting, bubbling, and froth, respectively, or conjointly, constitute a sufficient reason, of themselves, in all circumstances, for believing the phenomenon to be supernatural; from it I must beg leave to dissent, as long as I can, any day, at home, or at any practical chemist's laboratory, witness the exhibition of similar liquefaction, ebullition and spumation in a variety of substances, oleaginous, ~~carcass~~, gelatinous, resinous, bituminous, &c. at a great variety of temperatures. Suspension of judgment is the part of prudence until the natural properties of the relic have been discovered by due investigation.

Thirdly: *By human testimony.*—If the phenomenon has once been properly tried, according to either of the preceding methods, by skilful, judicious and competent operators, and the circumstances and results of their examination have been fully and faithfully recorded, carefully and sufficiently attested, and then fearlessly and accurately published to the world; I cannot hesitate for a moment to acknowledge, that, on the satisfactory evidence and irrefragable authority of such an investigation and publication, it behoves every man to repose in perfect security; because he has entered into a course, which is recommended to his choice and adoption by all the prudent considerations, the absence of which might expose him to egregious investigations and fanatical delusions, and push him into the necessity of incurring the irreparable loss of his reputation as a man of science or of prudence. This is the only method, which the generality of people can possibly have recourse to, for the purpose of satisfying their doubts, and forming their opinions on the subject of this controversy. Will some of your correspondents charitably transmit to us, through your pages, this indispensable evidence, this authentic and desirable information, without the reception and possession of which, our faith in the character of the phenomenon in dispute must remain in *status quo*; must be suspended in doubt, or linger in dilatory abeyance? But, even in this state of mind on this insulated point; when we go to Naples, we shall feel it a pleasure and think it an honour to visit and venerate the sacred relics of the holy martyr: and pour out our lively devotions in the worship of that great, merciful and omnipotent Being, who supported the saint's heroism with grace, and crowned his death

with glory. The relics are actually the relics, whatever may be the immediate cause of their peculiar appearances, and are equally worthy to be made the objects of our respect, the stimulants of our zeal, and the exciting and actuating impulses of our love and adoration.

Y.

P. S.—I lately received from the mouth of a respected Rev. friend, (who was indulging in a laugh at the profundity of F. C. H. and Philalethes) a zealous, orthodox, indefatigable and most successful missionary,—information, which he seemed to fully believe, on account of the very respectable source from which he derived it, (a high family, sometime resident in Naples) and the substance of this information is this:—"The educated and respectable Neapolitans think nothing of the phenomenon: probably, not even the archbishop himself." I make no comment.

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*One word more on the Miracle of St. Januarius.*

I have been surprised, that, in the discussion on this subject, neither H. Y. nor his opponents have taken notice of an observation, which is of the simplest kind, and which I think sufficient to settle the question, at least, as far as regards H. Y. Fraud we put entirely out of the question. We give credit to the testimony of that cloud of great and good men, who, in this and preceding ages, have testified to the event, as surpassing the ordinary powers of nature, and, as being, in their opinion, miraculous. Consequently, we agree, that the substance now in the phial, is not occasionally renewed; that it is the same, which was in the phial a century ago, and many centuries ago; and, that this substance is animal substance, blood, the blood of St. Januarius. The question is, what causes this substance to liquefy at certain times? Were any embalming spices mixed with it, that could occasion this effect? No aromatics are known, that possess the quality. The Egyptians carried the art of embalming to the greatest known lengths: but never could they preserve blood, so as to be capable of being reduced again to a state of liquefaction after a period of years? Could it be occasioned by any chemical mixture, or process? Chemistry, even in these days of chemical researches, cannot produce such an effect. By the means of chlorides, &c. meat may be preserved from putrefaction, and even in a state of freshness, for a length of time: but no chemist has yet discovered means of preserving blood, so as to congeal and liquefy by turns, for centuries. We may reasonably conclude, therefore, that, since such an effect has never been known to

have been produced, either by the art of embalming, or by the powers of chemistry, it never has been produced : and that, for a person to attribute a known effect to such a cause, merely because he imagines, that such a thing may be possible, is little short of being absurd. At least, such a mode of reasoning would be qualified by that epithet, were the subject treated of different from the one in question.

By what natural means, therefore, is it, that this effect is produced ? We are informed, that the substance in the phial has a dark brown appearance, and, before the liquefaction, seems to have the consistency of jelly or glue. Supposing it to have the quality, as well as the consistency, of jelly, it may certainly be reduced to liquefaction by small additional heat. Jellies, we know, easily melt, but the reason is, because jellies contain a large quantity of aqueous particles, and are of recent manufacture. Were the watery substance to be totally subtracted from the jelly, it would then have the substance of glue. Now, were it to be of the consistency of glue, instead of jelly, additional heat would not produce the effect. Glue becomes more dense by heat, and is not to be dissolved until the aqueous particles are again united with it. Consequently, moisture, as well as heat, would be required, were the substance in the phial of the consistency of glue ; and this moisture must be mixed with it, and not communicated through the pores of the glass. The consistency of jelly, or such like, therefore, is the consistency, which the contents of the phial must retain, in order to be restored to liquefaction by means of a small additional heat. Now, by what means has it retained this consistency ? Jelly, or any thing composed of animal substance, would speedily putrefy, were it not to be reduced to the substance of glue, by the subtraction of its watery substance. How comes it, that this continues to retain the same consistency without putrefaction, or without any subtraction of the watery substance ? No natural means can account for it. No discoveries of men, either in the art of embalming, or of chemistry, have ever been known, that can account for it. How, then, has it been preserved in this state ? We can come to no other conclusion than this : that the preservation of the blood of St. Januarius in a state, neither of putrefaction nor of consolidation, is preternatural, or not to be accounted for by any thing, that we know of the powers, either of nature alone, or nature assisted by art : consequently, that, not only the liquefaction, but the preservation of the blood in its present state, may be, and must be, attributed to the particular interposition of the Great author of nature ; and consequently, that no experiments, with respect to the effects of heat, &c. are requisite to consolidate the proofs of the reality of this standing miracle.

P. C.

*The opening of the New Chapel at Stella, in the County of Durham.*

The Catholic Chapel, recently erected at Stella,\* was opened on Wednesday, October 12, with all the solemnity, splendour, and grandeur of effect, so peculiar to the Catholic Church. The pontifical High Mass was celebrated by the Right Rev. Thomas Penswick, D. D. Bishop of Europum, and Vicar Apostolic of the Northern District, in his full episcopal robes, with mitre and crosier, assisted by the Rev. William Hogarth of Darlington, as Deacon, and the Rev. Mr. Dugdale of Stockton-upon-Tees, as Sub-deacon.

The service commenced at half-past ten o'clock. Nearly all the clergy of the counties of Durham and Northumberland attended; among them we noticed the Rev. Messrs. W. Croskell, V. G., J. Worswick, T. Youens, D. D., G. Corless, M. Singleton, J. Higginson, P. Allinson, — Sharm, E. Crane, W. Hull, T. Douthwaite, T. Cookson, T. Fisher, J. Bradshaw, T. Cook, J. A. McEvoy, — Carney, N. Brown, R. Kellet, J. Platt, &c. Nearly the whole were habited in their surplices and stoles. Webbe's three-part Mass was performed with full orchestral accompaniments, preceded by the overture from the Messiah, and terminated with Handel's Hallelujah Chorus. The band was very complete, consisting of primo violins, second violins, tenors, violincellos, double basses, trombones, trumpets, flutes,

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\* Some time before A. D. 1149, William de St. Barbara, with the Prior and convent there, granted Stelling-leye (now called Stella) to God and St. Bartholomew, and the Benedictine Nuns at Newcastle, supposed to have established themselves here the year St. Bede died, A. D. 735. As early as the tenth century, the Scottish kings endowed this convent with lands. Their house stood upon the site where the Turk's Head Inn now stands. Between 1153 and 1159, Hugh Pudsey, Bishop of Durham, confirmed the former grant of Stella to the Benedictine Nuns of this house. Philip de Pointon, who succeeded Bishop Pudsey, confirmed the former grant. King Henry II. granted a general charter of confirmation to this nunnery, A. D. 1177. The Nuns Moor was given, by those ladies, to the freemen of Newcastle. Those ladies kept full possession of Stella till the dissolution. Lady Agnes Lawson, one of the Lawson family of Byker, now of Brough Hall, in the county of York, was the last Prioress of this house, and had to surrender to King Henry VIII, A. D. 1540, Stella, with the convent's other possessions. At this time, Thomas Tempest was their steward; he was empowered, before the dissolution, to hold courts for those ladies, in Durham and Northumberland. Among Fairfax's Views, published in the time of the civil wars, and now extremely rare, there occurs a fine view of the then remains of the Convent of St. Bartholomew, in Newcastle.

&c. &c. The choir was very full and efficient, viz. *Trebles*—Mrs. Douglass, Miss Robson, Masters Jones, Robson, Wilson, &c. *Tenors*—Messrs. Smith, Simmons, W. Thompson, Richardson, J. Robson, &c. *Altos*—Messrs. Nixon, P. Robson, H. Robson, &c. *Bass*—Messrs. Douglass, Wingate, Watson, Cameron, A. Robson, &c. We never remember hearing the different solos, &c. sung better, than on this occasion. The “*laudamus te*,” by Mrs. Douglass, was very good; this excellent lady’s singing strongly reminds us of Mrs. Gil- low of Liverpool. “*Glorificamus te*,” and the “*qui propter nos ho- mines*,” by Mr. Nixon, was well performed. “*Et in Spiritum Sanc- tum*,” by Mr. Smith, was most beautifully executed—as also the “*Et unam sanctam*,” by Mr. Robson. The bass solo, “*Dominus Deus, Rex Cælestis*,” by Mr. Douglass, reminded us of the finest efforts of Naldi, Angrisani, chastened by a religious propriety, like a White. We certainly never heard a finer bass, his rich and mellow tones fill and long vibrate upon the ear. The choir was under the manage- ment of Mr. John Wingate, and the band under the direction of Mr. Charles Miller. The whole of the extensive arrangements, made on this occasion, reflects the greatest credit on the Rev. Thomas Witham, who has been but a short time appointed to this old mission.\*

The Rev. Thomas Youens, D. D. the respected president of Ushaw College, preached an excellent sermon on this occasion, on the ‘holy sacrifice of the Mass. He took his text from the (II Book of Paralipomenon, or) II Book of Chronicles, Chap. vii. 12. “*I have chosen this place to myself for a house of sacrifice*.” He unfolded the whole subject of sacrifice in a manner, at once, simple, perspicuous, and per- suasive, exhibiting, at the same time, profound theological knowledge,

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\* At the dissolution of monasteries, Stella was purchased and became the prop- erty and residence of the Tempests of Newcastle, a mercantile branch of the ancient house of Holmside, in the county of Durham. The following letter, wrote by Toby Mathews, one of the first Protestant Bishops of Durham, in the reign of Queen Elizabeth, which relates to this family, as well as others, will prove interesting to the curious, and shews the spirit of the times. It is extracted from the Lans- downe MSS. We are informed by cotemporary writers, that Mathews was a hu- mane, charitable good Bishop. His humanity, I am sorry to say, Catholics cannot say much for.

“Tobie Mathews, Bishop of Durham, to Lord Burleigh.

“Right Honourable,

“Maie it please your good lordshipp to be advertised, that I have lately caused the lady Katherine Nevill Grey, widow, one of Westmoreland’s daughters, to be ap- prehended by Mr. John Conyers, the sheriff of this countie, and Mr. Robert Tail- bois, one of the justices of peace, and have admitted her to the safe custodie of

and great talents as a preacher. The public have great reason to regret, that they have not more frequently the opportunity of drawing instruction and edification from the lips of this profound and accomplished theologian.

Christopher Glover, gaoler of Dursem Castle,\* This ladie was many yeares sought by the late earle of Hantington ; was detected for the receiving and relieving of sundry seminarie priests, as Stafferton, with the flesh mark in his face, Bost, who since was executed, Mushe and Patterson, besydes some others, whose names come not presently to my mynde. She hath alwaies illuded the processes and messengers of the ecclesiastical high commission, by withdrawing herselfe hitherto from all appearances of late tymes. Somewhat synce Martimas last, she took to farm a house and land, called Greencroft, nigh Lanchester, in this countie, letten unto her by M<sup>r</sup>is Hall, a widowe, and sister to Nicholas Tempest of Stella, that great recusant, where the ladie hath been coming and going ever since, and some times made good chere to twentie of her frendes at once, especially at Christmas : and where (and at Stella) if I be truly informed, they kepe up a Popish spiritual service. Within halfe a mile, dwelleth at the manor-house, one William Hodgson, an olde officer and follower of the easle, whose sonne, called John Hodgson,† he is a speciall recusant, and is reported (but how certainly, I know not) to have married this ladie. This William Hodgson is a perilous Papiat, conformable to all her majesties proceedings, and ferms the whole deanery of Lanchester dissolved. In Lanchester towne dwelleth Lancelott Hodgson, when he is at home, but we have him now in prison for recusancie ; a dangerous person, and not unlearned. who, the last yere was married, as himselfe hath been made to confess, by an old popish priest, not by a seminarist, nor at a Masse, as he allegeth, to Marie Lee, daughter to another of the erles chiefe old officers at Branscepeth, in those daies. The lordship, since the erles attaynder, belongs to her majestie, and, therefore, I think, the lady Graye did there meane, for the tyme, to sett up her nest soe nigh her father's olde tenants ; the

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\* This Christopher Glover, gaoler, and his wife, through the means of a servant maid, endeavoured to poison the Rev. Thomas Palasor, a Catholic Priest, Mr. John Norton, of Ravensworth, and Mr. John Talbot, whom Matthews, the Bishop ; had thrown into prison for their religion. Broth was prepared and empoisoned, and brought in to them. It pleased Almighty God, as the servant handed them the broth, to work a miracle ; the maid was horror-struck at the sight, she confessed all, and fell upon her knees to Mr. Palasor and asked him forgiveness : she afterwards became a Catholic, and lived many years with Mrs. Eleanor Forcer, near Stella. The whole of the above gentlemen were hanged, drawn and quartered for their religion, at Durham, August 9, 1600. (See Dr. Worthington's relation of sixteen martyrs, &c.)

† This John Hodgson was great-great-grandfather to Mr. A. Hodgson of Newcastle, who is in possession of many curious family documents. We are informed in Sadler's State Papers, Surtees's history of Durham, &c. that this family held large possessions in different parts of the county, but for adhering to the old religion, and being declared notorious and malignant papists, they were dispossessed of the whole of their property.

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\* We hope our Correspondent will inform us what this miracle was.—EDRS.

The vestments used on the occasion, were of a most splendid description. They were presented to the Chapel by Mrs. Dunn, of Stella Hall, who has surpassed on this occasion, her ordinary munificence. They were the workmanship of the Nuns of Clare House, Scorton, and are finished with a beauty of execution, that does infinite credit to their dexterity. The beautiful raised figures in gold and silver, such as the Pelican, &c. with "*Similis factus sum pellicano solitudinis*," in fine raised letters, also the Dove with the gifts of the holy spirit, &c. with numerous other devices worked upon them, are rich in the extreme. The Cope worn this day by the Rev. T. Fisher, corresponds with the Chasuble, Maniple, Stole and Chalice-veil. They are the most beautiful set of vestments that we have seen exhibited in the North of England.

The domestic chapel belonging to the hall having become too small for the accommodation of the increasing Catholics in this populous neighbourhood is the cause of this new Chapel being erected. It is

house itself also (stands nigh a prittie wodde) strongly built of newe, with many shifting contrivances may yelde good opportunitie to lodge and enterteyne, not only other Popish ill guests, but, percase, th'erle himself, *si et quatenus*.

Now, that she is in handes, I would, from your lordship, be directed, with some expedition, how she shall be dealt with and used. First: whether detayned in durance, or bayled upon good bond for her appearance frome tyme to tyme. Second: whether she shall be touched only for recusancie, or charged with any other matters, that may occurre. Third: whether, if any thinge amounting to felonye shall arise against her, she shall be tried thereof, at the next assises here, or in Northumberland, as her sister, the lady Margarete, was, anno 1593. Fourth: whether she shall be suffered to kepe house herselfe, with some of her own servants about, and other friends sometimes resortinge to her, or lyve, as her keeper shall provide for her. With such other particulars as your lordship, in your wisdom, shall think fitt to impart to me.

"I betake your lordship to the grace of God. At Bp. Auckland, 27 Maii, 1598.

"Your lordship's most humble in Christ.

"TOBIE DURESME.\*

"I suppose Mr. Topcliffe could saie much touching this ladie and the other recusants, if your lordship would require him earnestly.

"To the right honourable my singular good lord, the lord Burleigh, lord high treasurer of England."

\* This Bishop maintained a suit in the Exchequer, against the queen, to recover lands, &c. forfeited by one Arrosmith, who was pressed to death for religion, which trial he gained. It is somewhat curious, Sir Toby Matthews, this Bishop's eldest son, became a Catholic priest in his father's life time, and died in the odour of sanctity, at Ghent, October 13, 1665, and was buried there.



a neat Gothic structure, with buttresses and narrow lights, after a plan furnished by Mr. Green, architect. It is sixty eight feet long, and thirty three and a half feet broad. The interior is very neat, the altar and its ornaments have been made in London, it is quite a new pattern, and is considered very elegant, the spandrels in the roof give the Chapel a very fine appearance. The tower, which is fifty feet in height to the top of the cross, and ornamented with turrets, forms a pleasant and convenient dwelling-house for the chaplain. This is one of the handsomest Chapels in the County. The late Rev. Thomas Eyre, when chaplain at Stella, began to make arrangements for building a Chapel. He obtained a grant from a Lady of distinction of £500, the interest of the sum has now swelled the amount to £950, besides a number of sums contributed by the Catholic and Protestant Ladies and Gentlemen in the neighbourhood, to all whom the congregation return their most sincere thanks. They also return their thanks to Mrs. Dunn of Hedgefield house, through whose exertion they are principally indebted for this Chapel. The day of opening, the Chapel was crowded to excess, and several of the most respectable individuals in the neighbourhood, of both sexes, and of all religious denominations were present, and left the place much impressed by the solemnity of the service on this occasion. A collection was made which produced nearly £40. The old hall near the new chapel, once the seat of the Tempests, \* is a magnificent old gravel-ended house, which almost stands close to the river. The north front overlooks

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\* This branch of the Tempests always continued to profess the old religion. Nicholas Tempest of Stella, was imprisoned for recusancy, and heavily fined. Michael Tempest and Robert Tempest of Durham, were both attainted in the reign of Elizabeth, and lost all they had. This family has been fruitful in religious clerical persons. Edward Tempest, a secular priest, I find by his letter to the arch-priest, Blackwell, dated Clink Prison, London, Jan. 15, 1599, had been taken ten days before, by the Apostate Sacheverell. Robert Tempest, S. J. ob. July, 1640. Augustin Francis Tempest was professed at Lamspring, Oct. 9, 1664, elected abbot in 1709, and died Nov. 17, 1729, having given the habit to twenty-six persons. Nicholas Tempest, S. J. died a prisoner for his faith, Feb. 26, 1672. John Tempest, O. S. B. professed at Lamspring, Dec. 28, 1666, died Dec. 8, 1711. Edward Tempest, O. S. B. professed at Lamspring, Jan. 12, 1719, died April 6, 1773. John Tempest, S. J. died at Thorndon, March 5, 1737. aged 44, and Adrian Tempest, O. S. B. died on the 3rd of July. Euphrasia Tempest died at Cambray, the 14th of February, 1689.

The family of the Tempests is one of the most ancient and honourable, as well as one of the most branching, of our English gentry. Roger Tempestas held lands and attested charters in the reigns of Stephen and Henry.—See Dodsworth, the Yorkshire antiquary, whose statement seems founded on charters.

Sella Haugh, intersected by arms of the Tyne, and rendered famous as being the scene of the defeat of the English Army, which here fled before the Scotch Presbyterians. The south front faces a beautiful small park, which is pleasingly diversified with rising grounds, and clumps of trees. The interior of the house exhibits various proofs of the state and hospitality of its ancient proprietors, including some curious pictures and relics of former times. One of the most beautiful, and most perfect tapestry-rooms in the North of England, is to be met with in this house. Nicholas Tempest of Stella, born 1553, was created a baronet, the 23d Dec. 1622. He died in 1626, and was succeeded by his eldest son, Sir Thomas Tempest, of Stella, Bart. who married Troth, daughter of Sir Richard Tempest, of Bracewell, County of York, Knt. He was succeeded in 1641, by his son, Sir Richard Tempest, Bart. Colonel of a Regiment of Foot, in the service of Charles I. styled of Stanley. He married Sarah, daughter of Sir Thomas Campbell, Lord Mayor of London; and, dying in 1662, was succeeded by his only surviving son, Sir Thomas Tempest, Bart. who married Alice, daughter and co-heir of William Hodgson, near Stella, Esq. He died in 1692, leaving Jane, an only surviving daughter, and heiress to her brother Sir Francis Tempest. She married in 1700, William, the fourth Lord Widderington. This Lady died in 1714, up to which period, the Tempest family had resided at Stella, in Catholic splendour and loyalty. Lord Widderington and his brothers, Charles and Peregrine,\* joined the insurrection which hoisted the standard of revolt against the house of Hanover, in favour of Prince Charles, the son of James II.; and by this rash adventure, as by a stroke of lightning, blasted and withered a family that had, for seven centuries, flourished in affluence and honour, and lost a fortune that had taken the labours and the prudence of the same period to ac-

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\* Charles and Peregrine were apprehended at Preston, On May 7, 1716, they pleaded not guilty; but bills of high treason being found against them, Philip Hodgson, their uncle by marriage, and others, on the 31st of the same month, they withdrew their former pleas and pleaded guilty. They were all finally pardoned, and Charles Widderington is said to have died at St. Omers, in 1756. Peregrine Widderington, was aid-de-camp to general Foster, who, in 1715, commanded the rebel army south of the Tweed. While in prison, he had the dangerous disease called the spotted fever, but recovered of it. He married Mary, Duchess of Norfolk, widow of Thomas, eighth Duke of Norfolk, daughter and heir of Sir Nicholas Shireburn, of Stonyhurst, in Lancashire. By his will, which is dated in 1747, he gave his estates to his nephew, William Tempest Widderington, in tail male, with remainder to his nephew, John Townley.

conspire and keep together. They were all three taken in arms at Preston, tried, and found guilty of high treason. The articles of impeachment of high treason, exhibited against James, Earl of Derwentwater, William, Lord Widderington, William, Earl of Nithsdale, George, Earl of Wintoun, Robert, Earl of Carnwath, William, Viscount Kenmure, and William, Lord Nairn, accused them, among other things, of "levying within the counties of Tiviotdale, Northumberland, Cumberland, and the County Palatine of Lancaster, and elsewhere, within the Kingdom, a most destructive war."

Lord Widderington at his trial, being asked by the lord high steward, what he had to say for himself, why judgment should not pass upon him according to law, replied, "My Lords, I have abandoned all manner of defence, ever since I first surrendered myself to his Majesty's royal clemency, and now only beg leave to repeat to your Lordships some circumstances of my unhappy case, which I have already set forth in my answer. Your Lordships see before you an unfortunate man, who, after leading a private and retired life for many years, has, by one rash and inconsiderate action, exposed himself and his family, to the greatest calamities and misery, and is now upon the point of receiving the severest sentence directed by any of our English laws. I do protest to your Lordships, that I never was privy to any concerted measures against his Majesty's royal person, or the established government, as to the insurrection in Northumberland, I only heard of it accidentally the night before it happened, and being soon after informed that all my neighbours and acquaintances had met in arms, a crowd of confused and mistaken notions, hurried me at once into a precipitate resolution of joining them; a resolution which I must own, I could never since calmly reflect upon, without part of that confusion I find myself under in the public acknowledgment of so much rashness and folly. After thus plunging out of my depth, as unprepared for such an enterprise, as the action was unpremeditated, I cannot for my own particular, upon the strictest recollection, charge myself with any violation of the properties of my fellow subjects; but on the contrary. I always endeavoured to encourage humanity and moderation, during the whole course of our miserable expedition; and in order to make the best atonement in my power for the great faults I have been guilty of, I can justly say that I was in no small degree instrumental in procuring a general submission to his Majesty. But my Lords, however willing or desirous either I, or any others might be, to put a speedy end to these unfortunate troubles, self-preservation, the first and most powerful law of nature, would have rendered the proposal vain and fruitless, had not the officers, who

commanded the royal forces, given us hopes of mercy, and assured us we submitted to a prince of the greatest clemency in the world. These hopes, and this assurance, answered the strongest objections, overcoming all remaining difficulties, and gave the finishing stroke to a general surrender, whereby the further effusion of British blood was prevented, and a perfect tranquillity restored to those parts of his Majesty's dominions. My Lords, as this my first attempt was rash and unpremeditated, as I always used and promoted moderation and humanity towards my fellow-subjects, and as I did not obstinately persist in my fault, but was the first who proposed an early submission to his Majesty, I humbly hope my unhappy case, and the deplorable condition of my unhappy children, already deprived of their tender mother, will raise a generous compassion in your Lordships, and the honourable house of Commons; and I most earnestly entreat both your Lordships, and that honourable house, to become intercessors with his Majesty in my behalf, for that mercy, which I was encouraged to hope for when I first surrendered, and which I have ever since with the utmost confidence relied on. I have only to add my most solemn assurance, before this august assembly, that no future time shall ever find me wanting in the most inviolable duty and gratitude, to that merciful Prince who gives me my life, and restores me to five miserable distressed orphans: and I shall always retain the most esteeem and veneration for your Lordships, and the honourable house of Commons." The Lord High Steward then said, "Lord Widderington, for greater certainty, I ask your Lordship, whether you have pleaded any thing in arrest of judgment," to which he replied, "No my Lords, I have not,"\* Derwentwater, and Kenmure were beheaded, Nithsdale escaped out of the Tower, as also did Wintoun; Widderington, Carnwath and Nairn were pardoned; but the attain-

\* The estate, which Lord Widderington acquired by marriage, was worth £12,000, per annum. His Lordship's real and personal estate, was valued at £100,000 and upwards, as set forth in a petition to the Parliament, 4th December, 1715.

The second troop of the Northumbrian Cavalry, belonged to Lord Widderington: the first troop was raised by the Earl of Derwentwater. The latter nobleman, who was nearly related to the house of Stuart, was executed on Tower Hill, 24th February, 1716. As the fate of this martyr to the principles of legitimacy excited general commiseration, the following particulars relative to his tragical end, must be interesting to the readers of the Catholic Magazine.

"It was reported that, the night before his execution, the earl sent for Mr. Stephen Roome, an undertaker for funerals: and discoursing with him about his own, he told him he would have a silver plate on his coffin, with an inscription, importing that he died a sacrifice to his lawful Sovereign, but, Mr. Roome scrupling to comply with it, he was dismissed. This was the reason no hearse

der on their blood and property was preserved. On February 27th, 1719, Lord Widderington set forth in a petition to Parliament, that he was seized as tenant entail of his paternal estate, of about £3000, a year and upwards, part of which had been sold for £32,400, for the use of the public, and the whole forfeited from him and his family for ever, but he was also seized, as tenant by courtesy of the estate of Stella, worth about £800 a year, which he had obtained by marriage, and it had been seized by the commissioners and trustees for the public, to descend, after his death to his children, he therefore, prayed that leave might be given to bring in a clause to be added to the bill, then pending in relation to forfeited estates, to enable his Majesty to apply out of Stella, a sum not exceeding £700 a year, towards the support and maintenance of himself, and his distressed family. The King said he had no objection to what the House should do therein; but the question passed in the negative, by a majority of 159 *noes*, against 126 *ayes*. In another petition 27th February, 1733, after stating that a clause in the act in 1723 recited, that by the sale of his real and personal estates, (of Widderington Castle, and its beautiful estates, &c. &c.) the sum of £100,000, and upwards, had been raised, and paid into the exchequer, and also directed £12,000

was provided for him at his execution; so that his head was only taken up by one of his servants, and put into a clean handkerchief: and the body being wrapped up in black cloth, these were both together carried to the Tower.

It appears that Lady Derwentwater, during her Lord's imprisonment, rented, and after his death continued to rent, Dugan Park, near Romford. This was bought by Sir Richard Neaver, Mrs. Howard's of Corby, father. The Chapel which had been fitted up in the Catholic manner, and was taken down only about the year 1784, was wainscoted in oak, with an oaken Catholic altar and pulpit. Lord Derwentwater's body was brought from London, and laid there till sent to Dillstone. There was a foolish story current, that his ghost walked in the gallery adjoining. There is now in *Ingaletone Alms-house*, founded by the Petre family, an old woman, who has frequently heard from her mother, what was otherwise known, that she assisted in sewing on the head. A Catholic nobleman, at the present day, is in possession of an oak chest, with an inscription in brass engraved there by Lady Derwentwater's orders, and containing Lord Derwentwater's dress which he wore on the scaffold:—coat, waistcoat, and breeches, of black velvet: stockings that rolled over the knee, his shoes: a wig of very fair hair, black serge that covered the scaffold, and also the piece of black serge that covered the block, stiff with his blood, and with the marks of the axe in it. The same nobleman has also a number of the most interesting letters from the Earl, from the Tower, and an account of his death by his confessor—most striking and affecting. Lord Derwentwater's son lived to 19, had he lived till 21, preparations were making to cut off the entail, in which case the immense estates would now belong Lord Petre. The old entail being at an end by the late Lord Newburgh's death, the estate would have come to James Lord Derwentwater's only daughter, Anna Maria Lady Petre."

to be applied to the maintenance of himself and family, but he himself, being incapacitated to sue, and disabled to inherit any estate that might fall to him, therefore prayed that leave might be given to introduce a bill into Parliament, for removing the incapacities occasioned by his attainder, and for granting him such other relief as the House should think fit, which bill passed into a law, by receiving the royal assent on the 17th of May following.

The attainted Lord Widderington, died at Bath, in 1745; when his son, Henry Francis Widderington, succeeded to the estates of Stella and Stanley, which were his mother's inheritance. Deprived of his paternal estates, and of his parliamentary honours, he led a long life of peace and obscurity, and, died at Turnham Green, was buried at St. Pancras, in London, 7th of September, 1774. He left his property and claims to his nephew and heir, Thomas Eyre, with remainder to his cousin, Edward Standish, Esq. Under this entail, Peregrine Edward Townley, of Townley, in the County of Lancaster, is now proprietor of Stella and Stanley, and the last in the remainder for them, under the will of the titular Lord Widderington, in 1772. Charles Townley, Esq. eldest son and heir, joined his father in a fine and recovery of the titular Lord Widderington's estates, of which, at his father's death, he will be proprietor in fee.

## MONTHLY INTELLIGENCE.

### FOREIGN.

#### ROME.

The bull *Sollicitudo*, which his Holiness Gregory XVI. has just published, (and to which allusion is made, in our last No. under the head of Intelligence from Rome,) is only the application of a principle infinitely wise, viz. that the succession of ecclesiastical ministry should be independent of the variations and vicissitudes of government policy. What would become of the Church in various countries, if the appointment of her Bishops, depended on the reconciliation of the conflicting pretensions of princes, or the adjustment of their disputes, relative to the legitimacy of governments? The protracted vacancies

of the episcopal sees would be ruinous to religion; the necessary ordinations could not take place, confirmation could not be administered, and the other various succours attached to the episcopal ministry, could not be obtained. His present Holiness was guided in his conduct by the example of Leo XII. when, in the consistory of 28th February, he appointed six Bishops for Mexico; by this measure, he testified that no church was a stranger to his solicitude, and that human considerations should be no bar to the discharge of his ministerial duties. It is probable that this is but the prelude to the appointment of new bishops for Portugal, and perhaps for the Low Countries.

## PARIS.

The seminary of the Holy Ghost, commissioned by the Holy See, and by the French government, to prepare and send missionaries to the colonies, has been compelled, during the last eventful year, to discontinue its usual exercises. Again, at the request of government, it has recommenced its labours, and exported a considerable number of missionaries to the different islands. Convinced, that without priests, and without good priests, the colonies would be exposed to danger, both as regards religion and the state: the superiors of this establishment, with a view to secure this two-fold object, have resumed their arduous duties, with this difference, that the number of their students is diminished. Most governments are now convinced, that, without the powerful influence of Religion, order cannot be maintained. Physical power is in the hands of the slaves in the colonies, and Religion alone can restrain it. The ancient minister of Maine, on visiting this establishment, was accustomed to say to the superior, "without religion, no colonies; and without good priests, no religion."

We have never echoed the silly outcry against Charles X., in which we are sorry to say, so many Catholics of this country have joined. We always believed, that the friend of Religion would be found to be the friend of mankind. The people of England, and we are ashamed to acknowledge, of Ireland too, seem to have thought otherwise. Now it appears, that France has not changed for the better, in the substitution of the Duke of Orleans, for king Charles. A most horrible affair, it appears, is about to be brought to light, respecting the death of the Duc de Bourbon. Pending lite, it would be unjust to disclose our suspicions, but we may state facts. The only obstacle to the accession of the throne of France of the family of its present ruler, was that of the Duc de Berri. He was assassinated. The Duc de Bourbon was a man of immense

wealth, and hostile to the Duke of Orleans. He however, made his will in favour of a son of the Duke, and in a very short time after, he died by a violent death.

*West Indies*.—We have had the satisfaction to learn, that the Right Reverend Dr. C. Macdonnell, is recovered from the indisposition which he has suffered since his return to London. He is about to send several priests to the West Indies, to supply the wants of his wide Vicariate.

## DOMESTIC &amp; MISCELLANEOUS.

*Brighton*.—Being the favorite retreat of our popular sovereign, and his amiable consort, and the scene of their hospitality and condescension, is become more than ever the centre of attraction to the nobility and gentry of the three kingdoms. This elegant town was never before at one time, visited by so many Catholics of distinction, as since the late prorogation of Parliament. Besides Mrs. Fitzherbert, the widow of his late Majesty, an habitual resident, the Marchioness of Wellesley and Lady Beddingfield, who are frequently there in attendance on the Court, the Duke of Norfolk, the Earl of Surrey, the Earl of Shrewsbury, the Earl of Newburgh, Lord Petre, the Hon. E. Petre, the Hon. 'S. Jerningham, Lord Southwell, the Countess of Newburgh, the Ladies Eyre, Mr. Butler, Colonel Stonor, and many other Catholics of rank, have been seen among the recent visitants. The inconvenience and smallness of the Catholic chapel, which is scarcely adequate to the accommodation of the congregation habitually resident at Brighton, have, during this great influx of strangers, been severely felt and complained of. On Sundays, many could not have the benefit of hearing Mass, without remaining exposed to the inclemency of the weather. "We hope this circumstance," says our correspondent, "will have the effect of inducing the wealthy Catholics, whose liberality in supporting every cha-

ritable and religious undertaking is so honourable to them, and so edifying to the public, to devise the means of providing a more capacious chapel, commensurate with the wants of this rapidly increasing congregation."

*London District.*—The Rev. Mr. Alberry has succeeded the late Abbé Marcand, as chaplain to the Benedictine Nuns at Winchester.

*Northern District.*—The Rev. John Dickson has succeeded the Rev. G. L. Haydock, at Westby, in Lancashire, and is succeeded at Scorton, in the same county, by the Rev. John Woodcock.

The Vicars Apostolic of the Northern and Western Districts have issued instructions for prayers to avert the threatened visitation of the cholera.

*Midland District.*—The Rev. J. Collingridge, recently ordained, has been appointed assistant to the Rev. E. Peach, St. Chad's, Birmingham, whose health, we are sorry to say, has been much impaired by the duties incident to an extensive and laborious mission.

*The Right Reverend Bishop Paterson.*—The sudden death of this most estimable prelate, has spread a gloom over the whole Catholic body in Scotland. It was an event equally unexpected and overpowering to his friends, afflicting to the Church, of which he was so distinguished an ornament, and, from the circumstances in which it occurred, calculated to make a deep impression upon all. These circumstances are already before the public, and need not now be rehearsed. He died as he had lived, advocating that charity which never faileth, and that humanity which is circumscribed by no distinction of creed or of sect; and from the service of his Great Master upon earth he passed, by a rapid and enviable transition, to that eternal state, where faith, and hope, and charity meet their reward. To our readers, it may be interesting to know the principal circumstances and events in the life of a man, who was so much respected while he lived, and whose death has occasioned such general regret even among

those of other communions.

Bishop Paterson was born in the Enzie, Banffshire, in the year 1765. At the age of twelve, he was received into the little seminary of Sealan, and next year he was sent to the Scotch College of Douay, where he remained until the year 1793, when the college was dissolved, and the students dispersed, by the revolution which had broken out in France. The abilities he displayed in the course of his studies, and the admirable conduct which graced and sustained his literary acquirements, caused him to be chosen Sub-principal of the College, before he had completed the usual course of academical instruction. On his return home, he was stationed in Glenlivet, where he remained till 1812. In this remote district, he was the idol and oracle of the people of all denominations, Protestants as well as Catholics; and showed himself the steady friend and protector of the poor, for whose benefit he exerted the great influence he possessed with the late Duke of Gordon and other proprietors of the country. From Glenlivet he was translated to Paisley, where he remained four years. In 1816, he was consecrated Bishop of Cybistra, and appointed coadjutor and successor to the late Bishop Cameron. Towards the close of the year 1821, he went to Paris for the purpose of recovering the property of the Scotch Colleges of Paris and Douay, which had been seized upon and confiscated under the revolutionary regime. In this undertaking he met with great opposition from a board composed of French and Irish members, but, with singular skill and address, he baffled the manoeuvres of his opponents, and at length succeeded in recovering all that part of the property of the Scotch Colleges in France, which had not been sold under the revolutionary governments.

In the year 1826, Bishop Paterson repaired to Rome, in order to procure the appointment of a third Bishop for the Scotch Mission; a measure which a variety of circumstances had conspired to



render not only expedient but necessary. In this he also succeeded, and was appointed one of the Pope's domestic chaplains. He returned from Rome in 1827, and soon after united the two Catholic Seminaries of Aquhorthies and Lismore into one respectable College, established at Blairs, in Kincardineshire, on a property made over to him for that purpose by John Menzies, Esq. of Pitfodels. On the demise of Bishop Cameron in February 1828, Dr. Paterson succeeded him as Vicar-Apostolic of the Lowland District; and in September 1828, he consecrated the Rev. Andrew Scott as coadjutor and successor to Bishop Macdonald, Vicar-Apostolic in the Western District, and the Rev. James Kyle as Vicar Apostolic of the Northern District, reserving to himself the Eastern, which is only a part of the old Lowland District. During the last three years of his life, which he spent at Edinburgh, Dr. Paterson employed himself, amongst other things, in repairing and embellishing the Catholic Chapel, which has in consequence been greatly improved both in appearance and stability; and at the time of his death, he was concerting measures for improving the state of the Catholic schools, and placing them on a more respectable footing.

Such are the principal incidents in the life of this esteemed and lamented prelate, who was, in more respects than one, a remarkable man. We had the honour and happiness to know Dr. Paterson well and intimately; and we shall state directly our impressions of his character as it presented itself to us in his public conduct, and in the private intercourse of life.

Possessed of acquirements which, if not of the very highest order, were at least more than respectable, he united to these, moral and religious qualities of the noblest, and we will add, loftiest description. He was a man of unflinching principle, of invincible steadfastness of purpose, and of equal energy, clear-sightedness and judgment in prosecuting whatever he engaged in, Cau-

tions, and cool, and deliberate in forming his opinions, and endowed with that instinct of strong sense which enabled him to detect sophistry or error wherever it appeared, he was neither to be shaken by opposition, however formidable, nor diverted by management however adroit, when he had once taken his ground. To the former, he opposed the firmness of a rock; to the latter, a skill, tact, and address in the conduct of business and affairs which have seldom been equalled, and still more seldom surpassed. Withal he was kind, conciliating, liberal, generous, and obliging; simple in his manners; eminently social in his disposition; indulgent to his friends, by whom he was most affectionately beloved, and ever ready to find excuses for those, who, under a temporary misapprehension of his character, had done him injustice. When he first came amongst us, there existed certain prejudices, and misunderstandings, and heart burnings, but he soon lived them all down, and the persons, who most violently opposed him, are now amongst the number of those who most bitterly deplore his loss. The influence of his primitive and truly apostolical character, proved irresistible. No one ever met him in society, without respecting and honouring him; none ever knew him intimately, without loving him. But his great moral attributes were charity, liberality, and benevolence of disposition. The doctrine, which he constantly preached, and which his personal conduct beautifully exemplified, was mutual forbearance, and goodwill, among all classes and denominations of men. Hence he discouraged, both by precept and example, all wranglings, contentions, and polemical disputations, as tending to widen still farther the breaches already unhappily existing among Christians; and, on the contrary, he laboured earnestly and assiduously, to promote and encourage every scheme calculated to unite men, as the children of one common parent, in the bonds of charity and brotherly kindness.

As a Christian Bishop, his conduct

was equally pure and praiseworthy, and deserves to be held up as a model to those of other communions besides his own. Under his superintendence no clergyman, had he been inclined (which, among Catholics, is seldom indeed the case) could neglect his duty, or even discharge it in a lukewarm or perfunctory manner; in this particular he was severe, and exacting, although the stern dictates of authority were, even here, tempered with his natural blandness of disposition, and rendered light and pleasing, from the character and example of him from whom they emanated. That he never erred or misguided in the exercise of his episcopal functions is more than we will venture to affirm; but as to the habitual purity of his motives and the uprightness of his views, there never has been, because there never could be, but one opinion. To the Catholic Church generally, and to the Scotch Mission in particular, he has been instrumental in rendering the most important services; and to the estimation, in which his character was held, abroad as well as at home, together with the just confidence reposed in his sagacity and sound discretion, he was solely indebted for the success, which ultimately crowned his exertions in several complicated and difficult undertakings. Add to this, that no man ever cherished in his own mind a more devout, earnest, and prevailing sense of religion, and of the duties, which men owe to God and to one another. His piety was warm, yet, like all his habits, simple, spontaneous, and unobtrusive. He disliked, because he suspected, all ostentatious professions; sincerity was, with him, the gem above all price, and he recommended it as one having authority, because he was himself sincere; his was the religion of the heart, which shows itself in the conduct, and predominates over all the actions of life. Finally, it is gratifying to reflect, that one of the last objects, which occupied the mind of this truly excellent

man, before he was called from the scene of his honourable and useful labours, was the improvement and extension of the means of instruction among the people, over whom God had placed him. He knew, that ignorance is the parent of vice, and, that vice leads, by easy transition, to crime; he deeply deplored the destitute condition to which so many of the poorer classes of Catholics, especially from the sister kingdom, have been reduced; and he sought by every means in his power, to give them "the benefits of knowledge" as well as "the blessings of religion." What a practical refutation does this afford of the slanders which have so frequently and pertinaciously been levelled against the Catholic clergy and the Catholic Church!

#### MARRIED.

Nov. 26, at the Catholic Chapel, Little St. George Street, and at St. George's, Hanover Square, Count Alexander Walewski, to Lady Caroline Montague, daughter of the Countess of Sandwich. This Polish nobleman, though not more than twenty-four years of age, was employed to conduct the diplomatic affairs of the late provisional Polish Government, in London.

#### OBITUARY.

On the 6th of Dec. at his seat Haggerston Castle, in Northumberland, Sir Carnaby Haggerston, Baronet, in the seventy-fifth year of his age.

A member of the Bath congregation fell down dead in the chapel, on Sunday, December 18. His edifying life affords ground of hope, that his death, though "sudden," was not "unprovided."

Dec. 2, suddenly, at Leamington, Mrs. Maria Mostyn, widow of the late Charles Mostyn, Esq. of Kiddington, Oxon.

Died suddenly, of apoplexy, at Walsall, December 11th, Mr. Thomas Reynolds, aged 39; he was formerly a pupil of Sedgley Park.

R. I. P.

END OF VOL. I.

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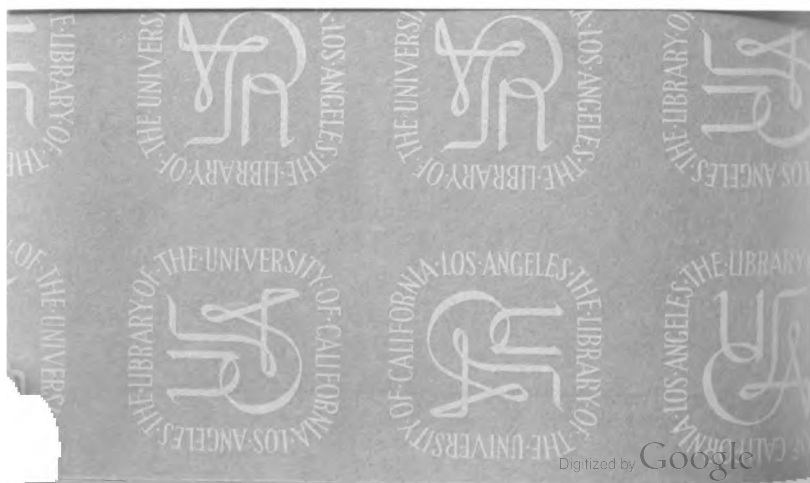


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